











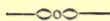






THE  
ANTIQUARY:

*A MAGAZINE DEVOTED TO THE STUDY  
OF THE PAST.*



*Instructed by the Antiquary times,  
He must, he is, he cannot but be wise.*

TROILUS AND CRESSIDA, Act ii., sc. 3.



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# The Antiquary.



JULY, 1887.

## The Smith and Wright.

BY J. FREDERICK HODGETTS, LATE PROFESSOR  
AND CROWN EXAMINER AT MOSCOW.

**T**HE object of these papers is to give a brief outline of some of the work performed by the artisans of the two great classes of labourers falling under the heads of the smith and the wright. Of course it is impossible, in the brief space allowed to a paper in the columns of the *Antiquary*, for me to give an entire history of arts and manufactures in the Anglo-Saxon time. My object is rather to call attention to the subject than to exhaust it.

The two words (smith and wright) are very thoroughly English. They are common to all the languages of the Germanic group, but we find the best key to their actual meaning in Icelandic, the actual parent of the Scandinavian branch of that group to which ours more especially belongs.

In Icelandic the substantive smith means a *maker* of anything, in the senses of our expressions builder, constructor, smith, and wright. The verb *smitha* has special reference to building, while the verb *verka* (our work, wrought, wrought) had a higher signification, referring to the results produced by the mind or soul, rather than the productions of the hand. Thus the poems of a scald, the victories of a champion, were his works, while the objects resulting from the labours of the carpenter were *smithied*.

In England the difference between the two expressions soon assumed the dimensions with which we are familiar at the present day, the smith being regarded as a worker in

metal, and the wright, or worker, as a labourer in other materials, though the carpenter was often called a smith. A remnant of the old feeling, however, is sometimes found in the earlier remains, where the poet is called the verse-smith, while in the names "Cartwright," "Wheelwright," etc., evidences of early functions are preserved.

The comprehensive meaning of these two terms explains their widespread employment as family names, Smith being perhaps the one most frequently met with amongst us.

Let us consider some of the results of the smith's art in the English sense of his name.

And first, as our splendid ancestors were fighting-men all through, their Valhalla contained a smith, but a very different kind of deity to the Vulcan of the South. He forged the weapons of the warrior gods, it is true, but his private life was far more respectable than that of the limping lout who forged the bolts of Jove. Of course, amongst warriors, arms and armour were the first requisites, and consequently we find Völund weaving the war-net, in other words a smith forging the rings and rivets for the chain-mail of the champions. The name Völand lives amongst us in Wayland Smith at the present day; thus, although the war-net is no more, its skilled contriver survives his work.

Chain-mail is a child of Asiatic origin, far more ancient than the boiled leather—corium (or cuirasse)—of the Romans. It does not appear to have been used by the Romans, though largely employed by the barbarians—ourselves among the rest. The rings were of proof (as we learn in *Beowulf*, where the sea monster can make no impression on the hero's mail), and the connection of the combined rings, producing an harmonious whole of extreme strength and great power of resistance, was in very early times recognised as forming something analogous to the verses of the scald—"the *linked* sweetness long drawn out" of a later bard.

Nor is the analogy between the "Byrnie," or coat of mail, and the poem merely a fanciful conceit. The words of the one, like the rings of the other, had to be chosen on principles of homogeneity that would ensure consistency as well as harmony of proportion; and then there was to the ear of the warrior a peculiar music in the metallic rustle of



chain-mail armour, which has been described as *scaldic*, i.e., poetic.

The weaver of the war-net has passed away from us, and we shall not hear the clang of chain-mail as a familiar sound any more; but that his analogue lives on is shown in our English love of alliteration in proverbs, popular sayings, and poetry. It strikes the English ear more agreeably than rhyme even now, and the great masters of English poetry have known how to apply it with telling effect.

He rushed into the field and foremost fighting fell,  
Is a deathless line, and is the kind of thing  
that gives the verse-smith the pull over the  
balladmonger of later times.

Having, by analogy, established the poet's claim to be admitted among the artificers of the Early English period, I may venture to call attention to his art as the most lasting smith's work of any.

We will take the grand old epic of Beowulf, a plant of English growth, the father of much that is Scandinavian, and of nearly all that is German in mythology. There the first account is to be met with of the Nikars, the Nixies of the German school, those supernatural dwellers of the lakes and streams that were, like the lady of Avenel,

That which is neither ill nor well,  
That which belongs not to heaven nor to hell,  
A wreath of the mist, a bubble of the stream,  
'Twixt a waking thought and a sleeping dream;

and which live on in the comic name of the father of evil, "Old Nick."

As the smith weaves his verses, and the story grows, the Nickars are introduced, with certain gruesome monsters of the flood, to show how impenetrable the good war-net proves even under exceptional circumstances. The hero tells how he swam in his armour, and was attacked by marine monsters, natural and supernatural, in vain, he being invulnerable by means of his precious mail, while his good sword did fearful execution amongst these dwellers of the wave.

All this is preparation for the grand events of the story, the combat with the grisly Grendel, and the still fouler fiend, the monster's mother, against whose attacks the mail is almost useless, and in attacking whom the brand forged by Weland is entirely so.

The mention of the excellent qualities of

both arms and armour is very skilful in point of art, inasmuch as the mind is prepared to expect great things of them; hence their failure in the conflict with the terrible beings, the Grendel and his mother, enhances the dread which those monsters are led to inspire. The fight with the dragon that guards the hoard of gold is given in true artistic taste, so that one is led to wonder that no English painter has thought it worth while to paint the scene, rather than the more modern form of dragon-slaying familiar to us in the legend of St. George—whoever he was!

This Scandinavian-English poem is not only a grand work of *art* in itself, as to construction and skill in versification, but it is most rich in illustrations of the manners and customs of the pre-Christian English, and affords a strong instance of the analogy existing between skaldic verse and chain-mail armour!

This may be considered as a fantastic assertion, but it is based on the custom of our forefathers, to which I have just alluded, of calling the poet the verse-smith. Let us examine the structure of the poem before us, from the smith's point of view, and what do we find? Two words linked together by alliteration in one line supporting the second line by a similar alliterative join or link, or the three linked words distributed in three lines holding them together. The usual number of words contained in two lines is five—three in one, two in another—there are rarely six. Compare this with the construction of chain-mail, where you find a system of either five or six rings dependent on three on which the strain comes.

The use of this system is evident; it is in poetry a great aid to memory, as by the true art of the verse-smith the accentuated words began with the same letter, and corresponded with the thrum of the harp to which the whole was sung:

Hwæt we gár Dena, in gear dagum  
beód-cyninga brym gefrunon  
hú ða æþlingas ellen fremedon.  
Oft scýld scéging scaþena þreátum  
monegum mægthum meodo-setla ofteáh.

In other places I have pointed out the peculiar veneration with which the ring-form was regarded by the early English. The horizon was a ring. The great Midgaard



serpent, which held the Cosmos together, performed this feat by holding his tail in his mouth so as to form a gigantic ring. Thus the smith was accustomed to think of the ring as the highest and most perfect of forms. The war-hat, or helm-hat of leather, was protected by a ring of steel round the base, from which two half-rings rose perpendicularly, intersecting each other at the apex or crown of the cap, at right angles, something like the queer guards of the iron swords formerly used on the stage at Richardson's when Bartholomew Fair was in vogue. The pet name the Danes applied to themselves was "Ring Danes."

Thus the helmet, like the armour, was made of rings. Golden rings or bracelets were worn upon the arm, and these were bestowed by the yarl or king in whose service a warrior distinguished himself, as a reward of merit. The size of the ring varied, as well as the material, so that the "dispenser of rings" or *beág-gyfa*, could weigh his appreciation of the service rendered by the value of the ring. These rings were of gold, silver and bronze, and were the currency in which the old Scandinavian merchants paid the inhabitants of Britain for the tin and others matters which they fetched from the Kelts and Kymri, whose annular money is noticed by Cæsar, but which was doubtless of Scandinavian origin.

Some of these bracelets, especially the silver ones, were made in the form of snakes coiling in many folds round the arm, like those sometimes used by ladies at the present day; some were delicately worked with a curious pattern said to be intended to represent fragments of intertwined serpents, so that the ophidian idea was preserved all through.

But besides these minor ornamentations of the grand massive adornments of the arm there was a species of filigree work peculiar to our ancestors, which was elaborately used for the *hals-beáh* or gorget, as well as for the brooch and arming.

For the smith likewise produced the delicate and beautiful *spáng*, or brooch, with which the mantles of both sexes were fastened, and which were either richly set with gems in very tasteful arrangement, or enamelled with gorgeous tints. Brooches, as well of pagan as of Christian times, are to be seen at the

British Museum, and some very curious specimens of the pagan cross worn as a silver brooch are there preserved.

In the Ashmolean Museum at Oxford, a curious relic of later Saxon art is preserved. It is known as "Alfred's Jewel," and was used as the head of his token, or leading staff. It was fixed on the staff in such a way as to show to the king the portrait in enamel of his patron saint, St. Neot, set in gold. The sight of this face enabled the king to tell his soldiers that he had seen the countenance of his saint going on before him.

And among the delicate productions of the English smith beautiful gold fringe has been found as well wrought as anything used to-day, looking as fresh as the bullion of a new epaulette. Of this interesting work there is a capital specimen in the British Museum.

The dexterity of the Anglo-Saxon goldsmith was unequalled by any craftsmen of the kind in Europe, and their filigree work was sought by Teutons, Franks and Italians. There is a magnificent brooch in the British Museum exhibiting filigree work and the setting of gems in gold, executed in a manner which would do credit to any modern jeweller.

But of all the productions of the smith's art there is nothing so remarkable, so interesting, or so grand, as the belt. This was a sign of nobility equally with the gold band round the helmet, and was generally formed of plates of metal, linked together by small rings, and profusely adorned with gems.

With so much and such very various work cut out for him, no wonder that the smith was an important personage in the eyes of our forefathers; he was, in fact, indispensable to them. His was the only art, except that of song, which claimed a deity among its masters, for while the other workers were regarded with a species of contempt, *Völund* and *Bragi* were denizens of *Valhalla*; nor was it below the dignity of the champion of *Odin* to emulate *Völund* in repairing his own armour at a pinch, or to copy *Bragi* in a strain which has made the name of that deity familiar to us in the derived verb to brag, even in the Victorian age.

Thus while the glorious battle sword of the North, which cut down the half-Romanized British Kelt, the finest and most delicate pro-

ductions in the ways of filigree brooches were equally attributed to a smith, the work of this useful artist included a good wide range of objects.

The Britons had become Romanized, but not Romans. They were too idle or too unenterprising to copy the larger battle sword of their conquerors; nor did they care to copy even the gladius in the cold steel. Bronze was more easily worked, it could be melted, run into forms and then hardened. But the bronze imitation gladius was no match for the Teutonic steel blade: both copied (as I have elsewhere pointed out) from the leaves or blades—German *Blatt*—of natural objects; the one from the gladiolus, and the other from the sword-grass common

in the North. The respective qualities of the two weapons are shown in what we find in England wherever the two races met, namely the bronze gladius, in any quantity, at the bottom of rivers, to which the conquered Kelt was forced, while the sword of the northern conqueror reposes by his side in his tomb.

Art was ever the handmaiden ministering to the wants of man, and the first wants are certainly sword and shield, weapons of offence and defence, so that the myth in which the divine care providing for our needs is personified, becomes highly poetic, and bears witness to a capacity for art in its most exalted phase, when the Scald places Völund and Bragi in Valhalla.

(To be continued.)



THE OAK HOUSE.

## Old Storied Houses.

THE OAKS, WEST BROMWICH.



EST BROMWICH, with its dingy and unpicturesque chimney-shaft surroundings, is the very last place in which one uninitiated would search for a fine old half-timber mansion; yet to this day there remains, almost blocked

in by collieries and iron-works, one of the most curious and interesting specimens of ancient domestic architecture we have left. Though only seven miles from the huge city of Birmingham, the Oaks, or Oak House, is almost unknown; and it is a remarkable fact that so curious and perfect a relic of bygone days has entirely escaped notice.

The Oak House, which takes its name from an ancient oak-tree formerly standing in front



of the house, is the ancient seat of the Turton family, who lived here from the date of its erection up to about a hundred years ago (upwards of twenty generations having had it in succession); since then it has changed many hands, and we are happy to say it is now well looked after, Mr. Davies, the present occupant, being not a little proud of the venerable structure. It, however, has had a narrow escape, for, prior to Mr. Davies becoming a resident there, the old house was uninhabited for some twelve years, the usual result in similar cases being, alas! the house pulled down and "handsome modern villas" erected upon its site. The building evidently dates from about the close of the sixteenth century, the red brick and stone mullioned part facing the garden (and not shown in our illustration) being characteristic of the Elizabethan period.

The quaint turret in the centre of the roof is particularly striking, being of its kind almost unique. The interior, too, has much of interest, many of the rooms having their original panelling and chimneypieces. The carved oak cornice round one little room in particular is very perfect.

A comparatively small portion of the house is occupied, and many of the original arrangements, such as the great hall, etc., have been altered to suit modern requirements. The wide oak staircase remains intact, and the balusters and hand-rail are curiously carved.

It is strange to look out of the quaint old windows (still containing much of their original glass) upon nothing but the smoke and fog of the "Black Country;" all the surroundings are painfully out of keeping and harmony with the house.

Sure enough the majestic ruins of Dudley Castle are not far off, but they can rarely be discerned through the thick atmosphere.

Could we but only pick up the picturesque old house bodily, and place it in a woody part of Kent or Sussex, nothing would be wanting to satisfy the eye of the most particular antiquarian connoisseur.

A. FEA.



## On Some Garter-King-at-Arms.

BY JOHN ALT PORTER.

"Honi soit qui mal y pense."



THE only authentic account of the institution of such an officer as "the Garter Principal King of Arms of the English" is contained in the patent by which fees were assigned to him in April, 1423. In that patent it is stated that the late King Henry V., for the increase of the fame of the Order of the Garter and for the service of the Company, appointed a Servant of Arms; and, for the dignity of the Order, ordained that he should be a Sovereign, within the Office of Arms, of all other Servants of Arms of the kingdom of England, and should be styled GARTER KING OF ARMS OF THE ENGLISH. Good Duke Humphrey, Protector during the new Sovereign's minority, further willed that Garter should receive annually, at the Festival of the Order, the following pensions: From the Prelate, five marks; from every Duke being a Companion, six nobles; from every Baron or Banneret, four nobles; and from every Bachelor Knight, two nobles.

The date of the creation of the Office of Garter is supposed to have been between May and September, 1417. William Bruges, the first Garter, was described as "Guyenne King of Arms" on the 22nd May of that year; but in an ordinance of the Duke of Clarence mention is made of "Garter King of Arms of the English." Before the appointment of a king, the service of the Order was performed by a herald called "Windsor."

The duties of a Garter King of Arms may thus be briefly described: On appointment to the office he takes two oaths—one relative to the Order of the Garter before the Sovereign, another before the Earl Marshal as head of the College of Heralds. He may appoint a herald for his deputy, and must be a native of England, and a gentleman bearing arms. He, together with the other officers of arms, has the privilege of correcting errors or usurpations in all armorial bearings. He assigns to every new peer his place in Parliament, and carries the ensigns of the Order to foreign dignitaries upon their being elected, and has to obey any royal



command relative to the Order. His emoluments are: Baron's service in the Court, apartments in Windsor Castle and at the College in London, £100 from the Garter revenues, and £100 (formerly £50, but raised to this sum by King Charles II.) out of the Exchequer as Principal King at Arms. His fees from both these offices are considerable. The arms are: Ar. St. George's cross upon a chief, gu. a coronet or open crown, within the Garter of the Order, between a lion of England (Sweden?) and a fleur de lis, or.

The list of Garter Kings since the foundation of the office is as follows:

1. Sir William Bruges, 1417.
2. John Smert, 1450.
3. Sir John Wrythe, 1478.
4. Sir Thomas Wrythe, *alias* Wrythesley, 1505.
5. Thomas Wall, Esq., 1534.
6. Sir Christopher Barker, 1536.
7. Sir Gilbert Dethick, 1550.
8. Sir William Dethick, 1586.
9. Sir William Segar, 1607.
10. Sir John Borough, 1633.
11. Sir Henry St. George, 1644.
12. Sir Edward Walker, 1645.
13. Sir William Dugdale, 1677.
14. Sir Thomas St. George, 1686.
15. Sir Henry St. George, 1703.
16. John Anstis, Esq., 1719.
17. John Anstis, jun., Esq., 1730.
18. Stephen Martin Leake, Esq., 1754.
19. Sir Charles Towneley, 1773.
20. Thomas Browne, Esq., 1774.
21. Ralph Bigland, Esq., 1780.
22. Sir Isaac Heard, 1784.
23. Sir George Naylor, 1822.
24. Sir Ralph Bigland, 1831.
25. Sir William Woods, 1838.
26. Sir Charles George Young, 1842.
27. Sir Albert William Woods, 1869.

WILLIAM BRUGES (1417), we are told, was without doubt the first Garter. Of him we have some particulars in Anstis' Supplement to Mr. Ashmole's History touching Garter King of Arms. It is a matter of history that he feasted the Emperor Sigismund at his house in Kentish Town, and attended on his installation at Windsor. This, however, we are shown, was before his promotion to the

place of Garter. He was the son of Richard del Brug, Lancaster King—spelt also Brugge, and Brugges. He was created Chester Herald by patent 7th June, 21 Ric. II; Guyenne King of Arms and Garter, 3 Henry V. In 1 Henry VI. he was sent to Rome with the Bishop of Winchester, and employed in many foreign messages, for which he received suitable rewards from time to time. For one of these, an original receipt under his signet bears the impression of a crown within a garter. We read in an old manuscript that he "bylded the Church of St. George in Stamford for the more part, and gave thereto also many oder gret yestys and anorements, and to lodir churches he gaue gret yestys as Copys and Westimentz, and lyeth buried at Stamford," with high testimonies from his earthly King as to his personal abilities and talents in business, beyond the common standard of other heralds; and bequeathing to the King of kings his soul to His "gret mercy,"—who of that "gret mercy," he believed, "suffered payne and passion" to bring it from "the carnal payne and dampnacion, to the eternal blysse and redemption" which is found in Christ. The pictures of him, and of his lady kneeling, with three daughters behind them, were formerly in a window of the chapel founded by him at Stamford. According to the probate of his will he died before 20th March, 1449. There is a coloured engraving of this Garter in an illuminated MS. at Oxford.

Arms: Ermine, a cross ermines square pierced of the field, impaling sable, a chevron between three wolves' heads, coupé argent, collared or.

The title of Rex Armorum de Gartera was, on Bruges's death, granted to JOHN SMERT (1450). He was son-in-law to the previous Garter, and, Anstis says, a clever lawyer. He was present at the marriage of the Duke of Orleans with Mary of Cleves (1450); and in 2 Edward IV. attended the funeral of the Earl of Salisbury at Bisham Abbey, Berkshire; and in the eighth year of that reign was at Bruges at the marriage of Charles, Duke of Burgundy, with Margaret, sister of Edward IV. To him fell the task of summoning the great Earl of Warwick to come in "humble and obeysant wyse, and appier" before King Edward IV. with the

Duke of Clarence, to answer for their treason. It is recorded that Smert stammered in speech, but that he wrote an excellent hand. He was Garter for twenty-eight years, and was twice married.

Arms were: Argent, a chevron between three pheons sable, quartering Bruges.

The principal act in the heraldic life of JOHN WRITH (1478) was the attendance at the coronations of Richard III. and Henry VII., by whom he was styled "our trusty and well-beloved." He was also sent to Italy, to Ireland, and to Bretagne. He made his will—"hole of minde, nevertheless febull of Body"—on the 25th March, 1504. He left to his son William his "bookes of Petegres," and directs his body to be buried "in the Quer of St. Gilis, without Crepulgat," where it was at length laid, covered by a large marble stone, called "a fair tomb," with his effigies and epitaph in brass inlaid.

Arms: Azure, 3 doves silver membrey gules, in a double tressoir florette contre-florette gold, Wryothesly gold, a bend ingrayed gules; but his arms were often varied by him, and at length his descendants bore a plain cross or betwixt four doves closed argent. His motto was "Humble and Serviceable." In compliment to him, the Heralds' College adopted his arms as their own.

It was the King's intention that Roger Machado, Clarencieux, who came to England with him, should receive the office of Garter after the death of Sir John Writhe; but Machado was old, and preferred a pension, so THOMAS WRIOTHESLEY (1505), Wallingford Herald or Pursuivant, son of the late Garter, reigned in his stead. This gentleman was of a somewhat whimsical turn of mind, and disliking his one-syllabled patronymic, resolved to adorn it with additional euphony, which, it has been remarked, added nothing to the smoothness of pronunciation. After various tasteful and fanciful spellings, such as Wrye, Wallingthen, Wryot, Wallingford, Wreseley, Writthesley, Wrotesley, "Wriothesley" was at last settled upon, and followed by his descendants.

This Garter waited on the Duke of Urbino, the King of Castile, and the King of Spain, with the Order of the Garter, and received the honour of knighthood, a cup worth £22, and 100 Rhenish guilders from the hands

of Ferdinand, Archduke of Austria, brother to the Emperor Charles V.

Garter was at the Field of the Cloth of Gold in 1520, and carried the ensigns of the Order to the French King in 1527. In the divorce proceedings between King Henry VIII. and Queen Katherine, he produced documents before Cardinals Wolsey and Campeggio. With a good character he died on 24th November, 1534. His books were the foundation of the present library of the College.

Arms: Those of his father, with the same motto, "Humble and Serviceable."

THOMAS WALL (1534) was the son of Thomas Wall, of Crich, in Derbyshire. He was Garter for the short time of a year and a half. During that period he was sent in embassy and commission to the King of Scots to carry him the Garter. From him he received "a gowne of purple velvet lyned with blacke boche, and a C. Crownes of the Sunn."

Arms: A chevron ermine on a chief crenelle or, three gresses sable; his crest an eagle's head coupé argent and azure between two wings counterchanged, on each three doupes counterchanged on a wreath.

CHRISTOPHER BARKER (1536) was created Suffolk Herald to Charles Brandon, Duke of Suffolk, by King Henry VIII. at Eltham. In July, 21 Henry VIII., being then Norroy, he was advanced to be principal King of Arms and at the coronation of Edward VI. was made a Knight of the Bath. By his will he directs "his wretched Corps and carcase" to be buried in the vault he had prepared in the long chapel next St. Faith's Church in St. Paul's.

Arms: Argent three bears' heads erased gules, muled or, in chief three torteaux.

SIR GILBERT DETHICK (1550) is said to have been an officer of arms for sixty-five years, and to have died at the ripe old age of eighty-one years. He would thus have entered the College at a very early age. He was employed in many and various embassies; and went to Denmark, Holland, (Lubeck?), Scotland, Germany, and France; and, on the marriage of Anne of Cleves to her father's Court; to Scotland again on that projected match which the old Earl of Huntley remarked he disliked not, but bluntly declared



he hated the manner of wooing. He was created Garter at Greenwich, April 4, 1549-50 the King, as part of the ceremony, taking a cup of wine and pouring some of the contents on his head.

His is the first recorded burial of a Garter at St. Benet's, Paul's Wharf. The interment took place on the 10th October, 1584. He has been spoken of as an illiterate man, knowing not sufficient for his office either of Latin, French, or English. There were, however, several collections of his, relating to arms and pedigrees, remaining in Anstis' time.

His seat was at Poplar, a hamlet of Stepney, where the Dethicks greatly contributed to the building of what is now St. Matthias's Church, formerly the chapel of the East India Company.

The house on Benet's Hill was first granted to the Heralds during his Gartership, 18th July, 1555.

Arms: Argent a fesse varyy or and gules between three waterbudsgets S., with a mullet or on a crescent az. for diff.

It is noted as a singular circumstance that two of the Garters, Sir John Writh and Sir Gilbert Dethick, should be succeeded by their younger sons, whilst their elder ones were never raised higher than heralds.

(To be continued.)



## The Early Custody of Domesday Book.

### PART II.



**W**HAT do we mean by "Domesday"? We are apt, I think, to use that term somewhat loosely. There is first the Great Survey itself, the "Descriptio totius Angliæ." It is clear that the returns from the several districts were sent into the central department as a multitude of separate documents—"cartæ," as, I take it, they are termed by Henry of Huntingdon. It seems to be implied by that writer that in his day these original returns were still preserved in the Treasury. What became of them or when they disappeared, we are not in a position to say. From these returns,

by an elaborate system of re-arrangement and "boiling down," was compiled Domesday Book.\* Much has been said of the marvellous speed with which the survey was made and its results embodied in this book. Yet we have no real evidence even as to when the survey was finished, or how long it was in the making. We know that its making was probably ordered in the Midwinter Council of 1085-6, and was completed in the course of 1086,† and that is all we do know. Mr. Freeman, indeed, confidently asserts that "by Lammastide [1086] the Great Survey was made,"‡ but there is no proof that it was so. Still less do we know when the codification was finished, that is to say when "Domesday Book" was completed as we have it now. Mr. Eyton, it is true, went so far as to write :

Imperial orders have gone forth that the coming Codex, the Domesday that is to outlive centuries, is to be completed before Easter (April 5 in that year), when King William himself expects to receive it in his Court and Palace of Winchester.§

But it is impossible to say on what authority that statement is based, nor is it inherently credible. Elsewhere we are told by the same writer :

On any hypothesis as to the time taken by the different processes which resulted in Domesday Book, the whole—that is, the survey, the transcription, and the codification, were completed in less than eight months, and three of the eight were winter months. No such miracle of clerly or executive capacity has been worked in England since.

Again I can find no evidence in proof of this statement. Indeed, heretical though the view may be, I see no *proof* whatever that Domesday Book was itself compiled in 1086.

These questions are all concerned with that of its custody. For it is quite clear that Domesday Book was made for convenience of reference. Not only was a book, in itself, far more handy for the purpose than the normal "Roll" of the period; but the great pains taken in arranging and rubricating the fiefs in each county, shows that the book was compiled with a view to constant

\* See Eyton's *Notes on Domesday*.

† "Anno millesimo octogesimo sexto ab incarnatione Domini vicesimo vero regis Willelmi facta est ista descriptio."—Colophon to second volume.

‡ *Norman Conquest*, iv. 694.

§ *Notes on Domesday*.



reference. Oddly enough the "Lindsey Survey" of some thirty years later has been converted into a book by the rude process of cutting up the roll into pages.

Now Domesday Book being essentially a "liber" as distinguished from a roll, I cannot believe that the "Rotulus Wintoniæ" was a name (as asserted) for Domesday Book. The first authenticated appearance of that name would seem to be in a plea of 1199-1200, as quoted by Ellis.\* Whether this "Rotulus" represented the aggregate of the original returns, or if not, what it was, it would not be easy to say.

So far as Domesday "Book" is concerned, our only direct evidence for its original association with Winchester would seem to be the name "Liber de Wintonia" applied to it in the well-known subsequent entry of the fief of Robert de Brus. The presumption, however, as Mr. Hall observes, is that it was there originally deposited, in the old capital of the realm; and if there, then in the Treasury, which was within the Royal Castle. To this Treasury William Rufus hastened on his father's death, as did his younger brother on his own. On this latter occasion (1100) we have direct evidence on the subject. For the language of Ordericus is very precise. He tells us that Henry "concito cursu ad arcem Guentoniæ ubi regalis thesaurus continebatur, festinavit."

This brings me to a piece of evidence of extraordinary importance for our inquiry, and also for the glimpse it gives us of the administrative system of the time. This is nothing less than the first suit recorded to have been determined by Domesday, and affording what is probably the earliest mention of Domesday "Book" itself. Hitherto, as by Ellis, it has been supposed that the earliest occasion of its authority being invoked is the solitary instance mentioned by the so-called "Peter de Blois," but really in the "Continuatio" of the spurious "Historia Ingulfi" which goes by his name. This mention occurs in connection with the Manor of Baddeby, on which there is much in the spurious "Historia," though the facts are there demonstrably false. The authority of this "Continuatio" is little, if at all, better. Indeed, the very statement that the

Abbot of Croyland (in 1114) "auctoritatem Regii Rotuli *Domesday* præacti in suum auxilium allegavit,"\*\* is immediately followed by an elaborate account of the action of "Milo Comes Herfordensis" in supporting the opposition to the Abbot. Now as Miles was not created Earl of Hereford till 1141—twenty-seven years later—and was a mere youth, whose father was living, in 1114, the whole story breaks down.

Turning now to my own evidence, which is taken from the *Chronicle of Abingdon* (ii. 115-16), we find that Abbot Faritus of Abingdon was impleaded by certain men:

Sed is abbas in castello Wincestre coram episcopis Rogero Saresberienſi, et Roberto Lincolnienſi, et Ricardo Londonienſi, et multis regis baronibus, ratiocinando ostendit declamationem eorum injustam esse. Quare, justiciariorum regis judicio obtinuit ut illud manerium, etc. . . . sed quia rex tunc in Normanniâ erat, regina, quæ tunc præſens erat, taliter hoc sigillo suo confirmavit.

Then follows the Queen's writ, announcing the decision of the plea held in the royal "Curia," together with the names of the "barons" present. These names enable us to determine a certain limit for the date of the plea. "Thurstinus capellanus" implies that it was previous to his obtaining the See of York (15 Aug., 1114), while the presence of Richard, Bishop of London, places it subsequent to 26 July, 1108. It must therefore have been held during the King's absence between July, 1108, and the end of May, 1109; or in his later absence from August, 1111, to the summer of 1113. The action of the Queen in presiding over this *placitum* illustrates a recognised practice, of which we have an instance in Domesday itself (i. 238b), where it is stated that Bishop Wulfstan, "terram deplacitasse coram regina Mathilde in presentia IIIor vicecomitatum." The Queen's description of the *Curia Regis* as "curia domini mei et mea" should be compared with that of the Queen of Henry II., who similarly acting in her husband's absence, speaks of the Great Justiciar as "Justicia Regis et mea."

But we must hurry on. The essential portion of the record is this:

Sciatis quod Faritus abbas de Abbendona in curia domini mei et mea, apud Wintoniam, in thesauro . . .

\* *Introduction to Domesday.*

\* *Rerum Anglicarum Scriptorum*, (1684), i. 124.

*per Librum de Thesauro* disratiocinavit quod, etc., etc.

The court was held "in castello Wincestre," says the narrative, "apud Wintoniam, in thesauro," says the record. Both are right, for the Royal Treasury was, as we have seen, in the Castle. But what was the "Liber de Thesauro"? I contend that it was Domesday Book, and can have been nothing else. For passing now to the *Dialogus de Scaccario* (circa 1177), we there read in reply to an inquiry as to the nature of Domesday Book (which "in thesauro servatur et inde non recedit) *liber ille de quo quæris sigilli regii comes est individuus in thesauro*" (I. xv.) The connection of the Book with the Treasury is brought out strongly in the *Dialogus*, and leads to the presumption, as Mr. Hall perceived, that the Treasury being originally at Winchester, the Book was there also.

The inference suggested is, that Domesday Book was removed from Winchester to Westminster when the Treasury itself was removed; so that evidence on the removal of either would be evidence on the removal of both.

Now as the Treasury was in Winchester Castle at the time of the above suit, and as it had been in 1100, so it was still at the accession of Stephen in 1135, and at the triumph of Matilda in 1141. This is absolutely certain from the chronicles, nor do they mention any other Treasury.\* Mr. Hall, however, has advanced this novel hypothesis:

The origin of the mystery is to be found in the existence of a double Treasury at Winchester and Westminster, while its solution depends on the identification of Domesday, from Henry I. onwards, with one of these, the Westminster.

This view is based on the *Dialogus* (circa 1177), and its references to the "Thesaurus" and to Domesday Book ("Liber Judicarius"). Mr. Hall holds that the Exchequer was from the first at Westminster, and that in the lower of its two divisions, namely, the Exchequer of Receipt, was situated the *Thesaurus*, or "Treasury of the Exchequer at Westminster."

\* The description of the contents of the Treasury (at Winchester) in 1135, "Erant et vasa tam aurea quam argentea," ought to be compared with the similar expression found in the *Dialogus* itself, "vasa diversi generis aurea et argentea" (I. xiv.).

Careful investigation of the subject has convinced me that Mr. Hall's conception of the Exchequer at this early stage of its existence differs fundamentally from mine.

Mr. Hall looks on the then Exchequer as preserving a continuous existence, and as doing so at Westminster. I, on the contrary, look on the Exchequer as having an existence only during the short sessions at Easter and Michaelmas. Dr. Stubbs's phrase: "The Curia Regis . . . of which the Exchequer was the financial department or session,"\* appears to me exactly to express the meaning of the words in the *Dialogus*: "Ipsa quoque curia quæ *consedente scaccario* est scaccarium dicatur" (I. i.). At the close of each session the Exchequer was dissolved ("solutum").† But I rely specially on the phrase limiting the salaries of the officials of the Exchequer to the period of "the Exchequer's existence, that is of each session" ("sunt et hiis liberationes constitutæ dum *scaccarium* est, hoc est a die qua convocantur usque ad diem qua generalis est secessio").

My next point is that these sessions might be, and were, held anywhere.‡ This, indeed, Mr. Hall admits. Wherever, then, these sessions were held, there would be the Exchequer complete in all its parts, as described in the *Dialogus*. There would be the Exchequer of Receipt, with its "thesaurus," whether the locality was Westminster or any provincial town. When this is clearly grasped, Mr. Hall's theory that a new Treasury existed specially at Westminster, as a department of the Exchequer, will be seen to have no foundation in the *Dialogus*.

For what, after all, was the *thesaurus* which is found wherever the Exchequer was held? Obviously, it was the treasure paid in, as the balance of their accounts, by the sheriffs and other *firmarii*, and entered in the account as "in thesauro." The Exchequer, during its session, would be responsible for the safety of this treasure, and we accordingly find among its regular payments those of a penny a night for the watchman ("Vigil"), and a halfpenny a light for the cost of the "lumen circa the-

\* *Const. Hist.*, i. 387.

† Solutio scaccario (*Dialogus* II., i.

‡ "Vide sicut te ipsum et omnia tua diligis, quod sis ad scaccarium ibi vel ibi in crastino sancte Michaelis." —Exchequer Summons, *Dialogus* II., i.



sauro." At the close of the session these payments ceased. The watchman no longer received his penny; "the candle went out:" but what became of the treasure? Packed in sealed sacks ("pecuniæ saccis . . . apponit sigillum"), it was despatched to the central Treasury in charge of the inseparable Treasurer and Chamberlains (or their respective deputies). It is, as I have said, quite certain that in 1135 and in 1141 this central Treasury was at Winchester Castle, and it appears to me that it was still there under Henry II.

Now the *Dialogus* draws a sharp distinction between the actual treasure itself, and the working tools—the "properties," if I may so call them—of the Exchequer, which, between its sessions, were preserved in the Treasury.

We will first see what it says of the former:

Numerata quidem pecunia vel alia prædicta semel in tuto loco reposita non efferuntur, nisi cum ex regis mandato in necessarios usus distribuenda sibi mittantur (I. xiv.).

It is my contention that this "tutus locus" was the Treasury in Winchester Castle, and that the passage is illustrated by such extracts as these from the Pipe-Rolls:

Pro conducendo thesauro ad Pascham et ad festum Santi Michaelis (Hampshire, 1159-60).

Here we have the two Exchequer terms, Easter and Michaelmas, with the *thesaurus* brought in at each. From the central Treasury it was then sent out, as required, as, for instance, to London or to Normandy (*viâ* Southampton). Thus:

Ad conduc' thesauro de Wintoniâ ad Hantonam et de Wintoniâ ad Lond [oniam] pluribus vicibus xxviii. et viiiid. (Hampshire, 1161-2).

Pro ducendo thesauro multis itineribus a Londoniâ ad Wintoniam et a Wintoniâ ad Clarendon et item a Wintoniâ ad Porcestre et item a Wintonia ad Londoniam (Winchester, 1177).

Pro carriando thesauro a Wintoniâ ad Sareburiam et ad Oxinford et ad Geldeford et ad plura loca per Angliam (Hampshire, 1186).

I have selected these typical entries from the Hampshire and Winchester accounts to show the practice. The second entry is specially valuable as illustrating the system of *first* bringing the money to the central Treasury at Winchester, and *then* sending it out as required.

Let us now turn from the actual treasure

to the Exchequer "properties" that were stored with it. Of these we are told in the *Dialogus*:

Verum plura sunt in repositoriis archis thesauri quæ circumferuntur, et includuntur et custodiuntur a thesaurario et camerariis . . . qualia sunt sigillum regis . . . liber judicarius . . . et pleraque alia quæ consedente scaccario, quotidianis usibus necessaria sunt (I. xiv.).

It is quite clear, as Mr. Hall admits, that no Exchequer could be held without these "working records." Therefore, wherever the Exchequer was held, there they must have been also. Consequently the *Dialogus*, as I read it, is careful to distinguish between the treasure itself (which, once deposited in the Winchester Treasury, was not removed thence till required by the King) and these properties, which were carried about the country ("quæ circumferuntur") to and from the places at which the sessions of the Exchequer were held. As I take it, they were sent out of store for the purpose, and then brought back to Winchester. And when they were thus sent about the country it was "in archis thesauri."

Now we have, I think, proof that this was so in the very last printed roll, being that for 1163-4. Here, as it happens, we are enabled to learn that the Easter Exchequer was held at Westminster;\* and the Michaelmas one at Northampton;† and we duly find that the "Archa thesauri" was despatched from Winchester to London at Easter;‡ and that it was again sent out from Winchester to Northampton at Michaelmas.§ It is singularly fortunate that we have here the means of establishing the fact, as it seems to me, beyond dispute.

Throughout the reign of Henry II. we obtain continuous evidence on the treasure and Treasury in the Rolls for Winchester and Hampshire. Thus:

In conduc' thesauro et hugiis vi vicibus (Hampshire, 1162-3).

In conducendis thesauro et hugiis et Regalibus et

\* "Pro uno Scaccario ante Barones" (London and Middlesex).

† "De Scaccario Sancti Michaelis apud Norhantonam" (p. 45).

‡ "Ad conduc' Archam thesauri ad pascham de Wintonia ad Londoniam" (Hampshire).

§ "Et ad portandam arcam thesauri ad festum Sancti Michaelis de Wintoniâ ad Norhantonam" (*Ibid.*).



rotulis et taleis de thesauro septem itineribus (Winchester, 1170).

In carriagio thesauri ultimo missi Londoniam et pro forellis et aliis necessariis thesauri (Hampshire, 1180).]

Pro gladiis thesauri furbiandis (Hampshire, 1187-8).

Lastly, we have in the *Dialogus* this most important hint. Speaking of the salaries paid to the four tellers of the Exchequer, the writer says :

Quatuor computatores, quisque iiii denarios si Londonie fuerint si Wintonie, quia inde solent assumi, duos quisque habent.

That is to say, they were paid twice as much when employed at London as at Winchester, because they usually resided at Winchester. Why should they do so if the Exchequer and its Treasury were at this time fixed, as Mr. Hall contends, at Westminster? The answer is that they resided at Winchester to discharge their functions, when required, at the Treasury, which still was there. See, for instance, what went on, as late as Christmas, 1186, in the Treasury at Winchester :

In custamento numerandi et ponderandi thesaurum apud Wintoniam post Natale, et pro forulis novis ad reponendum eundem thesaurum et pro aliis minutis negociis ad predictum opus, etc. (Hampshire).

The unimpaired importance of the central Treasury is also shown by its being the place of deposit for the dies, and by treasure being despatched from it to the local mints to be recoined, on a change of coinage :

In custamento ducendi archam Monetarium cum cuneis, primo apud Oxineford' et postea Norhamton' et reducendi Wintoniam (Winchester, 1180).

Et pro locandis caretis et emendis tonellis ad thesaurum qui fuit missus Londoniam ad faciendam novam monetam . . . et item pro locandis caretis ad portandum thesaurum ad Oxineford' mittendum Monetariis de Everwich' . . . et in carriagio thesauri missi Norhamton' ad monetam faciendam (Hampshire, 1180).

I have now set forth the view to which my researches have led me with reference to the Treasury and the Exchequer, and, by implication, to the Early Custody of Domesday. That view is that the "Hoard" of the English, the "Treasury" of the Norman, Kings was still, as before, at Winchester, a century after Domesday. Further, that this Treasury was the centre or headquarters of the financial administration of the country. The Exchequer appears to me to have been originally, as it were, a branch of this Treasury, opened twice a year, either at

Westminster or elsewhere, for the business of the sheriffs' accounts, etc. As London became more and more the real capital of the country, it would become more and more convenient as the place of session of the Exchequer. Winchester, however, might long remain the central Treasury (*i.e.* storehouse for treasure), because while the Exchequer was concerned with England alone, the Treasury was drawn upon for the requirements of our Kings over sea, as much as, if not more than, for their needs at home. So long, therefore, as they retained their Continental dominions, Winchester was central for the purpose.

In this Treasury were stored, between the sessions of the Exchequer, those "working records" which, whenever it sat, were, we learn, in daily requirement. Among these records was Domesday Book, or, as the *Dialogus* terms it, the "Liber Judiciarius." If, in short, as Mr. Hall admits, its home was then the Treasury, and if the Treasury, as I contend, was still at Winchester under Henry II., we are driven to the conclusion that, during at least the first century of its existence, the official resting-place of Domesday Book was within the walls of Winchester Castle.

J. H. ROUND.



## On Roger Bacon's "Cure of Old Age."



IF the science of surgery have of late years attained almost perfection, it will hardly be disputed that medicine has still much to learn. Nay, if, as seems likely, the germ theory is the right theory of disease, the science of medicine is yet in its infancy, and we are but on the first steps of the true track.

Though it would be exaggerated to affirm that the ancient medical writers, the Egyptian, Jewish, Alexandrian, and Greek philosophers, anticipated in any real sense of the word the philosophers of this century in the germ theory of disease, yet if we compare their practices, as shown by their writings, with the much blood-letting and huge physick-

ing of our own countrymen, even so lately as the early part of this century, the comparison will hardly be in favour of the moderns.

The earliest and, prior to the sixteenth century, the greatest English writer on medical science is the famous Franciscan friar, Roger Bacon. He was a great student of the Arabian writers, and acknowledges in particular his indebtedness to Isaac Beimiran, the son of Solomon the physician, to Hali Abbas, and to the celebrated Avicenna, flourishing in the eleventh century, and to Averroes, belonging to the following century—the century, that is to say, preceding that of Bacon himself. He embodied the result of his research, together with his personal observation, in several works—amongst others in one called *The Cure of Old Age*; a now almost forgotten, though sufficiently remarkable, little book. It is probable that his rationalistic investigation into the causes of disease at a time when charms, incantations, and prayers were the principal treatment, may have had as much to do with his fourteenth years' imprisonment as the magical and other accusations ostensibly laid to his charge. For *The Cure of Old Age* was distinctly a materialistic work. Throughout it disease is assumed to be capable of rational investigation; to be the result of man's ignorance, sometimes, indeed, of man's vice. This was indeed a glimmer of light in the dark period of the thirteenth century. But it was more than this. Though in many of its details it is necessarily crude; at times, indeed, bordering on absurdity; yet in its essential principles, if we take into consideration the narrow, ill-ventilated, and badly-drained condition of the streets of many of our own cities in the last century, we shall find that it would have been a remarkable and, in many ways, a useful book to publish, even so lately as then. Its style is quaint, perhaps at times a little comical. Science has its superstitions, its dogmatisms, as well as theology; and he of one generation must be, I think, somewhat deficient in a sense of humour, in whom the outgrown superstitions of a previous generation do not at times excite a smile.

The *Libellus de Retardandis Senectutis Accidentibus* was printed for the first time in 1590, and was translated as *The Cure of Old*

*Age* by Richard Browne\* in 1683. I have adopted the translator's English title because of its convenient brevity. But the rendering is scarcely a happy one; indeed, to some extent, it is absolutely misleading. Probably Roger Bacon knew as well as we do that old age is merely a natural physiological process; and that not being a disease, it is therefore incapable of cure. The whole context of the book, as well as its original title, prove that what the author had in view when writing it was the prevention and cure of premature old age; the delaying or retarding to its utmost natural limits that evil hour when prime strength and maturity must yield to the encroachments of old age and decay.

This little book is written in sixteen short chapters; and partly because of its real intrinsic worth, partly because it is so little known even by industrious students of the thirteenth century, it has occurred to me that a brief analysis of it may be not unwelcome to the readers of this magazine.

The first chapter is devoted to an analysis of the Causes of Old Age. These, in Roger Bacon's opinion, are three; and thus he states them:

"1. As the world waxeth old, men grow old with it; not by reason of the age of the world, but because of the great increase of living creatures, which infect the very air that every way encompasseth us.

2. Through our negligence in ordering our lives.

3. Our great ignorance of the properties which are in things conducive to health."

I hardly know whether even now a physician could sum up more succinctly the three principal causes of unhealthy life or premature old age. But it is to the first cause assigned by Roger Bacon that I wish principally to call the reader's attention, i.e., "*the great increase of living creatures, which infect the very air that every way encompasseth us.*" Surely this assertion, though it may not have been an actual anticipation of the germ theory of disease, was yet in a certain measure an adumbration of it. The perception that diseases are diffusible; that the mere congregating of a large number of ill-fed and weakly persons together is sufficient

\* I have frequently availed myself in this paper of Browne's quaint translation.



to generate disease, and that the very air becomes poisonous through the emanations of breath, perspiration, etc., was a perception that was to bear no fruit at the time. It was a discovery thrown into soil too barren to receive it. The world required to be riper by many centuries before the discovery should be made afresh, and should lead to some practical consequences.

The next few chapters are taken up with detailing more fully the causes of old age, together with the remedies and preventives. Man's enemies are both internal and external. But in youth and full prime, the vigour of a healthy constitution is so great as to make the attacks of these enemies more or less unimportant. But when the fulness of strength is beginning to diminish—in Roger Bacon's opinion in the fortieth, or at the outside, the fiftieth year—he is not strong enough to cope with these enemies; he will be wiser if he endeavour to elude them altogether. The internal enemies are those ills he brings upon himself by indigestible food. Not what a man eats, but what he digests, is that which nourisheth a man; and thereupon are detailed a list of foods easily, or with difficulty, digested. Whether these details are particularly well selected or no is a matter, for our present purpose, comparatively unimportant. That what is one man's meat is another man's poison, has passed into a proverb, and each person must discover for himself what foods are prejudicial or the reverse. But the broad general principle that diet is important, that careful restriction of food is of much greater value than remedying indiscretion in eating by much physicking;—this broad general principle is an anticipation of what is taught now by all honest medical men; though it is only within the last half century, or even less, that such a doctrine has begun to be generally inculcated. The external enemies of man are all those poisonous matters that are comprised under what Roger Bacon defines as *putrefaction*. When we think of all that is comprehended under this head—proximity to grave-yards; to cesspools; decaying vegetation; dirt of all description—we cannot but feel a better term could hardly have been selected. The two great remedies—or, to speak more correctly, preventives of prema-

ture old age—then, are 'a careful ordering of a man's way of living,' and avoiding all contact with putrefaction. But how can this be done? Bacon is fully aware of the difficulty. "Who can avoid the air," he asks, "infected with putrid vapours carried about with the force of the wind? Who will measure our meat and drink? Who can weigh in a sure scale or degree sleep and watching, motion and rest, and things that vanish in a moment, and the accidents of the mind, so that they shall neither exceed nor fall short?"

Still, if a man would escape premature old age, if he would attain the utmost limit of natural existence, he must at least endeavour to discover by experience what foods are most easily digested by him, and what are those localities most free from putrefying matters. "How can it be," Bacon asks, "that he who is either negligent or ignorant of diet should ever be cured by any pains of the physicians, or by any virtue of physic? Wherefore the physicians and wise men of old were of opinion that diet without physic sometimes did good; but that physic without diet never made a man one whit the better."

Nor must it be supposed that these internal enemies in the shape of indigestible foods, and these external enemies comprising all putrefying matters, are entirely unconnected one with the other. On the contrary, each acts and reacts on the other. Putrefying matters infect not only the air we breathe, but the water we drink, the soil that nourisheth the grain, the food supporting the animals on which we live. In like manner, foods that are in a state of decay, or that when taken inwardly become more or less poisonous to us, affect through the medium of our own unhealthiness the air around us. "That preserveth another thing," says Roger Bacon, "which is long preserved itself, and that corrupts another thing which is quickly corrupted itself." And then, in strange anticipation of a very modern theory, he points out that mountainous or hilly places, breezy open moors are more healthful for man, beast, and vegetable than valleys or enclosed spaces. And he interprets the fact thus: "Herbs and trees which grow in a good air are more remote from corruption, and are always of a more vehement and stronger virtue; and this comes about by



reason of the wind that does then more freely pass and blow upon all things, drying up putrefaction, whence it is that plants growing in windy and mountainous places are of a stronger and more unshaken virtue. I saw a mountain in the province of the Romans, wherein the air was so pure, and the plants of so great goodness, that diseased and infected cattle were in a small space of time cured by them. And the same may be said likewise of animals living in mountainous places." Bacon enlarges at some length upon this necessity of pure air and pure food for all vegetable and animal life. He says he has known certain fish which, when living in pure water, were excellent as food, but which, if placed and allowed to remain a certain time in muddy and foul water, become uneatable; and he also asserts that the goodness of wine depends largely upon the purity of the soil on which it is grown.

I hope, should any of my readers be total abstainers, that I shall not offend them by admitting that Roger Bacon devotes considerable space to the discussion of wine in this little book. He quotes with approval Aristotle's opinion, that wine, though unnecessary and very often harmful to the young, is nevertheless beneficial, sometimes absolutely important, to the old. Holding this doctrine, therefore, it is not unreasonable that he should consider the subject of good and bad wine quite worthy of careful attention.

"Red wine," he says, "increases blood more than white; and is in some measure better than all wine, and more agreeable to men's complexions, such, namely, as grows on a soil enclosed between hills and dales, whose clusters are of a good sweetness and maturity in a subtle and pure air, and which are not gathered before the force of their substance be rebated, their colour become golden—a mean between red and yellow—their taste sharp, pungent, and delectable. When the wine shall be such, let a man drink as his age and the nature of the season will permit. For then it will preserve the stomach, strengthen the natural heat, help digestion, defend the body from corruption, carry the food to all parts, and concoct the food till it be turned into very blood. It also cheers the heart, tinges the countenance

with red, makes the tongue voluble, begets assurance, and promises much good and profit. If, however, it be over much guzzled, it will do a great deal of harm. For it will darken the understanding, ill-affect the brain, render the natural vigour languid, bring forgetfulness, weaken the joints, beget shaking of the limbs, and blear-eyedness; it will darken and make black the blood of the heart, whence fear, trembling, and many diseases arise."

Roger Bacon also devotes a good many pages in this little book to the consideration of the cure and prevention of gray hair; but as this is a somewhat unimportant "accident of old age"—gray hair, indeed, being in the present writer's opinion ornamental rather than detrimental to the old—the reader's time shall not be unnecessarily occupied. I will content myself with saying that his suggestions on this subject seem to me more quaint and amusing than instructive.

A more important matter to dwell upon is the extreme attention Bacon attributed to cleanliness and due action of the skin—thus again strangely anticipating the teaching of our century. He asserts—and I believe with perfect truth—that there are certain diseases and ailments in which the humours of the body can only be thrown off by means of the pores of the skin. This doctrine, important as it is to teach even now, was, I need scarcely say, far more urgent to be taught in the thirteenth century, when uncleanness of the body was quite common, always among the poor, and very frequently even among the rich. "Outward nastiness," he says, "will obstruct and stop up the pores. All things that move the blood and spirits to the skin, adorn and clothe the skin with beauty, cleanliness, and ruddiness; and this is done by whatever doth gently cleanse the skin, rendering it thinner, and making it clean from those things that stick dead on its surface; and in performing this care must be had of three things—cold, heat, and the wind."

Roger Bacon recommends frequent bathing, anointing with oil, and moderate exercise in walking and riding in all those who are approaching old age; and these should be gently but firmly persevered in so long as nature will permit. But when extreme or

decrepit old age sets in, he points out (and again, I believe, with perfect justice) that the two great enemies of this period in man's life are cold and fatigue; and important though a due action of the skin is, it may be purchased at too high a cost, if accompanied by shivering or great fatigue.

I cannot close my sketch of this wise little book without drawing attention to the fact that among other anticipations of a modern age, Roger Bacon was fully persuaded in his own mind of the intimate connection there is between mind and body. A man cannot be thoroughly healthy in body if he is very unhealthy in mind; and it is as necessary to pay attention to the one as to the other. For this reason a due habit of cheerfulness must be cultivated; trifles must not be made much of; gloomy thoughts and envious repinings are, if possible, always to be avoided. And since many of the evils that afflict man are of a paltry nature, we must endeavour to cultivate within ourselves a due sense of proportion in order that we shall never confuse small things with great. Nor are the physiological benefits conferred even by mere jest and amusement to be lost sight of. Whatever provokes laughter is good for man; also instrumental music and songs, games, discursing with beloved friends. For a cheerful mind brings power and vigour; makes a man rejoice; and therefore stirs up Nature and helps her in her actions.

Parallelisms are always interesting and often instructive. I make, therefore, no apology to the reader for showing how this last great truth, enjoined by the "Admirable Doctor" of the thirteenth century, has been (apparently with no conscious imitation) echoed by the great philosopher of the seventeenth century, and re-echoed by the equally great philosopher of our own century.

In the Second Scholium to the Forty-Fifth Proposition of the Fourth Part of his *Ethics*, Spinoza thus writes:

"I acknowledge a great difference between mockery, which I have but just characterized as bad, and laughter or jest. For laughter and jest also are a kind of gladness; and so, if they have nothing of excess about them are good . . . nor do tears, and sobs, and fear, and other affections of the sort . . . ever lead to virtuous conduct. The more

joyfully we feel, on the contrary, to the higher grade of perfection do we rise. . . . To use the good things of life, therefore, and to enjoy ourselves, in so far as this may be done short of satiety and disgust—for here excess were not enjoyment—is true wisdom. It is wisdom, I say, in man to refresh and recreate himself by moderate indulgence in pleasant meats and drinks; to take delight in sweet odours; to admire the beauties of plants and flowers; to dress becomingly; to join in manly and athletic sports and games; to frequent the theatre and other places of the sort, all of which may be done without injury to others. For the human frame is compacted of many parts of diverse nature, which continually crave fresh and varied aliment, in order that the whole body may be alike fit for everything whereof by its nature it is capable, and consequently that the mind also may be in a state to take interest in and understand the greatest possible variety of subjects."\*

And Herbert Spencer, in his *Data of Ethics*, writes:

"Every power, bodily and mental, is increased by 'good spirits,' which is our name for a general emotional satisfaction. The truth that the fundamental vital actions—those of nutrition—are furthered by laughing-moving conversation, or rather by the pleasurable feeling causing laughter, is one of old standing; and every dyspeptic knows that in exhilarating company a large and varied dinner, including not very digestible things, may be eaten with impunity; while a small carefully chosen dinner of simple things, eaten in solitude, will be followed by indigestion. This striking effect on the alimentary system is accompanied by effects equally certain, though less manifest, on the circulation and respiration. Again, one who, released from daily labours and anxieties, receives delights from fine scenery, or is enlivened by the novelties he sees abroad, comes back showing, by toned-up face and vivacious manner, the greater energy with which he is prepared to pursue his avocation. Invalids especially, on whose narrowed margin of vitality the influence of conditions is most visible, habitually show the benefits derived from agreeable states of feeling. A

\* I quote from Dr. Willis's translation.



lively social circle, the call of an old friend, or even removal to a brighter room, will, by the induced cheerfulness, much improve the physical state. In brief, as every medical man knows, there is no such tonic as happiness.\*

Roger Bacon sums up the results of the injunctions contained in his little book thus :

"Whence in conclusion it is made manifest that mirth, singing, looking on beauty and comeliness, spices, electuaries, warm water, bathing, and many such things, are remedies whereby the accidents of age in young men, the infirmities of old age in old men, the weaknesses and diseases of decrepit old age in very old men, may be restrained, retarded, and driven away."

C. E. PLUMTRE.



## Greenhithe, Kent.

**T**HIS place, forming part of the parish of Swanscombe, was, we are told by Thorpe, formerly known as *Creternse*, from "Creta," its chalky soil. In the days of old, as in the present, it is evident that chalk engrossed the attention of its residents, its excavation and exportation in the natural state, as well as when made into lime and cement, affording both employment and profit. Pennant, in his *Journey from Chester to London*, states that "chalk was of great estimation as an article of commerce in the time of the Romans;" that the workers of it had their own goddess, "Nehelennia," who presided over it, and that he had seen a votive altar with this inscription :

Dee Nehelenniae  
Ob meries rite conservatus  
M. Secundus Silvanus,  
Negotor cretarius  
Britannicianus.  
V. S. L. M.

And further on he adds: "Pliny describes this British earth under the title of 'Creta Argentaria,' and notices the mode in which it was obtained, the sinking of the shaft, the

leaving of a sufficient roof, the driving out of chambers on all sides, and the drawing up in baskets of the fine chalk through the narrow aperture; thus in every respect reminding us of the curious engraving of a cavern given by Camden in his *Britannia*." But, at the same time, one cannot see why so much trouble should be taken merely to procure what might have been obtained with far less labour. However, these holes are very numerous in Kent and Essex, as indeed they are wherever the soil is of chalk. Many have been cleared out, and pieces of broken pottery of undoubted Roman character found, with indications of their having been at one period or other used as dwelling-places, the wooden steps or ladder by which access was obtained being traceable. It is very possible that such occupation occurred in the troublesome times succeeding the departure of the Romans, affording as they did a most tempting hiding-place. Tacitus tells us the Germans were wont to dig holes underground, and to cover them with great quantities of rubbish; thus they proved a refuge against the winter, and a garner for their corn—"for the bitterness of the cold is allayed by such places; and if at any time the enemy surprise them, he plunders only what is open and exposed, the secret corners and pits being altogether unknown, or safe upon this account, that they have to be sought for." Mr. Paton, F.R.G.S., in his *Danube and the Adriatic*, mentions such store-places for grain as being in actual use to this day in many parts of Hungary. He says, "The substitute for a granary is no doubt the same between the Lena and the Oxus as before the days of Arpad. A hole is dug in the earth, narrow at the top and broad below, and here the corn is deposited. To exclude the damp, the mouth is so narrow, and the cavity so deep, that the man that takes it out is let down by a rope, like Joseph into the pit." Leaving the period of mystery and doubt, ample evidence is existent that for centuries past a large and lucrative commerce in chalk and lime has been carried on in this neighbourhood. In the accounts of Henry de Mammesfeld, clerk of the works in the Castle of Haddellie (Hadleigh, near Southend, in Essex), during the extensive repairs carried out in the thirty-sixth and

\* *Data of Ethics*, pp. 90, 91.

three following years of the reign of Edward III., occur the following items :

For the freight of chalk from Greenhithe, 12s.

100 tons of chalk, at 7d. a ton, including carriage from Greenhithe.

6 quarters of slacked lime, at 20d. a quarter, including carriage from Greenhithe to Hadley.

Holinshed also tells us that, by the diligence of Ralph Joselyne, Mayor of London in 1417, the wall around London, between Aldgate and Cripplegate, was new made, and that he caused the Moorfield to be searched for clay for bricks, and also caused chalk for lime to be brought from a place near to Northfleet in Kent. It is more than pro-

materials of the old London Bridge. In the main street is an old cottage, known as the Chapel House, occupying the site of the Chantry Chapel, founded by John Lucas in the nineteenth year of King Edward III., which, no doubt, supplied a real want—the working of the extensive chalk quarries that even then existed necessitated the employment of many labourers who had their homes as near as possible to the scene of their labour, and consequently at a considerable distance from the mother-church at Swanscombe; then, too, its proximity to the landing-place of the great ferry at Greenhithe, between Essex and Kent, rendered it of much



THE PRINCESS TOWER, HADLEIGH CASTLE, ESSEX, REBUILT IN 1366.

bable that the pit whence the chalk was thus taken is now occupied by Ingress Abbey and its beautiful grounds—because, as we have seen, when Dartford Priory was suppressed in the reign of Henry VIII., this estate, among its other possessions, fell into the hands of the Crown, Robert Merial, of Swanscombe, holding at the time a lease of the farm called Ingries, with the chalk cliffs, late in the tenure of Richard Grove. The present mansion, commanding so fine a view of the Thames and fertile plains of Essex, though sorely smoke-begrimed, was erected by the late Alderman Harmer, who for that purpose purchased and used the

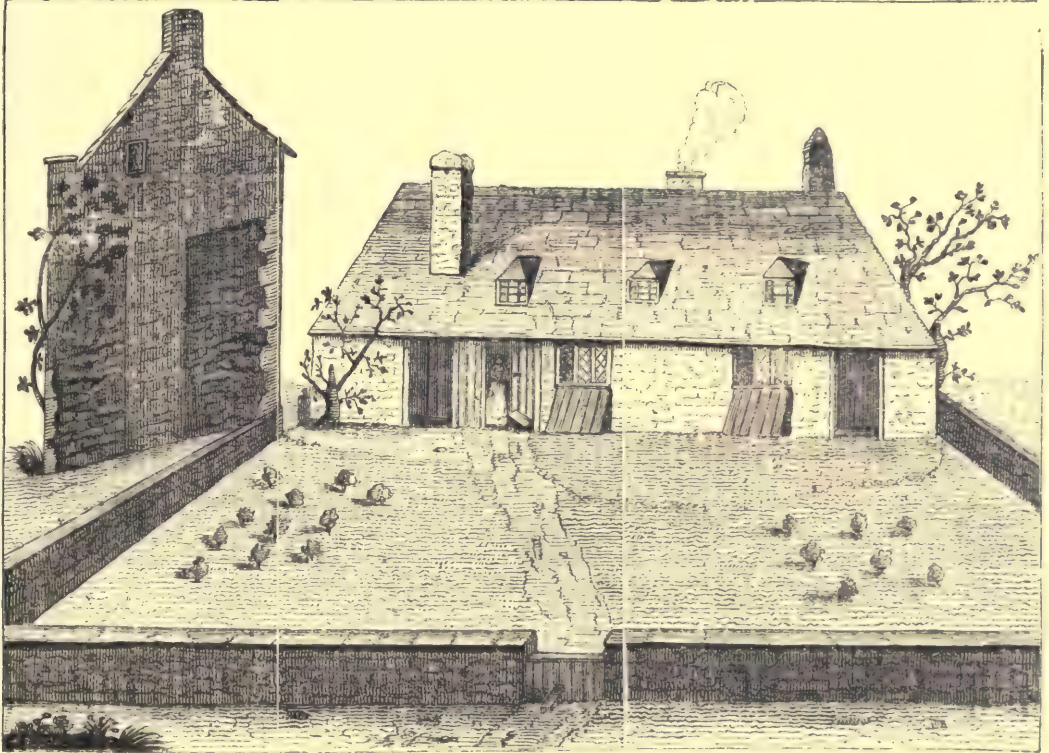
importance to the multitude of pilgrims who, from the eastern parts of the kingdom, flocked year by year to the shrine of St. Thomas of Canterbury. The passage of the wide river was in those days a matter of no small difficulty, and attended by some danger; the pilgrims would therefore cross the road, and, in accordance with the spirit of the times, enter the fair chapel to offer up thanks for their safe arrival in the county itself made sacred by the martyrdom of the Saint. With the eye of fancy we can see the long train, after duly refreshing the inner man at some refectory, which may perchance have stood upon the ground now occupied by the White



Hart Hotel, setting out on its journey to Canterbury with song of joy and uplifted cross, prominent among the foremost, perhaps, a knight in war-dinted and travel-stained attire, fresh from some battle-field, hasting to perform the pilgrimage he had vowed for a safe return.

For he was lately come from his voyage,  
And wente for to do his pilgrimage.

"Sancte Thoma," "Caput Thoma," or "Thoma optimus medicorum;" watch them eagerly entering the little chantry to offer one last prayer within the confines of the county rendered dear to them by its association with the name and person of the murdered Archbishop. No wonder that the King was graciously pleased to allow John Lucas to assign the piece of ground neces-



THE OLD ALMSHOUSES AND WEST END OF CHANTRY.

[These Alms houses were left to the poor of the parish of Swanscombe by John Beare, who died 29th February, 1587, and were pulled down in 1801.]

See, too, the forester clad in coat and hood of green, with the monk, the friar, and all the other characters so graphically described by the glorious old poet Chaucer. See them on their return, each proudly displaying his newly acquired treasure from the stalls of the famed Mercery Lane, perhaps a brooch of lead inscribed with the talismanic words

sary for its erection and the twenty acres of pasture land in Swanscombe, in order to provide a priest to daily celebrate the services of the Church in the little sanctuary to be raised at his expense. The chapel thus built and endowed flourished until the reign of the sixth Edward, when with others of the same kind it was suppressed. The foundations and

some of its walls yet remain, but, forming as they do a portion of the cottage still known as the Chapel House, are not very evident. Three hundred years passed away, and then the want of a church in Greenhithe was again felt, and in 1854 another application was made, and another license granted; but unfortunately, not upon the old hallowed spot was erected the pretty new church of St. Mary the Virgin.

That the ships belonging to Greenhithe bore their part in the great mediæval wars is unquestionable, because in the account of seamen's wages for the passage of Sir Robert Knolles to France we find the following: "Item to William Nocolt, master of the ship called the *Welyfare* of Grenehuythe, of the burthen of sixteen tons, for the wages of himself and foure seamen, £1 1s. 0d." It is also satisfactory to note that the district known as Knockholt in this parish has probably not changed its denomination within the past 500 years, the entry above quoted bearing date Monday, the 15th of September, 1370. Master William having probably been born there, derived from it his surname. The river here is 805 yards wide, and the landing-place  $2\frac{1}{4}$  miles from London Bridge; the cost of getting from there to Greenhithe by water in 1562 is shown in Cawood's book of the rates or fares: "Item, that everie owner or occupier of a tyde boat from London to Grenehvy, or Grays Thorrok, or to any place of lyke dystannce shall not take of anyone personne to or fro above a peny, so as the whole fare amounte to xii<sup>d</sup>."

"Item, for a tilte boat with four ores and a steersman to and fro not above vis., and for everye ore above four ores, xii<sup>d</sup>. an ore."

"Item, That no whyrrey with two ores take from London to Grenehvy, or like distaunce to or fro, above xxd."

In 1577 the *Lion* man-of-war was ordered to ride off Greenhithe, there to receive the alarm from the forts at Tilbury and Gravesend of the approach of the Spanish fleet, and thereupon send a messenger to the court; and "also to give the alarume to those shippes yt ryde at Blackwall, that they may prepare." This vessel appears from a MS. of the beginning of the reign of James I.,

preserved in the library of the Society of Antiquaries, to have had a complement of 200 mariners, 40 gunners, and 100 soldiers; and her armament to have consisted of 200 calivers, 40 bowes, 60 arrowshefts, 100 pyks, 180 bills, 80 corsletts, and 160 murians. In 1791, upon the determination of the great naval mutiny, the following ships from the fleet at the Nore came into the river and moored off the village, viz., the *Nassau* 64, *Agamemnon* 64, *Standard* 64, *Lion* 64, *Leopard* 50, *Iris* 32, *Vestal* 28, and *Inspector* 16 guns; and from here in the summer of 1845 departed on their last and fatal voyage H.M. ships *Erebus* and *Terror*, under the command of Sir John Franklin and Captains Crozier and Fitzjames.

J. A. SPARVEL-BAYLY, F.S.A.



## Dancing.

**M**R. SPECTATOR in one of his delightful letters describes how his daughter, at one time a romp who had been "caught once, at eleven years old, at chuck-farthing among the Boys," was forthwith sent to a boarding-school, where she learnt the art of dancing so well that her enthusiastic parent says that his child had danced herself into his esteem. Whether so much honour ought to be given to this delightful pastime cannot be positively asserted; but certain it is that Mr. Spectator's story is somewhat better than that far older one which tells how the daughter of Herodias danced off the head of John the Baptist. From very early times in all countries dancing has held a very prominent place among indoor amusements. The English, if we may believe Hentzner, who travelled over here in 1598, were particularly famous for their dancing, "for," says he, "they are active and lively, though of a thicker make than the French."

It was considered a part of a liberal education at this period, for in Robert Wallington's *Method of Travell*, 1598, he allows "2 crowns a month for fencing, as much dancing, no



less his reading;" fencing, dancing, and reading being considered equal necessities! That such an allowance was suggested by actual experience may be gathered by the many examples of travelling expenses. Thus in 1633, Alexander, the third son of the Earl of Eglinton, was in Paris, and writing to his father, he says, "hes begoun my exercies to fenes and danes with your Lordships oled mester Anglea; and that my fencin and dansin extends monthli to 25 lib. 10 soues;" and he adds, "my mathematikes monthli to 8 libs. 10 s."\*

Later on there were regular schools for dancing in England, and a satire on such an establishment is given in a curious tract, *London and the Country carbonaded*. The passage is as follows:

"They seeme to be places consecrated, for they that vse to practise heere, put off their shoes, and dance single-sol'd; they are not exceeding men, for they teach and delight in measures: they seeme to be men of spare dyet, for they live vpon capers: their trade is not chargeable to beginne withal, for one treble violl sets it vp: they should bee good players at cards, for they teach men to cut and shuffle wel: their schollers armes are like pinion'd prisoners, not to reach too or aboue their heads: their heeles seem to hinder their preferment, and that makes them to rise vppon their toes: whatsoever their actions bee, they must carry their bodies vpright: The schollers are like courtiers, full of cringes: And their master seemes to be a man of great respect, for they all salute him with hat in hand, and knees to the ground: the number of fise is the dauncing A, B, C, both maister and schollers seeme to loue newes, for they both consist much of currantoes: their eyes must not see what their feet do, they must when they daunce be stiffe in the hammes; they are guided by the musicke, and therefore should be merry men. What they may seeme to intend, is that they hope to dance before gentlewomen: But in the next jigge you shall bee sure to haue them turne like globes all round. They like a fiddle better than a drumme, and hold Venus to bee a more auspicious planet then Mars. When they are in the schooles, they

are antickes, when they are out, I thinke you will iudge as I doe, they loue the fæminine gender more than the masculine: Generally, these schooles learne men to begin merrily, leaue off sighing, and therefore they are players of tragedies, not comedies; I thinke hee that seldome dances, liues well, but he that neuer, liues best. When I intend to shew my bodies strength, and my mindes weaknesse, I will bee one of their proficients: I had rather haue my body not dance here, for feare mysoule should not like the musicke: Giue me that place where all is musicke, but no dancing."

But Paris has always been the headquarters for teaching dancing. The letter of the Earl of Eglinton's son in 1598, which we have just quoted, tells us of a practice that has scarcely ever ceased in that gay city. In Lady Clarendon's *Journal* of 1802, under date November 30th, we read as follows: "Arrived in Paris, where we stayed two months; the town was full of English and foreigners, particularly Russians, who were making a great display. Dancing was at this time become a real science at Paris, both for ladies and gentlemen, many of whom spend eight or nine hours a day in practising; and several of the performances at balls in the French country-dances and quadrilles were fully equal to some of the most celebrated professional dancers, and the balls even quite spectacles."\*

At the Court of England dancing seems always to have formed a portion of the entertainment on state occasions. Edward IV. entertained the ambassador from the Duke of Burgundy in 1472, and he "had hym to the Queenes chamber where she had her ladyes playing at the morteaulx, and some of her ladyes and gentlewomen daunsinge . . . and the king daunsed with my lady Elizabeth his eldest daughter."

At the banquet and entertainment given by James I. to Juan Fernandez de Velasco in 1604, it is recorded by Don Juan that "there were present at the ball more than fifty ladies of honour very richly and elegantly dressed and extremely beautiful, besides many others who, with the noblemen and gentlemen that were present at the dinner, were already

\* *Hist. MSS. Com.*, 1885, p. 47.

\* *Hist. MSS. Com.*, x. 57.

engaged in dancing. After a little while the Prince Henry was commanded by his parents to dance a galliard, and they pointed out to him the lady who was to be his partner, and this he did with much sprightliness and modesty, cutting several capers in the course of the dance. The Earl of Southampton then led out the Queen, and three other gentlemen their several partners, who all joined in dancing a *brando*. In another her Majesty danced with the Duke of Lennox. After this they began a galliard, which in Italy is called a *planton*, and in it a lady led out the Prince, who then led out another lady whom their Majesties pointed out to him. After this a *brando* was danced, and that being over, the Prince stood up to dance a *correnta* likewise. The Earl of Southampton was now again the Queen's partner, and they went through the *correnta* likewise. Hereupon the ball ended."

Even in the severe times of the Commonwealth, the custom of dancing was revived at the wedding of Cromwell's daughter to the Earl of Warwick's grandson, much to the disgust of the strict class of Puritans. In a letter from Dugdale to John Langley at Trentham, dated 14th November, 1657, this event is described as follows: "On Thursday was the wedding feast kept at Whitehall, where they had 48 violins and 50 trumpets, and much mirth with frolics, besides mixt dancing (a thing heretofore accounted profane) till 5 of the clock yesterday morning. Amongst the dancers there was the Earl of Newport, who danced with Her Highness."\* And among Mr. G. Ayliffe's letters to the same Mr. Langley is one dated 17th November, 1657, in which it is said: "The discourse of the town has been much filled up with the great marriage at Whitehall, which was solemnized there three or four days last week with music, dancing, and great feasting."

HERBERT GREEN.

\* *Hist. MSS. Com.*, v. 177.



## John Hodgson: the Antiquary.

By EDWARD PEACOCK, F.S.A.



WESTMORELAND and Cumberland cannot claim the honour of having produced any one of the five or six greatest men that have made England illustrious. No one who can be compared with Shakespeare, Newton, or Cromwell has been born within their borders; but if we leave out of consideration the men of the first rank, the great souls whose names are familiar to everyone who is not densely ignorant throughout the civilized world, it will be seen on examination that these rugged northern shires have a very good account to show. If supreme genius has not been vouchsafed to any of their children, they have had what is the next most valuable thing in the world—good working ability of a high class and a dogged perseverance which has not been surpassed by any other inhabitants of our land. To account for this, if indeed it be in any way explicable with the knowledge we at present possess, would lead us into by-paths and regions of controversy through which we have no present desire to wander. The mixture of races, Keltic and Norse with, it may be, a substratum older than either, no doubt accounts for much. The geological structure of the country, its gray mist-clad hills, fertile valleys and picturesque lakes, cannot but have had some effect. Probably, however, the existence of a class of small landowners, the "statesmen" of the local dialect and modern newspaper arguments, has been a main determining cause.

John Hodgson was born in the parish of Shap in Westmoreland, at a place called Swindale, in 1779. The land of the western lakes has never had a son of whom she may be more justly proud; yet had it not been for the pious affection of his brother antiquary, the late James Raine, the historian of North Durham, we should have known little except the facts that Hodgson was born, held certain ecclesiastical benefices, wrote a "History of Northumberland," and died. The biographical literature in the



English language is so vast, and includes so much of high excellence and of drivelling imbecility, that it is not safe to endeavour to class a work such as that in which the memory of John Hodgson is embalmed. To us it seems to possess a high degree of excellence. There is no endeavour to make its hero out to have been a greater or wiser man than he was; at the same time it is written with that full sympathy with the thoughts, wishes and aims of the dead, without which a biography can have no value whatever except as a mere storehouse of dates, facts, and documents. It is not, however, of the author that we are called upon to discourse. John Hodgson's father, Isaac Hodgson, was a stone-mason or slater. In the parish register his name occurs under both designations. The two trades are, we believe, quite separate throughout the greater part of the country; but it is probable that in the last century, in a district where slates abounded, the two businesses might often be united in one person. The Hodgsons were a numerous clan; their ancestors seem to have been settled in the neighbourhood for ages. Swindale is a wild and craggy place. In the days of Hodgson's childhood and youth, natural beauty of the sterner sort was not appreciated as it has been in more modern times; but it is evident that early associations made a deep impression on one who took a deep interest in everything that appealed to the imaginative side of life. Hodgson, except among a few personal friends, was not known as a geologist. Geology was, indeed, in the pre-scientific state at the time in which his mind was the most receptive to new knowledge; but it was a subject in which, during his whole life, he took a keen interest. We learn from many incidental remarks in his correspondence, and especially from a letter written to his son in 1831, that he had been a keen observer, and had arrived at as correct views as to the nature and origin of the rocks of Cumberland and Westmoreland as was possible for anyone who was unacquainted with the great part that ice has played in former ages in altering and rearranging the face of the country. This letter is peculiarly instructive, as it shows that although the writer was

not possessed of the knowledge that any of us can attain to now, his mind was thoroughly trained in scientific method. He knew that to account for the phenomena of the past it was needful to abstain from wild guessing, and to observe the forces of nature as they are going on around us from day to day.

Before Hodgson was eight years old his parents removed a short distance to a place called Rosegill. Here the little boy's intellectual life was awakened. He used to gather beautiful snail-shells—the *Helix nemoralis*—and carry them as presents to his young cousins who remained at Swindale. They treasured them because no objects of the same kind were to be found in their neighbourhood. He was not allowed, however, to gather knowledge only from the book of Nature. A Mrs. Jackson, who was his father's cousin, kept a school at which Hodgson learned his earliest lessons. He soon, however, became a pupil at the Bampton Grammar School under the Rev. John Bowstead, a man who had earned by unflinching work the character of being one of the best schoolmasters in the north of England. Bowstead, like many—we think we should be safe in saying most—of the northern clergy in those days, had received his own education at a grammar school, and had proceeded to take orders without graduating at a university. Such men as he might have seemed rough in manner and speech to their more southern fellow-countrymen, but they were admirably adapted for the posts they had to fill. Sprung for the most part from the families of "statesmen," they were in full sympathy with the people, and whether as clergymen or as schoolmasters were well fitted for discharging the duties they had undertaken among their neighbours. Bowstead, though probably an exceptionally good example of his class, never thought it needful to modify the cadences of his western speech. When rector of Musgrave, long after he had left off school-teaching, he was accustomed to say that "I have eddicated three hundret preests, I hav, 'at hev ee." Dr. Raine has told us that Hodgson never forgot his obligations to Bowstead. They were probably, indeed, far greater than will at once occur to

the reader who founds his judgment on the memory of his own school-days. Although it would appear from all we know that Hodgson's home life was a happy one, it is almost certain that a quick and intelligent lad with his craving for knowledge would find little sympathy at home; and we have good reason for believing that Bowstead's knowledge of human nature was sufficiently wide to lead him to guide any of his pupils who showed signs of exceptional ability or industry. He seems to have studied antiquities from a very early period in his career; and while at Bampton School, when fifteen or sixteen, we find him reading Whitehurst's *Theory of the Earth*, a now forgotten book of geological speculation. We gather from the memoir that at no period of his life did Hodgson make that wide distinction between the sciences of geology and history which it has been the fashion to do in recent times. If we are right in this surmise, Hodgson's intellectual standpoint was assuredly a safer one than that of many of our contemporaries. Hodgson remained a pupil at Bampton till his nineteenth year, when he had an offer from Professor Carlyle of the post of secretary, when he accompanied Lord Elgin to the Court of the Sultan. For some reason this post was not accepted or the offer was withdrawn, and Hodgson became schoolmaster at Matterdale. The salary was small, but the place was interesting in a high degree to the young schoolmaster, as it gave him an opportunity of studying the geology of the district. Here he did not remain long, but became in succession master at Stainton and Sedgfield. In those times it was no uncommon thing for a well-educated schoolmaster to take holy orders with no other instruction except such as he could give himself by private study. At an early period Hodgson must have made up his mind to become a clergyman, for we find him refusing what to him must have seemed a most ample income as salary for a post in connection with ironworks near Newcastle. In 1802 Hodgson obtained a title for holy orders, but failed to pass the necessary examination. How this happened must ever remain a puzzle. We know that the standard in those days was sufficiently low, and are absolutely

certain that numbers of young men—many of whom spent useful and devoted lives—were ordained yearly, who had far less knowledge than Hodgson must have possessed. Two years afterwards he was successful, and became the curate of Esh and Satley. His examiner on this occasion was Professor Carlyle, of whom we have before spoken. That he thought highly of the knowledge and perseverance of the young man is proved by the fact that he put into his hands "two very ancient manuscript copies of the Greek Testament," which he requested him to collate with Wetstein's text.

From this period until the time of his death in 1845, Hodgson's life was devoted to two objects: his duties as an English clergyman, and his desire to illustrate the antiquities of the north of England, and especially of his adopted county, Northumberland. There was, however, one great break which we must notice briefly before we give some details of the antiquarian work he did; for though it was a high sense of religious obligation and love for his fellow-men that spurred him on, we can hardly say that his labours in the cause of humanity fell within his duties as a parish minister. That is to say, he might have left undone much that he did without drawing down upon himself any censure whatsoever.

In the year 1808 Hodgson became the incumbent of Jarrow with Heworth. The population consisted mainly of persons employed in or about the coal-pits for which Jarrow and the neighbourhood had long been famous.

Four years after this, that is, on the 25th May, 1812, an explosion took place within the limits of his parish, at a place called the Felling coal-pit, by which ninety-two men and boys were killed. Accidents of a similar kind have occurred in more recent days which have caused even a greater loss of life; but in 1812, with one exception,\* no such awful catastrophe had happened in the north of England coal-field. An accident so terrible and so entirely unlooked-for would have moved any but the most hardened.

\* Dr. Raine discovered among Mr. Hodgson's notes a memorandum of an explosion at Cramer Dykes, near Gateshead, by which one hundred persons were killed. This explosion happened in the year 1700.



To one of Hodgson's simple-hearted and gentle nature it was especially terrible. These poor miners were members of his own flock; he knew them well. Their rough but kindly habits, their joys and sorrows, were familiar to one who was accustomed not only to see them in their own houses, but to pay them visits in the mine itself. It need not be said that when this terrible calamity happened, Hodgson was in constant attendance either at the mouth of the pit or giving such comfort as was possible to the survivors. When the bodies had been recovered, and the excitement of the first terrible weeks had settled into that dead hopeless calm which follows after the first shock of a heart-rending sorrow, Hodgson preached a funeral sermon which was afterwards printed. To this pamphlet he attached a plain and simple account of the accident. The book was widely circulated at the time, but has now become very uncommon; nearly the whole of it, however, is given in Dr. Raine's pages. It is an important document not only as illustrative of its author's energetic character, but also because it throws much light on the history of coal-mining before the discovery of the safety-lamp. It was written by Hodgson for the express purpose of arousing public attention, in the hope that the sympathies of scientific men might be touched, so that the causes of explosions in mines might be investigated, and some mode of preventing them discovered. Hodgson was determined, however much the coal-owners might object to it, that the fullest publicity should be given to the shocking details. "That appalling calamity determined me," he said in a letter written long afterwards, "contrary to the feelings of the coal-owners at the time, to make it as public as I could; and therefore I did not for many weeks, after the explosion had in one moment taken away the lives of ninety-two of my parishioners, cease to write notices respecting it in the *Newcastle Courant*, but also wrote and published a particular account of it and its consequences, and accompanied it with a plan of the mine and the mode of ventilating it."

Almost every circumstance of our mining industries is so different from what it was seventy-five years ago, that it is not very easy

for us to realize the necessity there was that the utmost publicity should be attained. We have now an efficient body of mine-inspectors, and the newspaper press is as widely different from what it was then as the papers of 1812 were from the tiny gray news-sheets which were circulated during the sad days when the King and the Parliament were in that stern death-grapple which has done so much for human freedom. Now when an accident occurs of a much less terrible kind than the Felling explosion, the London and provincial newspapers vie with each other in procuring the fullest and most accurate details; then it is probable that if Hodgson had been anxious to spare "the feelings of the coal-owners" and kept a discreet silence, the world at large would have hardly heard of the matter. To the broken hearts of the survivors no comfort could come from any number of newspaper articles; but it was clear to the shrewd clergyman that if men of science could be got to give attention to the subject, means might be devised by which such accidents might be made far less common, if not, as he seems to have hoped for, rendered altogether impossible. A passage relating to this subject must be given in the biographer's own words. Dr. Raine was of all persons the most thoroughly acquainted with all that took place. He says: "It appears, I fear too plainly, that the coal-owners of the day were adverse to publicity, and that if in the end they took measures for the safety of their men, it was to some extent by compulsion. May we not therefore attribute the safety-lamps and the lives of thousands upon thousands of men to this identical publication?"

It would be out of place were we to give an analysis of Hodgson's pamphlet; so compactly is it written that abridgment would be almost impossible. It may, however, be worth noting, as a specimen of manners and customs which we trust we may consider ancient, that the owners of the pit took no notice of Hodgson's services on behalf of their people until seven months had gone by, when they begged him "to accept their sincere thanks for the very great anxiety and trouble his very humane exertions had relieved *them* from," and offered to present him

with coals for his own household free of charge.

The Felling explosion was the cause of a society being formed for the prevention of accidents in coal-mines. Much discussion ensued, and many experiments were made, but no satisfactory results seem to have been reached until the year 1815. In that year Sir Humphry Davy paid his first visit to the great northern coal-field. Hodgson met him at Newcastle, and gave him all the information in his power; a long correspondence followed. On two occasions, when laying his experiments before the Royal Society, Sir Humphry mentions the assistance he had received from Hodgson, and in 1817 puts it on record that Hodgson and Mr. John Buddle, a well-known colliery director, were the first persons "to put my principles to the test of actual experiment in the mines, and to confide their safety to those new resources of chemistry." Hodgson wrote Sir Humphry Davy a long and most interesting letter detailing his experiences when the safety-lamp was first used within the mine. It is singularly modest, but every line of it shows that he and his companion must have been venturing upon what seemed to be one of the most hazardous undertakings which ever fell to the lot of man. Had the lamp proved a failure, or had they in any respect blundered, as all persons employing a new object are wont to do, certain death must have followed. There was also the further terrible risk of being buried alive, not as the result of a fresh explosion, but on account of the shattered state of the mine from what had already happened. "All the parts of the mine here were so crushed and shattered that a grinding noise of the dislocated strata could be distinctly heard over our heads, though the roof was supported by props and crown-trees (lintels) of wood placed nearly side by side." There are many of us who would have shrunk from a desperate adventure like this deep in the bowels of the earth, far more than from engagement in a fiercely contested battle. Enough, however, has been said on a subject which has little connection with Hodgson's later work. It is, however, not unprofitable for us to remember that a student of history is not by the natural direc-

tion of his mind placed out of sympathy with the living present.

Many of our readers must have from time to time found it necessary to consult *The Beauties of England and Wales*. There are few books in our large topographical literature of a more varied character. Some of the counties are so well done that, allowing for the time in which the work was produced, we are justified in calling them miniature county histories of most useful character; on the other hand, we could name other shires where the labour taken must have been very trifling, and the ignorance shown is immense. They hardly reach the level of the old-fashioned guide-book.

The accounts of two of the northern counties were written by Hodgson. There is certainly nothing better in the whole series. The painstaking industry is as great as anything produced in later life, but the style is not so polished, nor are the sentences so musical. There is moreover sometimes, though but very occasionally, in the "Northumberland" which he contributed to that collection, an exaggeration of language which we fail to find in the "History" of that county which appeared afterwards. The "Westmoreland" is, from the point of view of the "mere antiquary," perhaps not superior to the "Northumberland," but as a contribution to literature it must take a higher rank. For these two works he received two hundred pounds, a not inadequate compensation as literary labour was then paid for. It should be noted, however, that though an industrious writer during his whole life, the above sum was all he ever realized by his pen. In all his other labours he toiled on, and was a loser in the end.

The great work of Hodgson's life, *The History of Northumberland*, may have existed in his mind from an early period; it was not, however, it would seem, until about the year 1817 that it presented itself to him in definite shape. It is probable that all great writers, all writers indeed who rise beyond the merest drudgery, have in the mind a clear plan of the contemplated work from the first. The outlines may alter from time to time as new knowledge pours in, or the imagination acts with more freedom; but it



seems as impossible that a work such as a county history can be written except as the filling up of a clearly-defined scheme, as it does that an epic poem or a drama can be constructed on the hap-hazard principle that some have professed to follow. Hodgson's plans seem to have been well laid from the first. They differed in important particulars from those of his predecessors in the same line of study, but they were the result of careful consideration, and were strictly adhered to in all their more important outlines. It must ever be remembered in judging of Hodgson's chief work, a book which will for ever render his memory dear to students of border history, that he wrote at a time when access to the public records was extremely difficult, and when many of the most important were rigorously withheld from the historical student; at a time when those records which could be consulted were dispersed in many various repositories, and when not only the representatives of our old historic families, but even corporations which were then by a misnomer called learned bodies, jealously guarded their historic papers, from the absurd fear that if they were used for a literary purpose some claim might be raised as to forgotten rights of property. Not only were these things so, but the expense and difficulty of travelling made it impossible for anyone who was not wealthy as well as enthusiastic to execute such a work in the thorough manner which the present day demands. There were compensations, however. Then it was possible that one man might look forward to completing a history of a whole county in his lifetime if he began early and reached a green old age; now the wealth of record evidence is so enormous, and every possible subject branches off into such innumerable ramifications, that the parishes contained in a very limited area are all that the strongest among us can ever hope to deal with in a manner that shall be in any degree satisfactory. It does not lessen the value of Hodgson's great undertaking, because we know that had he lived now he would have planned his work in a different manner. Limited as he was in means, with a large family to support, he could not have achieved what he did had he not

received kindly help from members of the families of Trevelyan and Swinburne, and other cultured people.

In 1820, the first volume of the "North-umberland" was issued. We call it advisedly the first volume, because it was that which first issued from the press. Had Hodgson ever finished his work on the scale he had laid down for himself, it would have formed the first volume of the third part. It consists entirely of record evidence. Some portions of it were reprints of what had already been given to the public with other matter in the publications of the Record Commission. Here we think an error was made; when so many priceless manuscripts were existing in one single copy, it does not seem to have been wise to print once more what had already been placed beyond the reach of destruction. This objection only applies to a portion of the volume. It contains a most valuable series of charters, now printed for the first time from the originals in the possession of the Swinburnes of Capheaton; a list of Northumbrian castles and towers compiled in 1460; proceedings against Lord Dacre in the sixteenth century, and many other important evidences without which it would be impossible for anyone to understand northern history aright.

The second volume of the History (called Part II., vol. i.) appeared in 1827. It contains the history of eight parishes and the Franchise of Redesdale. Here the historian may be seen at his best. We would not wish to speak slightly of those topographers of the seventeenth and eighteenth centuries, whose learned labours have preserved for us so very much that would otherwise have been lost for ever, but it must be admitted, in the words of Hodgson's biographer, that their works are among "the dullest of all dull publications." A man might as well hope to find amusement in the rate-book of a court of servers, or graces of style in a Highway Act. Hodgson knew that something more was required than he had found in the older books. He was aware that to make facts cling to the memory it is necessary, when possible, to put them in a pleasing form. He has done so here. There is hardly a page from which an intelligent person who had no special interest in

things Northumbrian would not derive instruction. The notes as well as the text are full of matter, some of it indeed of much moment. Hodgson was a man of far wider mind than most of his predecessors. He was inferior to none in mere plodding industry, but he saw many things which they did not; hence we have descriptions of scenery, accurate geological information such as the then state of the science permitted, and a mass of genealogical and personal detail such as has never been surpassed. The preface is an instructive and amusing document, though the entertainment one derives from it will in all sympathetic minds not be unmingled with sadness. The author felt it necessary, as no doubt it was, to enter into a laboured defence of genealogical studies. As we read it, we seem to feel that in those old days—that is, sixty years ago—the ignorant prejudice against family history was a power that it was necessary to fight, not, as it is now, a mere obsolete superstition which anyone of us may afford to treat with contempt.

The third volume (Part III., vol. ii.) was issued in 1828. It consists entirely of records and historical papers, all of much permanent value. Among the contents are extracts from the private records of the Swinburne family, and an account of the state of the Northumberland marches in 1550, written by Sir Robert Bowes.

In 1832 a fourth volume appeared (Part II., vol. ii.), containing the history of fourteen townships. The preface is very characteristic of the author, and the parochial history is worked out with a care and diligence which, considering the materials then accessible, has never been surpassed. Dr. Raine, than whom there never has been a more competent judge, says of it that if he “were to assume to himself the right to give an opinion upon the merits of this book, he would have no hesitation in setting it above any other of Mr. Hodgson’s volumes in point of perpetual utility, as the genuine and only source of that portion of our Northumbrian history which extends from the Conquest over the two following centuries.” These remarks of Hodgson’s learned biographer are absolutely correct. The work is the more remarkable as it was written during ill-health, and at a

time of great mental depression from pecuniary difficulties.

The fifth volume (Part II., vol. iii.) continues the parochial history, and has a long and admirable account of the Roman wall. This was at the time by far the best account of that stupendous military work that had appeared. The physical labour that had been undertaken for its production was very great, and the learning displayed of a wide and in some directions of an unlooked-for character. It may have been surpassed by the work of a more recent scholar, but it must ever be borne in mind that Hodgson’s account of the Roman wall was produced under difficulties which no one in these days would have to encounter. The end was now fast drawing near. The preface of this last volume was never finished. Dr. Raine gives the memoranda from which it was to have been compiled. Hodgson died, after a long and painful illness, on the 12th of June, 1845. Had not this paper extended to what some may think an unreasonable length, we should have liked to have said something concerning Hodgson’s poetry. The man who could say of the appearance of the moon on a windy night, when thin clouds dapple the sky, that

The moon, alarm’d,  
Flies like a hunted stag from cloud to cloud,

was not a mere writer of verses, but one who had within him the faculty of a true poet. His verse is, however, of a kind that would not give much pleasure to modern ears. Its form and manner is that of the eighteenth century. Unlike his friend Surtees, the historian of the Bishopric of Durham, Hodgson seems to have been untouched by the romanticist movement. Of Scott he certainly was no admirer. To him historical truth was everything, and he imagined that the “Waverley Novels” exercised a distorting effect on the minds of those who read them.





## Mellifont Abbey, Louth, Ireland.

By F. R. McCLINTOCK, B.A.



THE discoveries made not long since at Mellifont Abbey in the county of Louth, Ireland, have hardly, as it seems to us, received that amount of attention from English archaeologists which their extent and importance entitle them to. Up to the year 1884, the ruins of the ancient abbey to all appearances consisted only of the building known as St. Bernard's chapel, and a portion of the octagonal structure commonly called the Baptistry, besides remains of the supposed gateway to the abbey, and of alleged dungeons or vaults built of rubble masonry. But now, thanks to the well-directed energies of the Board of Public Works, to whom the ground has been surrendered by its owner, portions of the nave, chancel and transepts of the Abbey Church have been brought to light, and stand revealed in a more or less perfect condition up to the height of four or four and a half feet from the level of the ground.

The ruins of the abbey lie in a secluded valley watered by the little river Mattock, a tributary of the Boyne, at about five miles distance from Drogheda, and consequently within easy reach of Dublin (in view of the facilities afforded by modern methods of travel we had almost said of London). The monastery was the first of the Cistercian Order that existed in Ireland, and some account of its history and vicissitudes may not, perhaps, be considered superfluous by way of preface to the few remarks we propose to offer on the ruins as they now appear since the completion of the work of excavation undertaken by the Board of Works, and carried out under the superintendence of their architect in the summer of 1884.

It was at the instigation of the energetic St. Malachi, otherwise known as Maelmaedog Ua Morgair, sometime Archbishop of Armagh and papal legate in Ireland, that the Cistercian house of Mellifont, in the county of Louth, was founded in 1142, and endowed by Donough McCorvoil, or O'Carroll, Prince of Ergall, or Oriel.

Malachi had been anxious to procure for the See of Armagh the pallium, with which it

had not as yet at any time been honoured.\* It had become very usual in those times to distinguish metropolitan sees in this manner, and Malachi not unreasonably thought that Armagh as an ancient church, and not inferior in respectability to most of the other metropolitan churches, ought to enjoy the same privilege. He also wished to obtain another for the See of Cashel, and to secure the confirmation by the Pope of the act of Celsus, who had raised that See to the metropolitan rank. With these ends in view he decided on undertaking a journey to Rome, and he accordingly set out from Ireland for that city in 1139. On his way thither through France he stopped for a while at Clairvaux, where he was hospitably received by the celebrated St. Bernard. The society of Malachi was, we are told, a source of great delight to his host, who survived to write his life, and the brethren of the monastery were not a little edified by his presence and discourse.† Malachi, on his part, was so well pleased with all he saw at Clairvaux that he would willingly have retired there for the remainder of his days. But the purpose with which he had set out was as yet unaccomplished; indeed, it was not destined to be accomplished during his lifetime. On his return to Ireland from Rome he again visited Clairvaux, where he left four of his companions in order that they might learn the rules and regulations in force in that monastery, and so in time qualify themselves for introducing them into Ireland. "They will serve us," said he, "for seed, and in this seed nations will be blessed, even those nations which from old times have heard of the name of monk, but have not seen a monk." Some time after Malachi's return to his own country, he sent other of his followers to Clairvaux, besides the four he had already left there, in order that they too might become instructed in the rule of that establishment. Malachi was now anxious

\* "It may here be explained that the pall, or *pallium*, is a part of the ecclesiastical dress of a Roman Catholic archbishop, which is sent by the Pope to one newly appointed to that dignity; and until the pall is received, the archbishop cannot perform all the duties connected with his office." See *The Church of Ireland: an Historical Sketch*, by the Rev. H. Seddall.

† For a fuller account of the visits of Malachi to Clairvaux, consult Mr. Cotter Morison's *Life and Times of St. Bernard*.

that two of the four brethren originally left at Clairvaux might be allowed to return to Ireland to assist in providing a suitable place for a monastery, and he wrote to St. Bernard accordingly. But his request was refused on the ground that the brethren were as yet insufficiently prepared and disciplined, and it was suggested to him that he should himself endeavour to find a suitable place for the proposed monastery. Some further letters passed between these saintly personages on the subject, and eventually St. Bernard sent over the Irish brethren along with some of his own monks, so as to make up a sufficient number of members to constitute a monastery. In such manner was the foundation and due equipment of Mellifont Abbey brought about.

In 1157 a great synod was convoked for the purpose of consecrating the church, and was attended by the Primate Gelasius, Christian, Bishop of Lismore, and an innumerable company of clergy of inferior rank. There were also present Murchertach or Murtogh O'Loghlin, King of Ireland; the ill-fated Tiernan O'Ruarc, Prince of Breffny, besides other princes or kinglets of lesser note. On this occasion the King (Murtogh O'Loghlin) piously presented the newly-established abbey with a gift of 140 oxen or cows, 60 ounces of gold, and a townland called Finnavaire-naningen,\* near Drogheda. O'Carroll, Prince of Oriel, gave also 60 ounces of gold, and as many more were presented by Dervorgal or Dervorgilla,† wife of the aforesaid Prince of Breffny. This princess, who eventually died here in seclusion in 1193, at the advanced age of eighty-five, likewise gave a golden chalice for the high altar dedicated to the Virgin, and sacred vestments and furniture for each of the nine other altars that were in the church.

The fame of the abbey now began to grow apace. The sanctity of the monks soon procured it ample possessions, and a seat in

Parliament was bestowed on the abbot. The endowments conferred upon the abbey were confirmed by Henry II. and his son John; and its privileges and possessions were still further augmented in 1347 and 1349 by Edward III., who "granted to the abbot power of life and death within his territories, and the liberty of acquiring a burghage holding in the town of Drogheda for the residence of the abbots during the sittings of Parliament."\*

In 1351, however, this latter monarch, finding that almost the whole wealth of the kingdom came into the hands of ecclesiastics, who, instead of spending it at home, sent it abroad to the Pope or for the aggrandizement of foreign seminaries, refused permission to the clergy to depart from Ireland or to carry any sums of money with them. Reginald, Abbot of Mellifont, thought proper to disregard this prohibition of his sovereign, and was accordingly summoned before a jury, who, instead of disagreeing or acquitting the culprit, found him guilty of collecting money and sending 322 florins to the Abbey of Clairvaux. So grave an offence doubtless deserved a corresponding punishment. But we have so far been unable to ascertain the nature of the sentence imposed in this case.

Monkish annals, however, do not, as a rule, furnish very profitable matter for reflection, and there is no occasion to pursue those of Mellifont in detail, even were it possible to do so. We come, therefore, at once to the momentous period of the Reformation, when the monastic communities of the kingdom were dispersed by Henry VIII., and their worldly goods and estates taken from them and given to others, who, rightly or wrongly, were thought more worthy to possess them. In 1540 Richard Conter, the last abbot, surrendered the monastery to the King, receiving as a pension a sum of £40 for life. This abbot was likewise the possessor of sixteen fishing corraghs or skin boats on the river Boyne at Oldbridge, which produced an annual revenue of £13 13s. 4d. The abbey and its revenues were at that time valued at £315 19s., a sum which would now, owing to the increase in the value of money, represent at least ten times that amount. It was not, however, till the year 1566 that the

\* "The name was applied to a piece of land on the south side of the river Boyne, opposite the mouth of the Mattock river, in the parish of Donore, county of Meath." See *Annals of the Kingdom of Ireland*, by the Four Masters, vol. ii.

† According to the ancient legend, which modern historians forbid us to accept, it was this lady's abduction by Dermot, King of Leinster, that led to the introduction into Ireland of the Anglo-Normans under Strongbow.

\* Lewis.



abbey lands were bestowed by Queen Elizabeth as a recompense for his services upon Sir Edward Moore, the elder of two brothers who went over from England to Ireland as soldiers of fortune in the reign of that Queen, and greatly distinguished themselves in the wars of Ireland in the sixteenth century. The grant of the Privy Council to this Sir Edward Moore runs as follows :

“Forasmuch as the house and lands of Mellifont are situated near unto the borders of Ulster, and hath, in all times of rebellion, been subject to the invasion of the enemy, and is not in such times defended from burning and spoil but with such an excessive charge, as in a manner the whole commodity doth no more than bear the expences of such a force as may defend it ; and that in all such times the said Edward Moore hath not shunned that place, but maintained hospitality plentifully, whereby he hath not only relieved many of her Majesty’s servants and subjects, but defended the same lands, and thereby given an example to others, and a relief to the whole county of Louth. And forasmuch, further, as in the same instruction her Majesty’s express pleasure is, that consideration be had to the situation of the place, adding these words—‘that the house standeth upon the Irish country, and is chargeable to defend’—we have condescended, and by authority of the said instruction agreed, that the said Edward Moore shall pay to her Majesty for a fine of his said lease in reversion the sum of £45 current money of this realm, the same to be paid at the feast of Easter, which shall be in the year of our Lord God 1570; for payment whereof the said Edward shall, with one sufficient surety, enter into bond, in the chancery, for the due answering thereof to her Majesty’s use. Given at Dublin, 1 June, 1566, in the eighth year of her Highness’s reign.

“H. Miden, Francis Agarde,  
“N. Bagnel, James Bathe.”

Here, then, Sir Edward Moore fixed his residence, converting the venerable abbey into a castellated house, and also building a castle for his greater security ; and here his descendants remained until their removal to Moore Abbey, in the county of Kildare, the

seat of the Viscounts Loftus, of Ely, which devolved upon the Earl of Drogheda.

As the place was situated just on the borders of the English pale, strong fortifications were necessary as a protection against the rebellious propensities of the natives. In the rebellion of 1641 a gallant stand was made here by a small band of twenty-four musketeers and sixteen horsemen, against a strong body of insurgents, who, taking advantage of the absence of the owner with his troop of sixty-six horse, with which he had gone to secure Drogheda from the rebels, sat down before the place, intending to take it by surprise. The garrison defended itself bravely as long as ammunition lasted, but was at length overpowered by superior numbers. The horse, however, by vigorously charging the enemy, succeeded in escaping, but not without some loss, to Drogheda. The insurgents thereupon proceeded to plunder the castle, and to put the servants inhabiting it to death. The Moore family still continued for some time after this to reside at Mellifont until their removal to Moore Abbey, their present seat, in the early part of the last century, since when the buildings have succumbed to decay and ruin.

The foregoing short account of the abbey and its fortunes must suffice. Those who require fuller particulars may find them in the interesting pamphlet, *Mellifont Abbey: its Rise and Downfall*, by K. F. B., copies of which may be purchased from the custodian of the ruins. It only remains to add a few observations on the ancient buildings as they now appear since the recent excavations have been carried out. We cannot do better than quote, in the first instance, the remarks of the superintending architect of the Board of Public Works on this interesting monument. They appear in the fifty-second annual report of the Board for 1883-84, and are to the following effect :

“This abbey,” says Mr. Deane, “and especially its church, was celebrated for the richness and extent of its structure, and it seemed desirable to attempt to recover some traces of it ; and to guide the search it was not difficult to form a conjectural plan of the cloister and the buildings surrounding it—it being evident that the ‘Baptistery’ was so called in complete ignorance of the usages

of the (Cistercian) Order, and a reference to the plan of the mother abbey of Clairvaux, showing that in both of the cloisters there a lavatory was placed adjoining the cloister walk, and that the 'Chapel of St. Bernard,' if a chapel, would be a solecism, and as it occupied the position of the chapter-room at many other abbeys—the east side of the cloister would probably be found running parallel to its west end—and that the church would be found along the north side. This has been verified; the excavations have as yet only proceeded to a very small extent, but the bottom parts of the piers at the intersection of the nave and transepts have been found, and, although in a very dilapidated state, they prove that the church must have been of a much more elaborate character than almost any other ecclesiastical structure in Ireland; from what has been already found, it seems almost certain that further excavations will bring to light the plan of all the more important parts of the abbey round the northern, eastern, and southern sides of the cloister."

Since the above report appeared the necessary works of repair have been completed as far as the existing modern buildings on the ground will permit, and steps have been taken to prevent further damage by time and exposure. In accordance, however, with the judicious practice of the Board with regard to structures vested in them for the purpose of preservation as national monuments, no restorations have been executed beyond replacing in position portions of the tracery of windows, dressed arch and jamb stones, and similar fragments which may have been found scattered about the area of the buildings.

In dealing, however briefly, with the subject of mediæval ecclesiasticism in Ireland, the peculiar circumstances of the ancient Church in that country and its isolation from Rome must not be left out of consideration. Up to about the middle of the twelfth century, the religious communities founded in Ireland differed both as regards their rules and discipline from the Orders of other countries. The early Irish churches were almost invariably small in size and rude in construction. Their greatest length rarely exceeded 80 feet, and usually not more than 60. They had seldom more than one en-

trance placed in the centre of the west end, and were imperfectly lighted by small windows. Although often displaying, in spite of their archaic character, rich decorative details, they were not provided with either sedilia, piscinas, or credences—adjuncts usually held to be indispensable in mediæval churches. But on the introduction of the Cistercian Order into the country, a great improvement seems to have taken place in Irish ecclesiastical architecture, while at the same time the religious customs in vogue in the island were gradually brought into increased conformity with the usages of the Church of Rome. It was to the influence of St. Bernard, acting through his friend Malachi, that this change (whether for better or worse we need not now inquire) was owing.\* And here at Mellifont the means are provided for forming some notion of the extent of that change so far as it influenced the ecclesiastical buildings of the country.

On this spot, at all events, we may see the remains of an abbey church of considerable dimensions, having a fully developed nave and choir with side aisles, transepts and collateral chapels. We also find remains both of piscinas and sedilia, besides fragments of exquisite mouldings of various kinds. The architecture of the building may be set down as belonging to the so-called Norman Transition, Early English and Decorated periods. A period of some one hundred and fifty years, or perhaps more, must consequently have elapsed before the work was finally brought to completion.† How it appeared when finished we can now only conjecture. But although unfortunately so little of the

\* It was not until after the invasion that the Roman system became fully established. "There was," says Burton, "for some time much contest, but the priesthood of the original church dwindled away, and Romanism became supreme under Anglo-Norman protection. The tenor of more recent history has made it difficult for us to realize such a thing; but few historical positions are better attested than this, that the English Saxon was sent to bring the Irish Celt to a sense of his duty to the Holy See of Rome."—*History of Scotland*, vol. i., chap. vii.

† "It is quite evident that, from the struggling circumstances of the Order in Ireland at the time of their introduction, they were generally unable to complete a church at once, as they were planned upon a much greater scale than had hitherto been attempted in Ireland."—Brash, *Ecclesiastical Architecture of Ireland*.



original building is left, still enough remains to afford incontestable evidence of its former beauty and importance.

Adjoining the church, and a little to the south, stands the Chapter House, hitherto known as St. Bernard's Chapel. It is divided into two stories, the lower having been used as the chapter-room, and the upper as a muniment-room for the safe custody of the archives of the monastery. The architecture of this building is of a later period than that of the church. The lower story, which has a beautifully groined roof, is lighted by an eastern and two side windows with mullions and remains of late Decorated tracery. Some of the capitals rest on rounded bases supported by grotesque heads, which seem compressed by the superincumbent weight. In his *Louthiana*, first published in 1748, Wright gives a representation of "a fine old Gothick Doorway into the chapel, all of Blue marble richly ornamented and gilt, which he was informed was sold, and going to be taken to pieces when he was there." Where this doorway originally stood cannot now be precisely ascertained, but there are remains of an archway entrance to the chapter-room more richly ornamented on the *inside* than on the *outside*, which peculiarity would seem to show that it originally belonged to some other building, with which perhaps the chapter-room was connected. Possibly, then, this may be the "fine old Gothick Doorway" referred to by Wright.

The lower story, or chapter-room, is now made use of as a receptacle for the fragments of columns, capitals, mouldings, bosses and other remains which have been discovered in and about the ruins. The floor of the room is laid out with the beautiful glazed tiles which originally served as flooring for the church. A few still remain in the original position, but the greater portion of them have been removed.

The octagonal building, commonly called the Baptistry, is now held, from the position it occupies, to have been the *lavabo*, or lavatory, of the monks. Four of its beautiful round arches, in the late Norman style, still remain intact, and there are indications of an upper story, in which a cistern, or reservoir, was in all probability located.

Of the cloister arches there is no trace ;

only some foundations have been discovered. Likewise of the Refectory nothing is left but the pavement. The other remains of the ancient monastery are insignificant, and call for no remark.

We may mention, in conclusion, that an opportunity is afforded on this very spot of forming a comparison between the earlier and later styles of Irish ecclesiastical architecture. For on an adjoining eminence stood one of those archaic little churches to which reference has been made above. And at Monasterboice, a few miles distant, there are two more, besides the well-known crosses and a good specimen of a round tower.

Indeed the whole district, including the valley of the Boyne, with the prehistoric sepulchral mounds of New Grange and Dowth, is rich in relics of past times, and offers a varied field of interest for all who take delight in historical or antiquarian studies.



## Antiquarian News.

A VERY remarkable discovery was brought to light a short time ago upon the well-known Slade flats at the junction of the Charlotte with the Susquehanna, on the south side of the latter stream. During some recent high water a broad current was in some way diverted from the main channel across a bench of alluvial land rising 2 or 3 feet above the general level of the neighbouring bank. The field having been ploughed last fall, and the soil to the depth of 2 feet or more consisting mainly of a fine alluvium, a gully 2 or 3 rods wide and as many feet deep, to the clay subsoil, was cut clear across the field for some rods—to a "binnacle" or overflow putting out from the main stream at some distance below. The current does not appear to have been very swift, and in consequence objects of some weight contained in the soil were left behind as the latter filtered away. For ten days or a fortnight the ploughed section was under water. When the flood subsided Mr. Slade and his son paid a visit to the place to ascertain the extent of the damage, when what was their surprise to note in the bottom of the new-made channel many fragments of rude pottery mingled with flint chips, arrow and spear points, and similar remains. They gathered many, and the news of the discovery spreading, the spot has since been visited by several persons. The site laid bare by the flood is unquestionably that of an aboriginal village.

Altogether some 2,000 fragments of pottery have been taken from a few square rods of surface exposed, together with 100 spear and arrow points—many of them of unusual form—several flint drills, as many “sharpening stones,” two small granite axes, numerous “sinkers,” etc. Several ancient fireplaces, of river-cobbles, bedded together, were disclosed, from one of which a peck of charcoal fragments was exhumed. The pottery, several pieces of which show an exterior surface of 3 or 4 square inches, is both plain and ornamented, the latter in most intricate design. One fragment shows a human face, but straight lines, variously combined, and curious punctured patterns, are the prevailing type. Rims and edges, being the thickest and least perishable portions, abound in the collections made. The plain pottery is remarkably hard and well preserved, and in both plain and ornamented the inside surface is in most cases of a black colour, in strong contrast to the brick-red or chocolate hue of the exterior. The top soil in the neighbourhood abounds in Indian relics, arrow and spear heads, “hammer-stones,” and the like, but it contains no sign of this pottery.

At eight o'clock on Whit-Sunday morning, in accordance with the bequest of a testator named Pitt, sixty loaves were distributed to poor persons in the schools of St. Botolph, Bishopsgate Churchyard. The bequest dates back at least 200 years, and before the North London Railway Station in Broad Street was built, the loaves were given away in the garden of Mr Elvin, surgeon, which occupied the site of a graveyard originally belonging to Bethlehem Hospital. That hospital was established, but for a different purpose, many centuries ago, and Henry VIII., at the dissolution of the monasteries, gave it to the City of London, when it was converted into a hospital for lunatics, and it was removed to St. George's Fields, Southwark, early in the present century.

A communication has been received by the Superintendent of Police at Canterbury respecting the discovery of a fine gold piece of the reign of the Emperor Tiberius Cæsar, and other coins, in the course of excavations upon the site of a new bank.

A large number of mammoth bones, and a tusk of large size, have been found on Castle Hill, at Elloughton, East Yorkshire. The length of the tusk was close upon 10 feet, and its breadth varied from 9 inches at the base to 6 inches near the apex. An ancient British burial-ground, containing a quantity of human bones and an earthenware food-vase, was also discovered near the same spot.

Some hair found in the grave of Marie Antoinette in 1815, and a number of other Bourbon relics, were recently sold in Paris.

The famous vineyard Clos Vougeot is going to be

sold. The old manor-house dates back to the sixteenth century, and is rich in sculpture and iron-works and carvings. But the chief interest is in the vineyard itself. Its records have been well kept, and stretch over many hundreds of years. It was in the twelfth century that the monks of Cîteaux bought the ground and commenced its tillage. The success was immediate. The vintage almost at once acquired name and fame. The vineyards were divided into three enclosures, of which the uppermost range became the most noted. The wines it produced rarely passed into the market, and were reserved for the Pope, for the Dukes of Burgundy, and for presents from the latter to crowned heads. The fame of the wine increased, and there is a legend that one of the abbots, Jean de Bussière, received a Cardinal's hat from Pope Gregory XI. as a piece of practical gratitude for a gift of thirty hogsheads. In the days of the Revolution this invaluable plot of ground changed hands frequently. Ultimately one of Napoleon's army contractors became owner, and his son turned his attention to the care of the vineyard. All the papers of the old monks and abbots were preserved, and their recipes studied and followed.

At the sale of the Rev. F. W. Joy's collection of autographs the best prices were as follows: Letter of Samuel Taylor Coleridge, the poet, £5; letter of Captain Cook, March 22, 1775, to Lord Sandwich, £11 12s.; letter of Abraham Cowley, the poet, to John Evelyn, May 13, 1667, £31 10s.; letter of Crabbe, the poet, to Miss Hoare, 1829, £8; Sir John Fastolf, a celebrated English warrior, £12; letter of David Garrick, £3 15s.; letter of Daniel Defoe, author of *Robinson Crusoe*, May 29, 1711, endorsed by Sir Walter Scott, referring to the attempted assassination of Harley by Guiscard, £65; letter of John Dryden, August 5, 1699, to Mr. Stewart, £45; sign-manual of Edward VI., King of England, on a document on vellum with the great seal attached, signed also by Cranmer, Archbishop of Canterbury, the Protector Somerset, Lord St. John, etc., £20; signature of Queen Elizabeth on a long roll, £15 15s.

Statutes of the two Flemish heroes, Breidel and De Coninc, are to be erected in the market-place of Bruges. On occasion of their unveiling there will be on the 18th and 22nd of August next (during the Ostend and Blankenberg seasons), and in the presence of the Royal family, grand historical processions representing the Flemish throwing off the French yoke in 1302. No pains have been spared to make the costumes, arms, and armour as realistic as possible, and some 1,280 persons and 225 horses will figure in the pageants.

We have recently had the privilege of inspecting a piano, designed by Mr. Alma Tadema, and constructed



by Messrs. Johnstone and Norman, of New Bond Street. It is of "grand" size, and is altogether a beautiful specimen of modern English art workmanship. The groundwork is of ebony. The decorative part is of ivory, mother-o'-pearl and coral, and box and cedar woods, inlaid in relief and exquisitely carved. The marquetry of the top, the borders and the sides of the case, is very beautiful. The outside of the top is inlaid with the names of the Muses in Greek characters, wrought in ivory and mother-o'-pearl, studded with coral, and encircled in wreaths of various coloured woods. The underside is set out in vellum-covered panels, destined to receive the autographs of the more distinguished players who may be from time to time invited to perform upon the instrument. An ornamented key-pattern border of ivory inlaid, runs round the sides of the case. The lesser borders are of carved boxwood. On either side, next the keyboard, are scroll-work ornaments in relief; the supports, necessarily substantial, being of old-English oak, broadly carved, with intervening spaces inlaid to correspond with the sides. The underside of the fall discloses a charming painting, "The Wandering Minstrels," by Mr. E. J. Poynter, R.A. At each side of this painting are decorative panels, representing ancient and modern musical instruments, also by Mr. Poynter. There is also, as worthy of special note, a music-rest of beaten and carved brass inlaid with copper and silver, with exquisitely designed candle-rests in the same metals, together with a plaque in *repoussé* silver at the extreme end of the case, representing an ancient Greek lyre. Although this splendid bit of work is going to America, it is delightful to think that it is the entire product of English skill, and we congratulate Messrs. Johnstone and their able craftsmen upon the well-deserved praise which their three years of hard and honest work clearly entitle them to receive at the hands of all who care for English art.

Amongst the venerable relics of the Priory of St. Swithun, in Winchester Cathedral, is a fine oaken bench, or settle, capable of seating eight or ten persons, and the timber of which is massive and sound. This piece of ecclesiastical furniture, which Professor Willis considered perhaps coeval with Walkeyn's Norman transepts, for nearly eight centuries remained in its original situation, in the lobby of the south transept, before an iron pan, in which charcoal warmed the monks who remained on duty long hours in the sacred resting-place of St. Swithun and other holy personages. A few years since it was removed to the north transept, and used as a resting-place for fire-buckets, lamps, etc. Dr. Kitchen, the Dean, has had it cleansed and placed in the south transept, where, useful as a seat, it is, with the ancient iron-

bound treasure-chest close by, an object alike venerable and valuable as an example of Norman or very early English carpentry. The solid and sound timbers will yet resist the wear of many centuries.

The Dean of Winchester, a capital antiquarian investigator of the glorious Cathedral entrusted to his care, has made some deeply interesting discoveries, restorations, and investigations. His clearance of the great Norman and later crypts resulted in the discovery of the interment of Bishop Peter Courtenay, translated from the Bishopric of Exeter to Winchester by Henry VII. just after Bosworth. In preparing a monument, designed by the Dean's son to receive the coffin and skeleton on the south wall of the parclofes of Bishop Fox's work in the choir, an opening was accidentally made in the spot known as the burial-place of the Conqueror's second son Richard; and this was carefully cleared out under the supervision of Mr. F. J. Baigent, the eminent antiquary, and revealed a well-preserved leaden coffer, 50 inches long, 16 deep, and 12 wide, and, save a small hole in the foot, quite perfect. The lid was somewhat sunk. On this, well cut or scratched, are four lines in abbreviated letters of the period :

RICARD FILI  
WLI SENIORIS  
REGIS ET BEO  
RN DUX.

This also appears on the edge of gray marble slab over the coffer, placed by De Blois, and on the arch turned by Bishop Fox over the interment in the sixteenth century is a similar inscription, save that *Conquestoris* is substituted for *Senioris*. It has never been doubted that Prince Richard was buried in the wall, but antiquaries believed that *Beorn Dux* alluded to Canute's nephew, murdered by Sweyn, 1046 or 1049. There is one skull and many bones, but whether a second skull is under these was not ascertained, as the Dean would not cut the lead open. Careful measurements and drawings of the coffer, architectural surroundings, and the iron rings and inscriptions on the coffer-lid were made by Mr. F. J. Baigent, so that a record, artistic and historic, may be preserved of the interesting sepulchre and monument. It may be mentioned that De Blois, King Stephen's brother, arranged the bones of the Saxon kings and others in leaden coffers, and that Bishop Fox "rechecked" those that were not buried, as Hardicanute and Richard were in the choir walls.

During the progress of excavations at the back of Austinfriars, Old Broad Street, several vaults were come upon of considerable age, and in one of them was discovered a coffin, which is supposed to belong to pre-Reformation times, a monastery having formerly been on or near the spot. The coffin has been offered

to the Library Committee for the Guildhall Museum, but their decision has not yet been made known.

A very remarkable discovery has recently been made at Greenwich, consisting it is supposed of valuable oil paintings by Hogarth and Sir James Thornhill, whose daughter was married to Hogarth. They were discovered in an old butcher's shop in Church Street, in that town. It appears that whilst painting his magnificent work of art on the ceiling of the dome of Greenwich Hospital Sir James Thornhill lived in this house. The discovery consists of twenty-seven panels, and those by Thornhill are entirely seascapes, representing men-of-war of the type of this period in action, whilst those by Hogarth are allegorical pictures. Some of the panels are signed by Sir James Thornhill. This house, in which Sir James resided, was originally built of wood. In course of time the greater part of the wooden structure was demolished and replaced by a brick edifice, which was afterwards converted into a butcher's shop. The particular room, however, containing these panels was left intact. The butcher painted all the panels over a rich drab stone-colour, and so they have remained for years. The varnish on them, however, was so hard that they are entirely uninjured, and the paint having peeled off, they are now in almost as perfect a state as when they were painted. Some of them are as large as four feet seven inches by five feet six inches, the others smaller. They are now in the possession of Mr. Edwin S. Stedolph, Langdale House, Greenwich, and Mr. W. T. Manning, Clyde House, 73, Blackheath Road, Greenwich.

The recently formed Cambridge University Association of Brass Collectors has already effected one good work. Its energetic Hon. Sec. sent to Mr. Sparvel-Bayly a rubbing of a brass then in the possession of the President, the Rev. W. F. Greeny, consisting of the full-length figure of a man in plate armour, the head and body of a lady, its companion figure, with the legend plate thus inscribed: "Here lyeth Wyllim Heron Esquier and Justys of the peace and also Alse hys wyfe, which Wyllim decessed the iiij daye of January in y<sup>e</sup> year of our lord M<sup>c</sup>cccc62. Whose soule God take to hys mercy. Amen." Failing to connect it with any Essex church, Mr. Bayly sent the rubbing to Mr. Stephenson, of Thornton Heath, who, by the aid of Aubrey's *History of Surrey*, immediately claimed it for Croydon Church. The brass and its inscription is described by Aubrey in his 2nd vol., p. 15. We are pleased to state that this interesting and long-lost relic will shortly be restored to the Church of Croydon.



## Meetings of Antiquarian Societies.

**Leeds Geological Association.**—The April meeting was devoted to an exhibition of specimens, accompanied generally by a few descriptive remarks by the exhibitors. The chair was occupied by Mr. W. H. Gill.—Mr. C. Brownridge read a paper, entitled "Notes on Four Boulders found in the Black Bed Coal and Overlying Shales and Ironstone at Wortley." Mr. Brownridge, after alluding to the fact that the presence of boulders in the coal measures is becoming an important question, said that these interesting discoveries occur from time to time, some having been found in the coalfields of Leicestershire, Lancashire, and the Forest of Dean; but none hitherto appear to have been recorded from our immediate district. As evidences of this character may eventually become powerful factors in determining geological problems, it is essentially desirable such discoveries should be recorded. The position where these boulders were found is situate in the fork of land bounded by the London and North-Western and Great Northern Railways, the Gelderd Road and the Farnley Beck, and were got out of the pit known as the "No. 1 Black Bed Pit." The whole of this neighbourhood is worked for the Wortley fire-clay by Messrs. Ingham and Sons, in the commercial manipulation of which they have achieved such a wide reputation. Along with the fire-clay the better bed coal above is got, and at a still higher level the black bed coal and the overlying ironstone are worked. It was in the last-named beds that the specimens were found. The depth of the black bed coal from the surface is here 30 feet. The largest of the boulders is a coarse gritstone, and nearly spherical in shape. Its dimensions are 2 feet 6 inches by 2 feet, and it has a fairly smooth, polished face, with slight striæ. This example was found embedded in the "bind," or clayey shales, just overlying the coal. The other three boulders (or pebbles) are much smaller in size, varying from 11 inches by 9 inches to 3½ inches by 2½ inches, and were all found embedded in the black bed coal itself. One of the specimens is a fine-grained grit, the other two being quartzites. The two latter are rather more angular in general shape than the grit specimens, but in all of them the angles are well rounded off and the faces polished. The reason why these stones are thus found located in such phenomenal positions can only at present be surmised, as the subject is at present rather vague; but the theory has been adduced that they have been carried down by masses of floating vegetation in a manner similar to that recorded by travellers on the Amazon, where in the swamps and shallows such masses are seen floating, carrying foreign matter along with them.—The Hon. Secretary (Mr. Adamson, F.G.S.) exhibited a portion of a quartzite pebble he had obtained on a geological excursion in connection with the British Association to Sutton Park, near Birmingham, under the leadership of Mr. W. J. Harrison, and read a few notes upon the same, from information then received. This specimen was obtained from a splendid vertical section of conglomerate at the quarry in the Park, close to Blackroot Pool, the section here being 30 feet high. This conglomerate, or what is generally known



as the Pebble Beds, is the middle subdivision of the Bunter, or the lower division of the Trias. It occupies the surface of the Birmingham area, along a line running from south-west to north-east. It extends from Worcester, by Bridgnorth, Stourbridge, Cannock Chase, and Sutton Park, to Lichfield. At all these places it is seen as a remarkable mass of rounded pebbles, mostly quartzites, and attains a thickness of 300 feet at Cannock Chase. This conglomerate becomes a pebbly sandstone at Nottingham, and coming northwards, at Selby, the pebble-beds have thinned out and are wanting. Both at Selby and at York the lower mottled sandstone is the only representative of the Bunter. These pebbles, when extracted, show white indentations on the surface, or bruises caused by the immense pressure against each other; indeed, great numbers are cracked right across. This quartzite is an altered sandstone, very hard and compact in its character. This was once a fine-grained sandstone, but the microscope shows that the sand-grains are stuck together by silica, which fills up the crevices. It is generally understood that this change, or metamorphic action as it is called, has been occasioned by the action of the heat, combined with the percolation through the rock of hot water containing silica in solution. The great interest of these quartzites is that some contain fossils, and the collectors in the Midlands have long and patiently sought for them. Of course they are not of contemporaneous age with the Bunter conglomerate (this of itself being unfossiliferous), but are enclosed in these pebbles which have been derived from other formations. Thus one fossil has been discovered of the *Lingula* species, which undoubtedly belongs to the lower Silurian (or termed by some geologists the Ordovician) formation. This particular fossil has not yet been found in its parent rock in England, although it is found *in situ* in the quartzites of Brittany in France, which are on the same horizon as the Sliper Stones. It should be said, too, that other pebbles occur besides quartzites in these beds, such as Silurian limestone, carboniferous chert and sandstone, mountain limestone, and occasionally a few fragments of granite, basalt, etc. Naturally, in many of these pebbles just named, fossils are found. Mr. Molyneux enumerates twenty-two species of mountain limestone fossils which he has obtained from the Bunter pebble-beds. Brachiopods and trilobites of Devonian age are not unfrequent, also similar fossils derived from the May Hill sandstones. The origin of these beds has long been a most interesting subject. The idea formerly was that they were derived from the old red sandstone of Scotland; but that has proved untenable, and the opinion now is that they are derived from the denudation of the ancient Palæozoic axis ridge or land-barrier, which once ran across Central England. During carboniferous times this ancient axis of elevation formed a barrier between the South Staffordshire, Warwickshire, and Leicestershire coalfields on the north, and the Bristol and Somerset coalfields on the south. As pointed out by Mr. Harrison (who has made these beds a special study), the existence of this ancient land-surface is proved, firstly, that it has been reached in several deep borings; second, portions of it crop out from beneath newer strata; third, the upper Palæozoic and the lower Mesozoic rocks thin away as they approach the immediate neighbourhood of the old axis; fourth, there is

a great unconformability between the uncovered areas of the old axis and the beds which rest upon them. Thus the opinion is confirmed "that in pre-Triassic times there existed a land-surface composed of old rocks, and containing two or more beds of quartzite competent to furnish the fossiliferous and unfossiliferous pebbles occurring in such vast numbers in the Bunter conglomerate." Mr. Adamson exhibited, in addition to the quartzite, the following specimens he had obtained from the same section of the Bunter pebble-beds: Granite partially decomposed, chert with traces of encrinites, and May Hill sandstone. It was interesting to note also the exact similarity of the quartzite from Sutton Park and that obtained by Mr. Brownridge from Wortley. Is it not highly probable that both were derived originally from the ancient Palæozoic axis or ridge?—Mr. S. Chadwick, of Malton, had forwarded for exhibition two specimens of white chalk from Flamborough, with peculiar markings. On the recent excursion of the Association to Malton, some examples were obtained with markings of a long, needle-shaped, partially fibrous character; in the examples now shown the markings were somewhat different. As Mr. Chadwick stated in a letter accompanying the specimens, "In these instances the striæ are much finer than are usually found." One specimen had the form of a semicircle, "the concave surface being most probably due to the disappearance of one of those soft sponges which generally leave no trace, except that now and then a cast of the exterior is found. It is supposed that this is owing to the absence of siliceous matter, such as is found in the spicules." A discolouration of the surface existed in one of the specimens.

**Yorkshire Philosophical Society.**—April 19.—Mr. W. Reed in the chair.—There were the usual gifts of books and specimens, amongst the latter being the skeleton of a bull-dog, presented by Mr. T. Pratt, of North Street, Ripon; a small collection of foreign butterflies and beetles, by Mr. J. Wilkinson; three small Venetian bronze plates, and cloth and wood from lake-dwellings in Switzerland, by Miss Scotchburn, Bridlington Quay. A paper was read on the process of decay in glass by Mr. Jas. Fowler, and the Rev. F. O. Morris was the donor of "The Darwin Craze," and a paper on the plumage of birds and butterflies.

**Leeds Architectural Society.**—April 21.—The annual meeting.—Mr. Chorley occupied the chair.—Mr. E. J. Dodgshun, the newly-appointed hon. secretary, read the eleventh annual report, in which the council said they had cause for congratulation in the steady increase in the numbers of the society's supporters and the greater influence which it exerted from year to year by co-operating with other societies for the advancement of architectural education and professional practice. The uses of the museum were gradually being more fully understood by the public. The trades catalogue library was maintained in efficiency. The council was indebted to its hon. treasurer (Mr. J. B. Frazer) for a very valuable gift of four large cases of timber samples, together with a descriptive catalogue, which was being printed by the society. Other members had also made contributions of books.

[We are compelled to postpone our reports of several societies, among them the Cambridge Antiquarian Society, the Newcastle Society of Antiquaries, etc.]

## Correspondence.

### SMOCK-FROCK.

Can you tell me if any historic interest is connected with the English countryman's smock-frock? It is too ornamental and picturesque to have been originated in the brain of a modern or of an ancient Briton. The pretty effect of the honeycombed yoke has not failed to catch the eye of the ladies who are using it so freely in their toilettes. I should be much obliged if you can let me have any light on the subject.

S. A. SIMON.

### SHEFFIELD CASTLE AND TUTBURY.

[*Ante*, xv., 277].

It was said by our greatest poet that there is "much virtue in If." Now, if I had been quoted correctly, it would have been noted that I placed a comma after the word Tutbury, and not a full stop, as is done by your correspondent. This, of course, alters the sense. I never stated that Tutbury bore the name of Sheffield Castle. I said that "no trace now exists of it," meaning Sheffield Castle in Yorkshire.

Later on I declare, "Wingfield Manor is reduced to a ruin; Tutbury has gone the same way." When I visited Tutbury it was as much a ruin as Wingfield.

WILLIAM BRAILSFORD.

### THE BALLAD OF "SIR BILLY OF BILLERICAY."

Will any reader of the *Antiquary* oblige me by some information respecting a seventeenth century ballad entitled "Sir Billy of Billericay"? It is mentioned by Hone, but I have never seen a copy.

J. A. SPARVEL-BAYLY.



## Reviews.

*Popular Tales and Fictions, their Migrations and Transformations.* By W. A. CLOUSTON. (Edinburgh and London, Blackwood: 1887). 2 vols. 8vo.

Mr. Clouston at least teaches us one thing in this important and fascinating work, namely, that we must study the question some time longer yet before we can hope to arrive at any definite conclusions on the origin of folk-tales and Märchen. Presumably belonging to the school of Benfey, while admitting the possibility that some of our folk-tales are ancient Aryan traditions brought into Europe and into Asia from the primitive Aryan home, and while rejecting most of the fanciful theories of the school of Max Müller and Sir George Cox, Mr. Clouston insists that "the storehouse of European folk-lore and folk-tales was largely augmented otherwise in more recent times."

What this "otherwise" means, Mr. Clouston devotes his two volumes to explain. With a knowledge that it would be difficult to surpass, except perhaps in the case of some of the great masters of folk-lore, Köhler, Liebrecht, Lang, Ralston, Mr. Clouston penetrates into the hidden recesses of storyology—a word we like to use, though it is barbarous—and produces therefrom such a mass of parallels, such remarkable instances of the same joke, the same anecdote, the same tale being told in places and by persons widely separated both by distance and time, that we must fairly acknowledge an admiration for Mr. Clouston's unswerving industry, acute observation, great learning, and considerable literary skill. He says in his preface, "It is little after all that a single labourer can accomplish in exploring so vast a field;" and while acknowledging that in the highest sense this observation is as true as it is modest, we must be permitted to say that now for the first time in the English language we have a book which will form a magnificent groundwork upon which others may commence their studies. We are of opinion that when these studies are complete, the theory of borrowing and migration with regard to the great majority of folk-tales will have been absolutely rejected; but in the meantime Mr. Clouston's work will have greatly aided this result.

Perhaps the best example of Mr. Clouston's method is that of the story of "Dick Whittington and his Cat." Current in Venice, Tuscany, Norway, Portugal, Brittany, Russia, the hero and his cat form the groundwork of a practically identical story; but Mr. Clouston also gives a version from Persia, which was first told at the end of the thirteenth century, sixty years before Richard Whittington was born! This conclusion only, however, pushes the question of the origin of the story one stage further back. It was not a mediæval European story, least of all an English one. The English, like other civilized people tacked on their old nursery tale to a hero who had fitted himself by his popularity and deeds to receive such a tribute from legendary history. Such a course, however, has been adopted over and over again in popular traditions, and does not of itself warrant Mr. Clouston's conclusion that the story came into Europe originally "from India unquestionably," and "in two different and independent ways, by the Mongolians to the North, through the Ottoman Turks to the South." While not for one moment wishing to quarrel with Mr. Clouston's method, for it stands at present unquestioned as the only means of getting at the truth, we wish to ask him one question. How is it that in his tracing out of parallels he is obliged for the most part to confine himself to "incidents in folk-tales," rather than to folk-tales complete from end to end? Story incidents are parallel all over the world, and yet he rejects, as "what no reasonable man could have the hardihood to maintain," the independent invention and development, by persons living in countries and in homes far apart, of such story incidents. Is it, then, so impossible to believe that the anecdote told of Foo'e, who upon his host descanting on the age of his wine which was served in very small glasses, held up his glass and said, "It is very little of its age," and the remarkable parallels told in Taylor's *Wit and Mirth*, temp. James I., and by Lucian and Athenæus, could have been independently originated?



Granting the same circumstances, could not the wit of man have produced the same anecdote?

But the subjects in this book upon which we could descant are endless. If we have ventured to give expression to a difference from the learned author, it is only that we think some good results are certain to flow from his brave attempt to set before students one of the only possible means of settling an important and interesting question, namely, a reliable and learned collection of story parallels; and this is what Mr. Clouston's book does.

*The Best Plays of the Old Dramatists: Thomas Middleton.* Edited by HAVELOCK ELLIS, with an introduction by Algernon Charles Swinburne. (London: Vizetelly, 1887.) 8vo., pp. xliii, 453.

The celerity with which these volumes appear is the sign and one of the causes of their popularity. The plays of Middleton which make up this volume are, *A Trick to Catch the Old One*, *The Changeling*, *A Chaste Maid in Cheapside*, *Women beware Women*, and *The Spanish Gipsy*. That the language is free is only saying that they represent the times of their production, the early seventeenth century. An admirable portrait of Middleton, copied from the frontispiece of his plays, is given with this volume, and the essay of Mr Swinburne, prefixed as an introduction to the plays, will be an acceptable boon to many who delight to read the freely spoken opinions of one who possesses so keen an insight in dramatic criticism.

*Social History of the Races of Mankind.* Second division: Papuo and Malayo Melanesians. By A. FEATHERMAN. (London: Trübner, 1887.) 8vo., pp. xviii., 507.

Everyone knows the importance of studying the habits and ways of savages, in order to gain a clearer insight into the antiquities of civilized races; and this important work brings before the student in a clear, tangible, and accurate manner all the important facts relating to the social history of the Malayan races. We cannot help expressing a regret that the learned author should think it proper, in a preface to a scientific work, to enter into a polemical discussion on points with which his critics have disagreed with him; but apart from this, we think the work in every way excellent.

It deals with the following tribes: Papuans, Biaras, Tombaras, Minahasses, Tannese and Valeans, Obaos, Vanikoros, Tasmanians, Australians, Fijians, Mincopies, Nicobars, Dyaks, Sumatra, Battahs, Atchenese, Niasese, Javanese, Teng'ger and Bedui, Balinese, Sooloos, Malaysians, Orang-Benuas, Bug-hese, Timorese, Tagalogs, Tagalas, and Montescos. It will be seen from this list that the author deals with many races which are not described in the most readily accessible works, and when it is remembered how many books of travel and other authorities have to be consulted in order to gain information about any one particular race, it is not easy to express the obligations which such a work as this confers upon the student. The author warns us that he does not implicitly rely upon the sayings and writings of missionaries and ordinary travellers, and we are glad of it. Prejudice and incomplete information so often mar the best-intentioned accounts by unscientific explorers, that there is no greater difficulty to overcome

than that presented by the differences in separate accounts of the same people. Take, for instance, the observations of Mr. Man. He has lived amongst savage races and has studied their habits and ways, and reported his notes to the Anthropological Society. In many instances he is at distinct variance with other authorities, and Sir. Henry Maine has relied upon his description of the Andaman islanders to confute some of Mr. McLennan's most important conclusions. But we suspect that Mr. Featherman's criticism of Mr. Man's work with regard to the Mincopies is on the whole a just and correct one, namely, that he judges by the present habits and ways of this tribe after they have come into contact with civilization; and he enforces this argument with the significant fact that Mr. Man "would be unable to find words in the native language to translate the words" which he uses about the Andaman system of belief. Mr. Featherman, in our opinion, is unquestionably correct in this matter; and although there are some points of ethnology and some arguments connected with the origin of races on which we cannot agree with Mr. Featherman, we cordially recognise the importance and value of his book, and are content to take him for our guide in most matters.

*The Dedication of Books to Patron and Friend, a Chapter in Literary History.* By HENRY B., WHEATLEY. (London: Stock, 1887.) 12mo., pp. viii., 257.

Mr. Wheatley's stores of literary knowledge have yielded a delightful little volume which most of our readers will like to possess. In the quiet unpretentious style in which Mr. Wheatley usually writes, this pleasant production from his pen appears to great advantage; and in reading through the curious and interesting specimens of dedications, we are fascinated and amused from end to end of the volume. Mr. Wheatley is of opinion, and we think justly so, that Fuller's dedications are "inimitable;" for quiet dignity and beauty of language there are certainly no equals to Fuller in Mr. Wheatley's volume. Of quite a different character are those few witty and pithy dedications of which perhaps that of Lord Beaconsfield to his *Vivian Grey* is the best:

To  
The Best and Greatest of Men  
I dedicate these volumes.  
He, for whom it is intended, will accept and  
Appreciate the compliment;  
Those for whom it is not intended will  
Do the same.

*Bye-Gones relating to Wales and the Border Counties.* (Oswestry and London: Woodall, Minshall and Co.) 4to., January to March, 1887.

There are some interesting items in this part, the best being those which deal with old customs and superstitions. Welsh sir-names, plant names, and kindred topics are also subjects of inquiry and note. Few things relating to Wales seem to escape the editor, as for instance when he quotes from our own pages for a Welsh custom of football, and asks for information thereon, apropos of a query first appearing in the *Folklore Journal*. We mention this because it is a good example of how local inquiry may assist in most important subjects, and we think *Bye-Gones* shows a capital example.

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Manuscript Journal of His Majesty's Ship *Ocean*, 1780-82 (names mentioned—Digby, Drake, Hood, Elliot, and others), 18s. Manuscript Journals of His Majesty's Ships *Malta* and *Defence*. Society of Royal Kentish Bowmen, 1785; manuscript list of members, 4s. Vinegar Bible, 1716-17, 2 vols., large paper copy, 70s. Bible, 1612, and black-letter Common Prayer bound with it, 15s. Thomas's Handbook to Public Records, 7s. 6d.—D. G. G., Buildwas, Ironbridge, Salop.

To Collectors: Old London and County Views and

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# The Antiquary.



AUGUST, 1887.

## St. Margaret's, Poughley, Berks: Notes of a Search for the Priory Chapel, with short Account of the Priory, founded 1160.

BY HERBERT J. REID, F.S.A. F.R.H.S.



AN understanding of long date to determine by excavation the actual site of the Chapel of St. Margaret, belonging to Poughley Priory, respecting which doubts had at various times been expressed, was carried into effect during the present spring, by Dr. Montagu Palmer of Newbury, and myself, accompanied by Mr. M. H. C. Palmer, junior.

The Priory buildings have been entirely destroyed and removed, and literally not one stone stands upon another; some have been taken to curb the approach to the church at Chaddleworth, many at different times broken to repair the roads, while the greater part of the present farmhouse with the basements of extensive outbuildings have been built of the ruins of the monastic house, and scattered in the adjoining fields fragments of dressed stones and mouldings are continually found.

The present meadow, in which formerly stood the Priory, is bounded upon the north by grass-grown banks of earth, covering a solid flint and mortar foundation of great thickness, extending some 450 feet in length; for a shorter distance running southwards, the same banks are plainly visible, while from both spring at right angles similar foundations, which it was evident had carried division walls. These massive foundations, indicated upon the plan, belonged so evidently to the main building only, that they were left untouched.

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Of the chapel foundations no trace was visible, for it was at once evident that the assumed site, where human bones and stone coffins are said to have been discovered, was far too small and otherwise unsuitable for the purpose. It was accordingly resolved to seek in the open meadow for any indications which might afford a clue, and at about 100 feet to the eastward of the spot hitherto designated the chapel, we proceeded to make an opening in the ground of such size as a man might work in with ease, with the intention of driving from this centre in every direction until a foundation wall was met with, that might afford further guidance. Fortune was favourable to us here, for the labourer had been scarcely a couple of hours at work, before it became evident the earth had been previously disturbed. Proceeding with greater caution, another half-hour's work disclosed the legs and feet of a skeleton at a depth of not more than 2 feet from the surface of the ground, and within shorter intervals, and farther to the south, were uncovered a second and then a third skeleton; in every instance the body had been laid due east and west, the feet pointing eastward. Slightly covering the remains for future examination, we next proceeded to lay open the ground towards the north, and were promptly rewarded by meeting with a foundation some 3 feet in thickness, composed of strong lime-mortar, and rough flints, and perfectly sound; this was within 2 feet of the skeleton first uncovered, and ran almost parallel with it, viz., west to east.

This foundation was followed most carefully day by day in its various angles and turns, some of which were occasionally misleading, for above a fortnight, and similar working in a reverse direction eventually laid bare the foundations shown upon the plan, which from the form can unhesitatingly be pronounced the exterior walls of the missing Chapel of St. Margaret.

The outline of the chapel being now plainly visible, the position in which the skeletons lay attracted immediate attention, and a compass having been procured, it was ascertained that while the interments had all been made due east and west, the chapel had not been built in this manner, deviating fully one point, the end of the building having faced east by south. The east or end wall

E





the remains of the pelvis which had unfortunately perished, as had also the clavicle, removing the only means of forming an opinion as to sex; but from the small size of the cranium, and bones, and short stature, there would have been but slight hesitation in asserting it to have been that of a female, but for its being interred in a monastic chapel. The cranium had but one distinctive feature, viz., a jaw of most abnormal magnitude, exceeding in width by a full inch, that of the largest male available for comparison; the rest of the cranium was not unproportionate. The teeth, most in a decayed condition, were remarkably small, the enamel of the incisors not exceeding one-tenth of an inch, and had the appearance of primaries or milk-teeth. The molars were held in position by a spongy concretion around the fangs, and gave every suggestion of acute toothache. The cranium had separated from the atlas, consequent upon the sinking of the body, but across the neck had been laid a femur, and across the chest from the left shoulder, inclining to the right, was a right tibia, forming a perfect cross upon the skeleton, every bone of which was still *in situ*, and from the numerous long clout-headed nails, denoting a coffin, found around it, had evidently never been disturbed since the original inhumation. This circumstance is remarkable, and unless it can be accepted that this cross of human bones was a relic, appears inexplicable.

Skeleton No 2 was unquestionably that of a man, of considerable stature and of mature age. As with No. 1, the body had been interred in a wooden coffin and numerous large nails were found in the grave; the wood in both cases had entirely disappeared, excepting such portions as the oxidization of the iron had preserved around the nails. The arms were placed, as in No. 1, with hands laid over the pelvis, but not folded; the pelvis had crumbled to dust, but the size and strength of every bone plainly denoted the male, who must have measured fully 6 feet in height. The cranium had left the atlas, moving backwards without moving the inferior jaw, and presented a remarkable and somewhat startling appearance, the foramen magnum having taken the place of the mouth, which was not visible.

No. 3 was also the skeleton apparently of

a male, of medium height and seemingly not more than 25 years of age. The pelvis had decayed, as also the cranium, which had been pressed almost flat by the weight of the soil, the inferior jaw alone remaining perfect; the teeth of this were of good size, regular and perfect. As with Nos. 1 and 2, no indications of clothing were met with; but we may assume each had some covering before being placed in the coffin. With this last, every appearance suggests an interment without a coffin, presumably in a winding-sheet only, tied at feet and head, as is frequently seen in illustrations in early MSS. The skeleton lay upon the natural soil, but around and above was a large quantity of finely puddled or tempered clay, entirely foreign to the locality. There was no indication of wood or coffin nails, and it is supposed the body was surrounded by this tenacious substance to avoid the necessity for one. It is noticeable the bones were no better preserved for this surrounding than were the others, but rather the reverse, particularly the cranium, which was almost past identification.

The question now presents itself, Who or what were these three persons buried within the Priory Chapel? If all males, they might possibly have been ecclesiastics interred in the place of honour before the altar; but if belonging to the religious body it might naturally have been anticipated they would have been buried with some distinguishing object, a chalice or paten of common metal or wax, if nothing more; yet this is in each instance conspicuously wanting. If, however, they were benefactors, it is not improbable we have stumbled across the remains of one Lambert of Faringdon, and Matilda his wife, and their son William. The former in A.D. 1242 were benefactors to the Priory, dispossessing themselves of their goods for this purpose, and to provide for their son who had the option of entering the religious body. I have already said, elsewhere than in a monastery, skeleton No. 1 would on medical testimony have been declared that of a female; and why not here, when we know from records one was living on the spot, without other home or support beyond that provided by the Prior? It is but an inference, still a tolerably clear one, that these three skeletons are those good people who

gave their all to the Church. Other explanation of a female skeleton within the Priory Chapel is hard to find.

During our excavations many fragments of Early English pottery were found, as also a quantity of broken mediæval flooring tiles of great diversity of pattern, many being similar to those found upon the site of Reading Abbey, and now in the museum of that town; they were not improbably from the same kiln. One small square tile of a buff colour deserves special notice. It was without distinctive pattern, the buff surface being a glazing upon an ordinary red tile, which was divided diagonally through the buff surface only, apparently for the facility of cleavage; it was further seen two sides of this square were smooth, and two rough, proving it to have been made originally in sets of eight triangles in one, to be afterwards cleft for laying in pattern as became necessary. Many fragments of stained glass decomposed by long exposure were also found, but both design and colour had totally disappeared.

The Priory of Poughley was founded upon the site of an ancient hermitage, called Elenfordesmere, near Chaddleworth, eight miles from Newbury in Berkshire. The foundation, which was for regular canons of the Augustine order, appears to have been made about the year 1160, the dedication being to St. Margaret of Antioch, in Pisidia, martyred in the third century. Mention of the Priory is found in a Bull of Pope Alexander III., dated 1182, granting his protection, which is addressed to "Gerelm priori et fratribus Sanctæ Margaritæ de Elenfordesmere;" subsequent documents describing it as the Priory at Poghele, or Poughill.

There is extant a document of considerable interest and great length, (Richard James, S. T. P. Collect. in *Bibl. Bodl.*, xxvi. 173), which recites how Lambert of Faringdon, and Matilda his wife, assign all their possessions in that place to Poughley Priory, receiving in consideration therefor, daily during their joint lives, sixteen loaves of bread called Miches, and eight loaves called Biss, of just weight, and the same quantity of beer daily, viz., sixteen gallons of the first, and eight of the second quality, all to be given daily or weekly as they might desire, providing only they received the

proper quantity. This, it must be admitted, was a by no means stinted allowance. Beside a sufficiency of other provisions, they were accorded pasturage and other privileges, a house free of rental, with three loads of faggots and three quarters of charcoal against winter; they might keep a serving-man or maid, and the prior and brethren were prohibited from demanding any service of them; finally, upon the demise of Lambert and wife, the lands at Faringdon became the absolute possession of the Priory, in perpetuity.

An endorsement of the agreement explains that William, Prior of Poughle, moved by Divine love, and at the petition of Lambert and his wife, granted permission to their son William to become a monk; but as both father and mother, moved by the Divine Spirit, had renounced the world and all things worldly, and lest the said William should wander about in the world destitute of their help and in want, the prior, moved by the same Divine love, granted him permission to live within the Priory under certain conditions, until he pleased to take the habit of religion. This agreement appears to have been carried into effect, for a subsequent endorsement mentions that William, who is said to have become a monk, had died without offspring. Prior William showed considerable judgment in making a bargain, whatever may be thought as to the Divine inspiration he is careful to declare guided him in the transaction.

In Bishop Kennett's *Parochial Antiquities* is printed an agreement, dated 28-29 Henry III., between the prior and Ralph de Chesterton, with reference to knight's service at West Betterton, Berks. The interest in this document centres upon the monastic seal asserted to have been appendant on the original. It is described as bearing the figure of a monk in a religious habit treading upon a dragon or fiery serpent, the legend being obliterated. No seal of this Priory is now known to exist, although another has been described in *A History of Glastonbury*, by Charles Eyston, written in 1721, who says it represented St. Margaret standing, with some broken words round her, and upon the reverse the prior's seal, viz. his figure, with the legend ✠ Sigill' Prioris de



Poghele" ✠. Neither seal is described in the *Monasticon*, nor in spite of careful inquiry has any public or private collection been found to possess an impression.

Two Bulls of Pope Alexander IV., dated at Avignon the 5th and 10th of the Kalends of October, A.D. 1256, extend his protection to the Priory, and give license to serve Mass while the land lay under Interdict, providing it was said in a low voice, with closed doors, and without ringing of bells: these are printed in Rymer's *Fœdera*. There are frequent references to the Priory in the *Testa de Nevill, Taxatio, Pap. Nic.*, and other similar works, but of so little interest they may be passed without remark. An inventory of its possessions during the reign of Edward III. may, however, be quoted. It appears to have been made between the years 1350 and 1370, while Galfridus was prior, for the use of John atte Hyde, who had been appointed steward. Although professedly in Latin, the document is full of quaint Anglicisms, and is, moreover, somewhat hard to decipher. It affords an insight to the internal economy of the Priory at that period, showing, so far as bodily sustenance was concerned, there was no lack. In the larder hung fifty-four sides of bacon, fourteen quarters of beef, with other provisions; there was also a sufficiency of salt and meal, and several salting leads. The barn and dairy were supplied with every necessary, among other requisites were iron-bound plates of brass, and three meat knives, one being described as old and weak. The stable contained twelve horses, half for the saddle, the others for draught, twenty-four oxen, ten cows, four yearlings, and one bull, beside six score sheep, with a large quantity of hogs and poultry.

According to Tanner (*Not. Mon.*) the Priory received an endowment of £50 per annum in the reign of Edward IV., and Rymer prints a Papal dispensation, dated 1469, to the prior, Thomas Sutton, upon his appointment, granting him leave to retain all his ecclesiastical benefices, together with the Priory. Records offer nothing further of consequence until the reign of Henry VIII., when on February 14, 1524-25, John Somers, last prior, surrendered the house to the King, by whom it was granted in 1526 to Cardinal

Wolsey, together with other smaller monasteries, for the endowment of St. Frideswide's, Oxford. At Wolsey's fall Henry resumed possession, exchanging it, according to Widmore, about the year 1531 with the Abbot and Convent of Westminster, receiving in place one hundred acres of land, now forming a portion of St. James's Park. At the general dissolution of the monasteries the Priory was regranted to the Dean and Chapter of Westminster, with revenues amounting to £70 3s. 10d., almost the same sum as the valuation given at the original surrender; they yet hold all manorial rights.

At what date the Priory was dismantled is unknown, but much of the original dressed stone-work is incorporated in the present farmhouse, which bears on the east front an incised stone with the date 1603: beneath this in large capitals the letters M. I. R. I., a cross rising from the centre of the letter M. Close to this is the quaintly sculptured effigy in stone of a man seated upon a rounded stool: the left elbow rests upon a scroll which is extended upon the knee: the hand is placed to the side of the head, as if to denote distress; the right hand and arm rest upon the other knee. The whole is much weather-worn, especially the features, and no particular date can be assigned to it. The walls of some portions of this building are very massive, and by some have been deemed a portion of the Priory; this is less than doubtful, an Early Norman window, and several corbels of similar if not earlier date, built in side by side with comparatively modern masonry, contradict the assumption flatly.

Towards the close of the last century a large sculptured stone slab with bevelled edges was found here; chiselled upon the flat was a floriated cross, and the letters IORON VS: ROBI: PORI., which it has been suggested should read Hieronymus Robertus, an attempt being made to identify it as the tombstone of (Jerome) Robert, indicated by the corrupt name of Gerelmus in the Bull of Alexander III. A more probable reading is obtained by supplying in the vacant space the letters, FILI before vs. Herbert le Poore, being Bishop of Sarum—in which diocese Poughley formerly was—in 1194, some relative may very possibly have been intended; and at any rate better sense is

given to the inscription by this rendering than by the former.

Another and more ornamental stone was discovered more recently, bearing the recumbent effigy of a priest in complete vestments, angels' heads supporting a canopy over the figure, whose feet rest upon angels' heads, which are found also at each elbow. Both stones are in the possession of Mr. T. J. Eyston, of Hendred House.

Some stained-glass windows, said to have at one time belonged to the Priory, are now at Prior's Court, near Newbury. They have been described by the late Dr. Silas Palmer, F.S.A., who made drawings of them, as distinguished for more accuracy and variety of design than is usually found in fourteenth-century work. Their authenticity is, however, matter for more than passing doubt, one piece having been described as representing a tavern scene with a man and woman in fourteenth-century costume; on the floor are scattered dice and an empty jug, the woman pointing to the score. The man is seated at the table "*smoking*."

Fragments of stained glass may, however, yet be found upon the site of this ancient monastic building, also in the adjoining meadow still known as Margaret's Mead, a remarkable survival of the name of the saint to whom the Priory was originally dedicated.



## Notes on Incidents in Folk-Tales.



EW subjects have occupied the attention of folklorists more than folk-tales. The earliest yearnings of the human mind after a comprehension of the universe and its Maker have been sought for in the humble traditions of the nursery and the peasantry; and everyone knows that the science of comparative mythology claims the folk-tale as one of the chief sources of evidence. Into this question I do not propose to enter. It has been dealt with by much abler hands than mine, and much more exhaustively than could be undertaken in these columns. But I have

some questions to ask. Is comparative mythology the only science benefited by the evidence of prehistoric life brought down by these stories? or do they contain as well relics of primitive manners and customs? Are there not, again, many stories which have no mythological meaning at all, but have come down to us as the result of social influences, not religious influences—of political events, not of mythological events? I think a consideration of these questions worth while for two reasons, for if primitive manners and customs are contained in the folk-tale, this will be an important factor in the determination of the relative antiquity of the story-forms; and secondly, it will give us some rare glimpses into the past that we cannot get through any other channel.

We cannot discuss both these sides of the question in one paper, and I propose therefore to confine myself to the latter of the two. Indeed, this is necessary on other grounds than expediency. If it is once established that incidents of the early life of man are to be found in the traditional stories which live and have lived in all ages, then it will follow that either of two, or maybe both of two, reasons must be assigned for this feature of folk-tales. It must be due to an antiquity in the story-form which is far enough back to have belonged to a common home from which the bearers of the story went forth and spread themselves over the world. Or, it must be due to merely local influences, where primitive manners and customs have survived longer and in greater intensity. But in both cases there is much of value to the student of ancient man. Thus, then, it is advisable to ascertain what evidence there is of the early life of man in folk-tales; and then subsequently it may be possible to turn this evidence to account in determining some important points of criticism about the folk-tale itself.

I think it will be found that there is evidence enough that the folk-tales of savage and civilized peoples contain pictures of a primitive mode of life which must have once existed. Whatever fancies may tend to create, or whatever mythical personages may be the heroes of, the fairy-tale, these fancies and these heroes take us back to times that were once historical times.



Speaking of his grand collection of "Highland Tales," Mr. Campbell very truly says: "The tales represent the actual everyday life of those who tell them with great fidelity. They have done the same, in all likelihood, time out of mind, and that which is not true of the present is, in all probability, true of the past; and therefore something may be learned of forgotten ways of life."\* Readers of Mr. Campbell's books well know how he has traced out from these fictions of the nursery customs identical with Highland everyday life, and relics also of a long-forgotten past state of things; how he points to the records of the stone age and the iron age in these unscientific memoirs of the past; how very significantly he answers his own supposition, that if these tales "are dim recollections of savage times and savage people, then other magic gear, the property of giants, fairies, and bogles, should resemble things which are precious now amongst savage or half-civilized tribes, or which really have been prized amongst the old inhabitants of these islands or of other parts of the world."† These are important facts, and may be illustrated by turning to one or two different relics of primitive times which are to be seen with more or less clearness in the popular tales of our poor.

In Kennedy's *Fireside Stories of Ireland*, it is related in one of the tales that there was no window to the mud-wall cabin, and the door was turned to the north;‡ and then again we have this picture given to us in another story: on a common that had in the middle of it a rock or great pile of stones overgrown with furze bushes, there was a dwelling-house, and a cow-house, and a goat's house, and a pigsty all scooped out of the rock; and the cows were going into the byre, and the goats into their house, but the pigs were grunting and bawling before the door.§ This takes us to the era of the cave-dwelling people—an era prior to the mud-cabin of which we have just spoken.

Then in other places we come across the relics of ancient village life preserved in these stories. In the Irish story of "Hairy Rouchy" the heroine is fastened by her

wicked sisters in a pound,\* an incident not mentioned in the parallel Highland tale related by Campbell.†

How do these few incidents in folk-tales, picked out as examples of the evidence of early life, affect the question of the origin of the folk-tale? If the Scotch story does not mention the primitive incident mentioned in the Irish story, does it mean that the Irish story has retained for a longer time the details of its primitive original? or does it mean that it has absorbed more of surrounding Irish life into it than the Scotch story has of surrounding Scottish life? In either case the proposition is an interesting one, and speaks to the student of times and events that can only be obtained through this channel of evidence. Some Irish stories contain some primitive relics of life that the Scottish variants do not contain. The field that was partly cultivated with corn and partly pasture for cow,‡ the grassy ridge upon which the princess sat, and the furrows wherein her two brothers were lying,§ are instances of early agricultural ideas which must have a place in the elucidation of Irish folk-tales, because they have a very distinct place indeed in primitive politics; and it hence becomes a question to folklorists as to how they have entered into the narrative of traditional story. It appears to me that the appearance or non-appearance of these phases of early life are typical of what has been going on with the plot and structure of folk-tales as long as they have remained the traditional treasures of the people. A story identical in all the main outlines of plot will be varied and varied in matters of detail according to the people who are using it in their daily routine of story-telling. But this variation is always from the primitive to the cultured, from the simple to the complex. The mud-cabin or cave-dwelling of Ireland story would much earlier come to be the palace of a richer country like England; the old woman, young girl, master and servant, would become perhaps the queen, princess, king, and vassal; just as in Spanish and Portuguese stories the giant of other Euro-

\* Introduction, p. lix.

† Introduction, p. lxxvii.

‡ Page 12.

§ *Ibid.*, p. 26.

\* *Ibid.*, p. 5.

† *Tales of the Highlands*, i., p. 251.

‡ Kennedy, *loc. cit.*, p. 77.

§ *Ibid.*, p. 90.

pean tales are represented by "the Moor." But if this gradual development is a factor in the life of the folk-tale, it is a factor that folklorists must reckon with very soon, and perhaps the notes here put together may serve to indicate some of the lines along which the subject should be investigated.

In order to illustrate these observations, we will first of all turn to a subject which has a close connection with a large body of archaeological evidence on the primitive life of Britain. We find that the folk-tale records under its fairy or non-historic guise many important recollections of the assembly of the tribe. One very natural feature of this assembly in early times was its custom of meeting in the open air—a custom which still obtained in later times, but for reasons which were the outcome of the prejudices existing in favour of keeping up old customs. These reasons are recorded in the formula of Anglo-Saxon times, that meetings should not be held in any building, lest magic might have power over the members of the assembly. Before turning to the tales of civilized people, let us first of all see how savage or semi-savage fairy legends have recorded anything on the subject. Their picture of the village assembly, even when told in the folk-tale narrative, which in no sense can be looked upon as precise, is very graphic and descriptive.

Dr. Callaway, in his *Nursery Tales and Traditions of the Zulus*, relates a story of "the Girl-King." "Where there are many young women," says the story, "they assemble on the river where they live, and appoint a chief over the young women, that no young woman may assume to act for herself. Well, then they assemble and ask each other, 'Which among the damsels is fit to be chief and reign well?' They make many inquiries, one after another is nominated and rejected, until at length they agree together to appoint one, saying, 'Yes, so and so shall reign'" (see vol. i., p. 253). However much this may be actually separated from the political assembly of the Zulus by the fictitious element of the nursery-tale, there is no doubt we have here a folk-tale adaptation of events which were happening around the relators of the tale. 'This is all I am anxious to state, indeed. What in the nursery, or at the

family circle, was related of the girl-king, was a reflex only of what happened when the political chieftain himself was concerned.

This, perhaps, is better illustrated if we turn to India. In the story of "How the Three Clever Men outwitted the Demons," told by Miss Frere in her *Old Deccan Days*, it is related how "a demon was compelled to bring treasure to the pundit's house, and on being asked why he had been so long away, answered, 'All my fellow-demons detained me, and would hardly let me go, they were so angry at my bringing you so much treasury; and though I told them how great and powerful you are, they would not believe me, but will, as soon as I return, judge me in solemn council for serving you.' 'Where is your council held?' asked the pundit. 'Oh! very far, far away,' answered the demon, 'in the depths of the jungle, where our rajah daily holds his court.' The three men, the pundit, the wrestler, and the pearl-shooter are taken by the demon to witness the trial. . . . They reached the great jungle where the durbar (council) was to be held, and there he (the demon) placed them on the top of a high tree just over the demon rajah's throne. In a few minutes they heard a rustling noise, and thousands and thousands of demons filled the place, covering the ground as far as the eye could reach, and thronging chiefly round the rajah's throne" (Miss Frere's *Old Deccan Days*, pp. 305-6).

A classical story told by Ælian gives us an interesting example of this feature of early political life.

It is said of the Lady Rhodopis, who was alike fair and frail, that of all the beautiful women in Egypt, she was by far the most beautiful; and the story goes that one time when she was bathing, Fortune, which always was a lover of whatever may be the most unlikely and unexpected, bestowed upon her rank and dignity that were alone suitable for her transcendent charms; and this was the way what I am now going to tell came to pass:

Rhodopis, before taking a bath, had given her robes in charge to her attendants; but at the same time there was an eagle flying over the bath, and it darted down and flew away with one of her slippers. The



eagle flew away, and away, and away, until it got to the city of Memphis, where the Prince Psammetichus was sitting in the open air, and administering justice to those subject to his sway; and as the eagle flew over him it let the slipper fall from its beak, and it fell down into the lap of Psammetichus. The prince looked at the slipper, and the more he looked at it, the more he marvelled at the beauty of the material and the dainty minuteness of its size; and then he cogitated upon the wondrous way in which such a thing was conveyed to him through the air by a bird; and then it was he sent forth a proclamation to all parts of Egypt to try and discover the woman to whom the slipper belonged, and solemnly promised that whoever she might be he would make her his bride.\*

Then coming a little nearer home, a very beautiful legend has been preserved by the Rev. W. S. Lach-Szyrma in the *Folk-Lore Record* (vol. iv.), which carries into its fairy narrative the realities of village life. Mr. Lach-Szyrma obtained it from a peasant's chap-book, but it professes to be an ancient Slovak folk-tale:

"An orphan girl is left with a cruel step-mother, who has a daughter who is bad-tempered and disagreeable, and extremely jealous of her. She becomes the Cinderella of the house, is ill-treated and beaten, but submits patiently. At last the harsh step-mother is urged by her daughter to get rid of her. It is winter, in the month of January; the snow has fallen, and the ground is frozen. The cruel stepmother in this dreadful weather bids the poor girl to go out in the forest and not to come back till she brings some violets with her. After many entreaties for mercy the orphan is driven out, and goes out in the snow on the hopeless errand. As she enters the forest she sees a little way on in the deep glade, under the leafless trees, a large fire burning. As she draws near she perceives around the fire are twelve stones, and on the stones sit twelve men. The chief of them, sitting on the largest stone, is an old man with a long snowy beard, and a great staff in his hand. As she comes up to the fire the old man asks her what she wants. She re-

spectfully replies by telling them, with many tears, her sad story. The old man comforts her. 'I am January; I cannot give you any violets, but brother March can.' So he turns to a fine young man near him and says, 'Brother March, sit in my place.' Presently the air around grows softer. The snows around the fire melt. The green grass appears, the flower-buds are to be seen. At the orphan girl's feet a bed of violets appear. She stoops and plucks a beautiful bouquet, which she brings home to her astounded stepmother."

How clearly this is a relic of the village assembly having been worked into the folk-tale, where January and the months are the heroes, may be best illustrated, perhaps, by a comparison with the actual events of Indian village life. Within the stockaded village of Supar-Punji, in Bengal, are two or three hundred monuments, large and small, all formed of circular solid stone slabs, supported by upright stones set on end which enclose the space below. On these the villagers sit on occasions of state, each on his own stool, large or small, according to his rank in the commonwealth.\*

English legends are very destitute of such illustrations of primitive village life as this. Some of the giants stories of Cornwall, such as that relating to the loose uncut stones in the district of Lanyon Guoit, on whose tors "they do say the giants sit,"† may tell us the same points of history as those we have just listened to, but there is always a strong element of doubt about these fragmentary stories.

Curiously enough, too, we find but little mention in the Scotch popular romances of the open-air gatherings. The following quotation may refer to the custom perhaps, but it is not conclusive:—"On the day when O'Donull came out to hold right and justice . . . (there were twelve men with him)" (Campbell's *Popular Tales of the West Highlands*, i. 308).

Another story is more exact. Mr. Campbell took it down from a fisherman in Barra (ii. 167). The hero-child Conall tends the sheep of a widow with whom he lodged:

"To feed these sheep he broke down the dykes which guarded the neighbours' fields.

\* This story is found in *Ælian* (*Var. Hist.*, lib. xiii.; cap. xxiii.), and is quoted by W. B. McCabe in *Notes and Queries*, iv., § vi., p. 382-3.

\* *Asiatic Researches*, xvii., p. 502.

† *Folk-Lore Record*, vol. iii., p. 284.

The neighbours made complaint to the king, and asked for justice. The king gave foolish judgment, whereat his neck was turned awry, and the judgment-seat kicked. Conall gave a correct decision and released the king. He did this a second time, and the people said he must have king's blood in him."

This allusion to the kicking of the judgment-seat is a very instructive illustration of archaic history, and comes within that branch of the subject with which we are now dealing.

But when we pass from Britain to Ireland, there is at once a great storehouse of examples to be given. In Dr. Joyce's *Old Celtic Romances*, there are some remarkable passages which give us a good picture of the assemblies of primitive times. These passages, it should be noted, occur quite incidentally during the course of the story—they belong to the same era as the fairy-legend, the giant, and the witch, and taken as types of what was going on everywhere in prehistoric times, they tell us much that is very valuable.

A great fair-meeting was held by the King of Ireland, Nuada of the Silver Hand, on the Hill of Usna. Not long had the people been assembled, when they beheld a stately band of warriors, all mounted on white steeds, coming towards them from the east, and at their head rode a young champion, tall and comely. "This young warrior was Luga of the Long Arms. . . . This troop came forward to where the King of Erin sat surrounded by the Dedannans, and both parties exchanged friendly greetings. A short time after this they saw another company approaching, quite unlike the first, for they were grim and surly-looking; namely, the tax-gatherers of the Fomorians, to the number of nine nines, who were coming to demand their yearly tribute from the men of Erin. When they reached the place where the king sat, the entire assembly—the king himself among the rest—rose up before them" (pp. 38, 39). Here, without following the story further, the assembling in arms, the payment of the tributes at the council-hill, the sitting of the king and his assembly, are all significant elements of the primitive assembly. In a later part of the same story we have "the Great Plain of the Assembly" mentioned (p. 48). Another graphic picture is given a

little later on, when the warrior Luga, above mentioned, demands justice upon the slayers of his father, at the great council on Tara hill. Luga asked the king that the chain of silence should be shaken; and when it was shaken, when all were listening in silence, he stood up and made his plea, which ended in the eric-fine being imposed upon the three children of Turenn, the accomplishment of which forms the basis of the fairy-tale which follows (p. 54). Then, in another place in the same tale, when the brothers are on their adventurous journey, fulfilling their eric-fine, they come to the house of the King of Sigar; and "it happened that the king was holding a fair-meeting on the broad level green before the palace" (p. 75).

In another story the hero Maildun asks the island queen how she passes her life, and the reply is, "The good king who formerly ruled over this island was my husband. He died after a long reign, and as he left no son, I now reign, the sole ruler of the island. And every day I go to the Great Plain, to administer justice and to decide causes among my people" (p. 153).

The beginning of another story is—"Once upon a time, a noble, warlike king ruled over Lochlann, whose name was Colga of the Hard Weapons. On a certain occasion, this king held a meeting of his chief people, on the broad, green plain before his palace of Berva. And when they were all gathered together, he spoke to them in a loud, clear voice, from where he sat high on his throne; and he asked them whether they found any fault with the manner in which he ruled them, and whether they knew of anything deserving of blame in him as their sovereign lord and king. They replied, as if with the voice of one man, that they found no fault of any kind" (p. 177).

The last example is also a valuable one. A dispute has occurred respecting the enchanted horse, the Gilla Dacker, and "a meeting was called on the green to hear the award." Speeches are made and the awards are given (p. 270).

G.

(To be continued.)





## The Crosses of Nottinghamshire, Past and Present.

By A. STAPLETON.

### PART I.



Y way of apology for writing a paper on such a subject, it may be said with truth, that it is one almost universally neglected by the local historians of this county. Thoroton, the author of the earliest *History of Nottinghamshire*, 1677, did not think it worth while to record any of them, while Throsby, in his *Additions to Thoroton*, 1797, mentions not more than half-a-dozen. Later histories, in the usual way, have been made up principally of extracts from the earlier works, so that, except in cases where our towns and villages can boast their own local histories, we have no satisfactory account of any cross. I hope in the present paper to give at least some small account of nearly all, and perhaps the reason why some of them were erected; though it is not claimed for a moment that this record is a *complete* one, as I am persuaded that there are a number still in oblivion so far as any printed record goes, for already I have come across several not previously known. The meagreness of my information in some parts will be readily observed, though all local authors have been thoroughly probed, and the vicars of several parishes in which these emblems of Christianity exist have kindly forwarded information respecting them. This paper, in fact, is partly intended to excite some degree of interest in the subject, especially among such as are better able to accomplish such a task, as personally I have but little leisure, and by far the greater number of the crosses mentioned I have been unable to inspect. We have none of very early date in this county, such as Tau crosses, or those rudely ornamented crosses which the Saxons erected to commemorate their victories, or to embody in substance their ideas of the Deity; in fact, the Stapleford Cross is the only one we have of a date prior to the Conquest. However, we have instances of at least five different kinds. First and foremost, the ordinary *village cross*, used for issuing proclamations,

also by travelling preachers and orators, and for open-air assemblies of all kinds. Second, the *market cross*, the uses of which are so well known. Third, the *boundary cross*, for marking the boundaries of estates, etc; but as boundaries were constantly changing in early times, and as the later landowners adopted the more substantial substitutes known as walls and hedges, it follows necessarily that this kind of cross has now become very scarce. Fourth, the *churchyard cross*,\* originally set up at the consecration of churchyards. Fifth, that kind which, like the east Linby and Winthorpe crosses, were set up in lonely spots and certain other positions in contiguity to a well or spring, at which prayers were generally offered by travellers, as the one in *Marmion*. In addition to these, some authors have enumerated *preaching crosses* as a distinct variety (as St. Paul's Cross, London), but as I have invariably found crosses so named to be merely ordinary village crosses, though frequently used for that purpose, I have ceased to recognise the distinction so far as this county is concerned. It must not be supposed, however, that these kinds have their distinct characteristics, by which they may be immediately recognised; for those which have no history, have only a chance of being known by their situations. Crosses of one type I have met with serving the purposes peculiar to three or four of the above varieties. Crosses were also occasionally erected as memorials, like the well-known Eleanor crosses, but we have none of this kind in Notts. In fact, crosses of different kinds were formerly so numerous, that, to quote part of the *Academy's* notice of a former paper, 'Before the changes of religious feeling which swept over England in the sixteenth century, it is probable that, exclusive of those in churchyards, there was hardly a village in England which had not its cross.'

\* Though no other writer has mentioned it, I have little doubt—strange as it may at first sight appear—that many so-called churchyard crosses are really *market crosses*; for markets and fairs were held in both churchyards and churches until the sixteenth century, if not later. Thus we often find crosses near the entrance to the church, built—as is sometimes ascertained—about the fifteenth century, when the churchyards themselves were consecrated centuries previous. Real churchyard crosses—by the way, *never* re-built—were usually grafted into the wall of the enclosure, perhaps to keep out evil spirits.

Markets were commonly held in the neighbourhood of the cross, and so it has come about that many persons who are ignorant of the ways of our ancestors, have fancied that the stump of an old cross is evidence that there was, in former days, a market held at the place where it exists."

I came across a curious confirmation of the latter statement two days previous to writing this. At a recent meeting of the Mansfield Woodhouse Local Board, a letter was read from the vicar of the parish, who said that he had noticed in the papers that the Local Government Board had refused to sanction certain by-laws made by the Local Board, on the ground that they had no charter or deeds to indicate that a market was ever held in the village. He thought if the Local Government Board were informed that they had now in the centre of the village an old market cross, it would be looked upon as equivalent to a charter or documentary evidence, and he ventured to hope this would meet the end desired. I think it probable, however, that the vicar will not so easily achieve the ends of which he is so sanguine. Some member of the latter Board will probably point out to him the difference between an ordinary village and a market cross.

But this introduction is already too long, and I must now commence the descriptive portion; not in the orthodox alphabetical manner, but in the six divisions of the wapentakes. Stapleford Cross, all points considered, is now generally admitted to bear the palm in this county; besides being the one nearest to and easiest of access from Nottingham. Like the rest, it had been sadly neglected by local historians until P. Scattergood, contributed to *Old Nottinghamshire*, second series, an excellent paper (together with a very good engraving) of which it is impossible to speak too highly. This paper consists partly of the collected opinions and writings of living authorities, and partly of his own careful observations. The following account is principally compiled from it.

#### HUNDRED OF BROXTOWE.

*Stapleford.*—All that now remains of the cross is a rudely wrought and ornamented portion of the shaft. It stands on a square solid base, 8 feet high and 6 wide, the

top of which slopes upward like the roof of a house to its junction with the shaft. The shaft itself is about 10 feet high and 2 feet in diameter at the bottom, gradually tapering off to the top where it is about 15 inches in diameter; the whole being formed of the millstone grit of Derbyshire. It is rounded in a rude manner at the lower part, and gradually works into a square shape towards the upper part, where it has probably received the transverse arms of the cross. It is divided into several stages in height by incised horizontal lines. The intervening spaces are covered with interlaced and knotted ribbon-work arranged in various geometrical devices. Upon one of the faces towards the top is the figure of a monstrous bird, which some think represents the "Fated Raven" consecrated to Odin the Danish war-god, which was the emblem of the Danish standard. The cross stands at the entrance to the churchyard, and is probably the remnant of an old churchyard cross, such as were often set up at the consecration of churchyards. Anyway, it may certainly be accepted as the oldest Christian monument of the kind in this county, for its rude workmanship, form, and style of ornamentation bespeak its Anglo-Saxon or Danish origin; and though the shaft is rudely shaped and the incising roughly executed, it is a rare and valuable example of the peculiar style prevailing with the Celtic people from the fourth to the ninth and tenth centuries. If it is Anglo-Saxon work, it would be erected about the sixth century; if Danish, in the ninth or tenth century.

With respect to its history nothing has been written, but it is supposed to have been thrown down at the time of the Puritanical spoliations, for it is known that about the year 1760 the shaft and base lay in the churchyard, and about that time were removed to their present position, though not then set up as at present. There were formerly five or six steps round the shaft, while on the top of it was a large stone about 20 inches to 2 feet high, and on which according to Mr. Scattergood, it is said there was some curious carving. A weather-vane was there let into the stone. In this state it no doubt was when Throsby visited the village, and he, without any idea of its early date, merely notices it in these words: "In



the street near the church stands an old cross with a curiously wrought shaft."

Owing to the wearing down of the steps and their becoming dangerous, and the vane being a handy target for the boys of the village to throw stones at, the structure was taken down about the year 1820. The steps were turned up, and thus formed the base upon which the shaft now stands. The vane and top stone were not replaced, but were kept in a stockinger's shop for a number of years, but they cannot now be found. A cap and a ball, of the tasteless description common to the last century, were placed upon the top of the shaft, and still remain there.

The stone—which, with the vane, was removed, and kept for some time in a stockinger's shop—is referred to by Mr. Scattergood as though it were a rarity, and part of the original structure. The known form of early crosses, to anyone with a little experience in the subject, would immediately refute any such idea. The present one—supposed to have been of the form of a crucifixial cross, though I cannot persuade myself that it was ever anything more than a mere shaft as at present—could not possibly have had any such appendage. The way to find the use of such finials, as in the case of everything else, is by comparison. Where do we find stones of such a size on other crosses, and for what purpose were they used? They are found on modern crosses of the two last centuries—generally surmounted, like the present one, by a vane—and the four sides are used as the faces of sundials, while the incised Roman figures and radiating lines form the "curious carving" referred to.

*Linby.*—This village, so called from its situation upon the little river Leen, attracted the special attention of the American traveller Washington Irving, during his visit to Newstead Abbey. He writes: "The moss-grown cottages, the lowly mansions of grey stone, the Gothic crosses at each end of the village, and the tall maypole in the centre, transport us in imagination to former centuries." The crosses and maypole\* still remain, the former being of a fifteenth-century type once very common about this district, serving various

purposes, and sometimes differing slightly from each other, and which for convenience I shall call the Linby type. The maypole is close to the western cross, and not in the centre, as stated above. The most interesting cross, situated at the east end of the village, is known as the *Bottom Cross*, and consists of a shaft or column about 8 feet in height on a massive square base. The shaft is square at the bottom, and about 10 inches in thickness; but about 8 inches up it is suddenly moulded to an octagonal form. It tapers slightly to the height of about 6 feet, where it bulges out into a bold square cornice or capital, on one side of which may still be clearly distinguished the date 1469. This is surmounted by a small cross about 18 inches high, on each side of which a crosslet is sculptured in relief. The base, consisting of five steps and a plinth, is 12 feet wide at the bottom, and about 5½ feet high. A streamlet flows from the rock underneath it. This old cross is quite perfect and in a very good state of preservation, the upper part being as moss-grown as the neighbouring cottages. But what particularly struck me as most uncommon, unusual, unconventional, and incomprehensible, was the almost incredible circumstance that, after a thorough and minute examination, I was unable to discover a single example of the Vandal's art, either in the shape of carved initials or otherwise, a statement which can by no means be made with respect to the companion structure, young as it is.

The Top Cross at the west end of the village is of the same type and proportions as the other, with the exception of the fine wide-spreading base, which, consisting of six steps and a plinth, is of a heptagonal form, with a diameter of fully 6 yards, and a height of 7 feet. The seven sides of the bottom steps are each 8 feet in width. The massive plinth is about 18 inches high and 2½ feet square, and the top of the cross about 15 feet above the ground. I had heard that this cross had been restored by a late rector and squire in 1869, but was scarcely prepared to find that the old shaft and plinth had simply been removed, and fresh ones of new stone substituted. What became of the actual cross is not known—probably it was destroyed as old material; if so, assuming it to have been coeval with the other, curious

\* There was a good photograph of this maypole and adjacent cross at the last Exhibition of Photographs, Nottingham Castle.

as it may appear, it would meet its death on the fourth centenary of its birth. Whether it bore a date like its companion, I do not know, for certainly if it did it is not reproduced in the "restored" version. Perhaps the reverend gentleman thought it would be too paradoxical to put such a date on a brand-new article, while the date of restoration (excuse the term) would be too modern. This would prove sufficient reason for affixing a small brass plate about 6 inches by 4 on the east side of the plinth, with date of rebuilding etc., which, however, has been mischievously removed, though its site is plainly seen where it was let into the stone. A much better kind of restoration might have been effected if the donor had simply caused the old cross to be cleaned, and the whole enclosed in a good iron palisading; when, if a brass plate had also been affixed, it would have been quite safe. With reference to the use of this cross, it is "traditionally" stated to have been a market cross; no doubt with about as much truth as the other is stated to have been a preaching station. Another and a correct account says they both marked the entrance or boundary of Sherwood Forest on this side, which is confirmed by a reference to the perambulation of the forest, September 9th, 1539, in which, however, perhaps through a fault of the translator, only one is mentioned thus, "and so coming up by the said water unto Linby mill, and so through the middle of the town of Linby unto the cross there, and thence from the said cross by the highway which leads to the ancient castle of Annesley," etc. Perhaps I shall be pardoned if I here give a short account of the maypole which is the last of its race remaining in this county\*, and of which nothing more than a bare notice of its existence has yet appeared in print. It is situated only 4 feet from the base of the Top Cross, of which it appears about three times the height. Somewhat like the cross with which it is so closely associated, it is square at the bottom and about 18 inches thick; but at the height of 8 feet it changes suddenly to an octagonal shape, the eight sides of which, as may still be seen, having

once been gaily coloured blue and red alternately. It tapers slightly to the top, which I think cannot be less than 40 feet from the ground. There is a long iron clamp about half-way up where it has been joined, probably after having been blown down, and the bottom part, as might be expected, is stuck all over with advertisements. Indeed, I wonder the cross itself has not been decorated in an equally tasteful manner.



## On Some Garters-King-at-Arms.

BY JOHN ALT PORTER.

"Honi soit qui mal y pense."

### PART II.



WILLIAM DETHICK (1586), a member of the Society of Antiquaries, succeeded his father when he was forty-four years of age, after a vacancy in the office of nearly eighteen months.

Dethick the younger nearly lost his appointment altogether, for when created York Herald he took upon himself to bestow arms without proper authority; other causes arose which created a feeling against him in the College, which must have been the reverse of pleasant. Added to this, he himself was a man of haughty spirit and of hasty temper. This was expressed in violent language, and moreover accompanied at times by blows. Polite behaviour this for a king of courtesy! Another "gentleman" is then admitted into the fraternity in the person of one Brooke, in whom there was immediately conceived a professed enmity to his already turbulent chief. As for Brooke, we learn that he was "unwearied and implacable in malice; to gratify his Appetite of Revenge, he stuck at no Design or Practice how vile soever."

So matters began to grow lively in the College. It was alleged that Brooke himself was not sufficiently conversant with the knowledge requisite for an officer of arms, and he was ousted. But Dethick's passion again broke out. The object this time was Glover Somerset Herald, who in private conversation had expressed an opinion, that after Queen Elizabeth's death the right of

\* Since writing the above I have heard of the erection of a new maypole at Wellow in this county, as a lasting Jubilee Day memorial, earlier poles having existed in this village for ages.



succession lay with the issue of Henry VII. Dethick meanly reported this, but it was turned against himself, and he was charged with repeating it as no "well-willer" to James I., and a bill was passed advancing Somerset to the post of Garter. This, however, did not receive the Great Seal. Sir William soon after was reinstated. But the wicked are like the troubled sea. In the investiture of the Duke of Wirtemberg, Dethick again fell into disgrace, and in 1605 it was summarily determined by the Lords Commissioners that he should be degraded from his office. This was resented by a petition to the King's Majesty; but at last, at request of the King himself, and on the increase of his annuity to two hundred pounds for life, he resigned. He died in 1612, and was buried in old Saint Paul's.

The next Garter, SIR WILLIAM SEGAR (1607), had doubts as to the validity of his appointment, and procured a patent under the Great Seal 17th January, 1606. He was Somerset Herald in 1588, and Norroy King of Arms 2nd July, 1602. In the same month of his receiving the honour of knighthood upon his elevation to the Gartership, it entered into the still unrestful mind of Mr. Brooke aforesaid to trick the new Garter by a false application, which caused him to grant arms to the common hangman of London. This brought him under the royal displeasure, but he was afterwards honourably restored to the privileges of his situation. Segar was sent with the Garter to Christian IV., King of Denmark, and to Maurice, Prince of Orange, and was the author of a MS. entitled *Baronagium Genealogicum*, now in the College of Arms. He was buried in Richmond Church, Surrey, 1633.

Arms: 1st and 4th azure, a cross-moline argent, for Segar; 2nd and 3rd a chevron between three mullets az., for Crackenthorp.

SIR JOHN BOROUGH (1633) was an educated man, and Keeper of the Records in the Tower, also Secretary to the Earl Marshal, by whom he was created Mowbray Herald Extraordinary.

As Clarencieux King of Arms, this Knight attended on King Charles's coronation in Scotland in 1633, and in 1634 was made Garter King of Arms. His fidelity to the King when at Oxford was rewarded by the

bestowal of the degree of Doctor of Laws. He died at Oxford, 21st October, 1643, and was buried on the north side of the choir of the cathedral.

Arms: Or, on a cross gules, five mullets pierced of the first. The crest: A dove sitting upon a serpent proper.

One of the numerous broken promises of King Charles I. prevented one Edward Walker from succeeding to the now vacant honour, which was given to SIR HENRY ST. GEORGE (1644). While Richmond Herald, he was appointed with Sir James Spencer and Peter Young, to invest the King of Sweden with the ensigns of the Garter. This monarch conferred upon him the honour of knighthood, and granted an augmentation to be borne by him and his descendants, in a canton, an escutcheon of the Royal Arms of Sweden. He received one thousand French crowns for attendance upon the Queen of Charles I., at her first entry into England. The University of Oxford, having made the last Garter a Doctor of Laws, thought they would call this one a Doctor of Physick, which honour was duly bestowed at Oxford in the year 1643. He was raised to be Garter by patent, dated April, 1644. His enjoyment of this office was very short-lived, for in the November of the same year he died, and was buried in Christ Church Cathedral.

Sir Henry wrote a catalogue of the nobility of England, according to their creation, beginning with George Villiers, Duke of Buckingham.

Arms: Arg. a chief azure, over all a lion rampant g. crowned or, with the augmentation.

During the Commonwealth the office of Garter was many times usurped—in the year 1646 by one Edward Bysshe, who appears to have been a proud person. He was a Bencher of Lincoln's Inn, and lived at Burstow, in Surrey. Camden allowed him a coat of arms in 1617, and in 1634 his descent was carried up higher by three paternal ancestors. Having obtained these honours, he proceeded to damage the source from which they came, and in 1640, being then M.P. for Bletchingley, he was appointed a member of the committee to consider the proceedings and power of the Court of High Constable and Earl Marshal,

and the fees of Heralds, and reported their resolution that the Court was illegal. In 1643 he felt called upon to take the covenant, and signalized this pious act of abnegation by usurping the office of Garter King of Arms. It was quite evident, however, that he had not bidden good-bye to all earthly vanities, as he thought his armorial bearings were not grand enough for his new dignity, accordingly he assumed several quarterings, which once belonged to the nobility, and took the arms of De la Bisse. Moreover, our pseudo-Garter made the cinque-foils of Archbishop Chichele, in the south window of Burstow Church, to resemble the roses of De la Bisse; and though his immediate neighbours said that his grandfather was a miller, he placed in his house a number of escutcheons of his pretended ancestors. His last offence was to add a label with one point in the middle to the coat of De la Bisse. Then came the restoration of the King to the Monarchy, and the degradation of Mr. Bysshe from his office in the College of Arms. Even then he managed to secure the post of Clarencieux, through the vacancy of Sir William Le Neve; but the particulars of his misbehaviours in this administration are, as Anstis remarks, "foreign to the present Enquiry."

All comes to him who waits. At last SIR EDWARD WALKER (1645) became possessed of his rightful office of Garter. He was the second son of a Somersetshire gentleman, and was in the service of Thomas, Earl of Arundel, Earl Marshal of England. At the age of four-and-twenty years he was created Blanch Lion Pursuivant Extraordinary, and, as the reward of an act of "tact," had presented to him Rouge-Croix, or rather Rouge-Dragon, at the next vacancy. In 1638 he became Chester Herald; and at Oxford, two or three years later, he was created Master of Arms. He became Norroy King in 1643, and in 1645 Garter.

His first act in that position sustained his character for wisdom, for being desired to communicate with the army of the Parliament at Cropredy Bridge, he desired that he might first have a safe-conduct before he delivered the message. For that Sir William Waller told him there was no need, as before he could receive any message at all

he should have to gain permission from Westminster. By a particular ordinance of the Lords in Parliament Sir Edward Walker was styled a "dangerous malignant," during his attendance upon King Charles, then with the Scots at Newcastle; but in 1646 had given him an ample certificate of his loyalty, with a license to travel into any foreign country with his wife, children, and servants. He soon returned, however, and for some time lay hid about London. In 1648 he received permission to attend the King in the Isle of Wight, to be employed as chief clerk at the treaty there, where his Majesty bestowed upon him an addition to his arms with a new crest. He used formerly a wheat-sheaf, supported by a white lion and red dragon, issuing out of the crown of a King of Arms. A new coat of arms (to be borne in the first place, or quarterly by way of augmentation, argent on the cross of England gules, five leopards' heads or) was granted to him during the residence of Charles II. in Jersey; and a long account of his services is given in the patent, together with the statement that to him his successors will owe the enlargement of their yearly salaries. He published "*Iter Carolinum*," being a succinct account of the necessitated marches, retreats, and sufferings of his Majesty King Charles I. from January 10th, 1641, to the time of his death in 1648, collected by a daily attendant upon his sacred Majesty during all that time." He died in 1676, and was buried in the Chapel of the Blessed Virgin in the Church of Stratford-upon-Avon. Before me lies his portrait. He is clad in the cavalier habiliments of the day, and his countenance has a manly and pleasing expression. Arms: Ar. on a cross of Eng. or, St. George gu., five leopards' faces or; second and third ar., a chevron between three crescents, sable; impaling az., a cross of lozenges ermine. The first bearing was an augmentation granted to him. Crest: A wheat-sheaf issuant from crown of King of Arms, supported by a white lion and a red dragon. Motto: "Loyanté mon honneur."

The celebrated DUGDALE (1677) was seventy-one years of age when he received the Gartership. Anstis, while giving him all honour for his literary industry, complains that he did not live at the College, and



dismisses him with but few lines of biography. This was probably from his being so well known, as he was one of the most famous antiquaries the College has produced, and he added many well-known works to the literary world. Antiquities were his favourite study, and he gave himself wholly up to them. He entered the Heralds' College on the recommendation of Lord Arundel, to whom he was introduced by Sir Henry Spelman. At the commencement of the Civil War, as Pursuivant, he was requested to take note of the many valuable antiquities in the shape of monuments, arms, and painted glass, or whatever else it was thought might excite iconoclastic fury. Dugdale was summoned to attend King Charles on the 1st of June, and was employed by him on many occasions during the latter end of his reign. At Oxford he received the degree of Master of Arts, and was then created Chester Herald in 1644. The Parliamentary Commissioners sequestered his estates; but having been included in the articles of capitulation at Oxford, he made his composition to them at Goldsmiths' Hall, paying £168.

On Ascension Day, 1677, he was solemnly created Garter at the College by the Earl of Peterborough, and on the following day he received the honour of knighthood. He held the office of Garter for nine years only, during which time he invested many foreign princes by deputy. He died on the 10th February, 1685, much respected as an author and in the office he held. He was buried at the upper end of Shustock Church, in a narrow vault containing two stone coffins, placed there by him for the reception of his body and that of his wife.

Arms: Dugdale imp., gu., a fesse between three dogs' heads erased.

SIR THOMAS ST. GEORGE (1686) was the eldest son of Sir Henry St. George, and in 1660 was appointed Somerset Herald (Anstis); and during his tenure of this office he carried the ensigns of the Garter to the Duke of Saxony. On his return he was created Knight, and in January, 1679-80, Norroy.

When he was seventy-five he, as Garter, took the Order to the Duke of Zell. Soon afterwards, in the winter, he was requested to go again on the same mission. But the matrimonial ardour of the old gentleman had

not yet frozen; he had fallen in love, and therefore could not go. King, Lancaster, was appointed in his stead. At seventy-eight he had a daughter born to him, and at the good old age of ninety-seven he died, and was buried at Woodford in Essex.

Arms: The coat of St. George, with aug. of Sweden, impaling per pale a chev. counter-changed. Crest above, aug.

SIR HENRY ST. GEORGE (1703) was a younger brother of the former Garter, and succeeded to the office when he was seventy-seven years of age. He had been in the service of Charles I., Charles II., James II., William and Mary, Anne, and George I.; and having held his Gartership for twelve years, died in August, 1715. He was buried in St. Benet's Church, Paul's Wharf. He was one of the Commissioners with Sir Isaac Newton for the completion of St. Paul's Cathedral. Noble says that he does not appear much skilled in the profession of arms.

JOHN ANSTIS (1719) was of a Cornish family, and was born in 1669. On 2nd April 1714, the Queen gave him a reversionary patent for the place of Garter. But he fell under suspicion of Government, being thought to have designs for the restoration of the Stuarts, and was imprisoned at the time that the Kingship became vacant. Most men would have deemed such a moment inauspicious for claiming his promised post. Anstis, however, knew no weakness of will, and "unawed by power, fearless of danger, and confident in innocence," he won his point, and in 1718 his place. He did more. He so much succeeded in turning the opinion of the Government in his favour that he obtained in his own patent a grant to his son upon his death. His firmness of character shone brilliantly during his tenure of this high office. By steady perseverance, by unwearied research, by toil such as ordinary writers know nothing of, he published numerous valuable works on his profession; notably the *Black Book* and the *Order of the Garter*. He died at Mortlake, in Surrey, and was buried at Duloe, in Cornwall.

But JOHN ANSTIS (1730), the eldest son and heir of the late Garter was an unworthy child of a good father. The less we say of him the better. He was given the advan-

tage of a good education which he did not use; promoted to an honourable profession which he did not adorn; he was disliked at the College for his want of amiability, and instead of doing his duty he yielded to the sottish pleasures of drink. This cut short his life on earth at Mortlake at the age of forty-six. Of the life eternal to be found in Christ we can only mournfully presume he knew nothing. "Born on such a day, died on such another," may be his epitaph.

(To be continued.)



## On Chronograms.

By JAMES HILTON, F.S.A.



It may be interesting to readers of the *Antiquary* to peruse some remarks on the subject of Chronograms, and to become acquainted with examples not to be found in any modern printed book. Having myself pursued a very lengthened research, and published what is doubtless the largest collection of chronograms ever made, I am fully persuaded that the subject is not exhausted, and that fresh discoveries of unedited chronograms will reward the labour of a continued search in some of the rarely trodden byways of literature; many a chronogram now lying buried in the pages of old books may thus be drawn forth and placed in a state of new existence in the pages of the *Antiquary*. I propose, therefore, to offer from time to time a contribution of such as I may find, instead of accumulating them as material for yet another separate volume of chronograms, which through fate or chance may never be printed.

Before giving effect to the proposal, a few preliminary explanations as to the meaning and nature of a chronogram will not be out of place, accompanied by examples taken from my published volumes,\* wherein also may be found an extended treatment of this

most varied subject, with full extracts from many hundreds of rare old books.

A chronogram is a sentence or a verse, wherein certain letters express a date, while the sentence itself is descriptive of, or allusive to, the event to which the date belongs. The date is found by the addition together of the numeral letters, or, to speak more accurately, of the ordinary figures represented by them. The method is very simple, because only the seven Roman numerals I, V, X, L, C, D, M, equal respectively to 1, 5, 10, 50, 100, 500, 1,000, are used for the purpose. It is imperative, however, that every one of such letters in the sentence should be counted, and that no such letter should be passed over or rejected from the reckoning. For the sake of perspicuity, all the numeral letters are usually printed larger (or they may be distinguished by red colour etc.); a numeral letter made small is either a printer's mistake, or evidence that the chronogram is a bad one. This reckoning of all the numeral letters is obviously of prime importance; almost the only difficulty in composing a chronogram consists in the strict observance of the rule. It must be noted that in the chronograms of Flemish writers, the letter D, = 500, is generally ignored as a numeral, an exception which is manifestly bad, and is admitted to be so by more than one of the leading Flemish writers. The letter W should count as = 10; it is so printed in Dutch chronograms, but in Latin ones the letters VV (= twice 5) are generally substituted. The letter U is frequently so printed, or else the letter V is substituted, causing a little difficulty in reading some words—such, for instance, as VVIDVM for UVIDUM; and so also as to the letters I and J which are sometimes used indiscriminately in the older books, each counts as *one*; the letter J should be counted. There are, however, some carelessly introduced exceptions which go to spoil the chronogram. The Dutch ij, and the letter Y should count as = 2. These exceptions are not to be wondered at or condemned when we consider the numerous languages spoken by the writers of European chronograms, and the varied use and pronunciation of some of their letters. A serious difficulty, however, has to be en-

\* *Chronograms, Five Thousand and more in Number, excerpted out of various Authors and collected at many Places*, by James Hilton, F.S.A., 1882. Also, *Chronograms Continued and Concluded, more than*

*Five Thousand in Number*, a supplement volume to that published in 1882, by the same author, 1885. Both published by Elliot Stock, London.



countered by the chronogram writer when composing in Latin verse, say in Hexameter, Pentameter, or Sapphic metre, to avoid transgressing any of the foregoing conditions ; and yet this is the form most frequently used by the writers of the best periods. Their success is owing, perhaps, to the fact that these writers had a classical education, and were familiar with the Latin language and its entire vocabulary.

The occurrence of chronograms on medals, in old books, inscriptions, and in other ways, is very frequent ; they may appear as an isolated word, a concise motto, or a long sentence. A quotation of the exact words of Scripture, or of an ancient Latin writer, not unfrequently supplies a modern chronogram. The title-pages of books are sometimes composed in chronograms, or at least are dated by a chronogram motto. In like manner the date lurks in the legend on a commemorative medal ; in such examples the date is very seldom superadded in figures. There are poetical compositions consisting of hundreds of lines, and in one instance of more than two thousand lines, all being chronograms of particular dates. The scope of the application of chronograms is infinite ; they are scattered over a large extent of works on history and biography, and both serious and trivial events equally have engaged their use. They are met with most plentifully in works of the seventeenth and eighteenth centuries—in fact, from the thirteenth century down to the present time, though in less profusion at the two extremes. All this is fully established by the large and varied collections resulting from my researches.

By careful observation of examples, and keeping in mind the foregoing remarks, it will be seen that the date of any circumstance may be so indicated with unfailing accuracy, and perhaps more perfectly than by ordinary figures. A date in figures only, may be damaged so as to be only partially legible, while a chronogram date partially illegible may be restored by recalling the obvious spelling or meaning of the injured word. Neatness of composition and conciseness of expression are desirable qualities, otherwise the chronogram will be too long and wear a straggling appearance ; in order to follow out this condition, every word should contain one or

more of the numeral letters. Much more might be said as to the special features of some of the ten or twenty thousand chronograms which I have brought into notice, but in a general way the examples which are to follow will draw the reader's attention to some leading characteristics, and the difficulty they seem to present by the array of short and tall letters will, it is hoped, be but transient. The intention of the chronogram-maker was to record dates, not to puzzle the reader.

One further remark is called for to account for the *Antiquary's* pages being open to this subject. The antiquity of chronograms, as is shown by my collections, reaches as far back as the year 1210 expressed in the Latin language, and the dates 1208 and 1280 in the Hebrew language ; the date 1380 appears in the Arabic ; these chronograms are beyond all question contemporaneous with the dates themselves, and are not retrospective or made at a period subsequent to the events. Further researches into Hebrew and Arabic manuscripts would probably make us acquainted with earlier examples. These dates stamp the subject with the genuine character of antiquity. It is necessary, however, to be on one's guard against "retrospective" chronograms ; there is one of the year of the Creation, and others of epochs B.C., and others of various dates in the early centuries A.D., which were composed in or about the seventeenth century. In fact, a chronogram may be composed for any date, past, present, or future. The inspection of the rare old books which have furnished my collection, many of them beautifully illustrated by engravings, would well reward any antiquary for the trouble of rambling over the same ground. I have given ample references, amounting to several hundreds, to make known where each old book is to be found, the greater part of which are to be seen in the British Museum library.

The following are appropriate examples of some interesting features of this extensive subject. A chronogram may consist of words composed entirely of numeral letters ; such are called by the old writers "Pure chronograms." For instance the word LILICIDIUM, meaning *the slaughter of the lily*, is the legend on a medal commemorating the battle of Tasniers, in Flanders, on September 2, 1709 when the Duke of Marlborough defeated the

French; the device represents a lily, the emblem of France, cut down and withered by a flash of lightning; the word gives the date 1709. The title of an eulogistic poem published at Ratisbon in 1716, on the birth of Leopold, son of the Emperor Charles VI., is "DILVCVLVM orientis solis Austriaci" (*The dawn of the Austrian rising sun*;) the word gives the date 1716. The birth of this Leopold, after a "delay" of several years, raised hopes of the people that at last an heir to the crown had appeared. Disappointment quickly followed; this rising sun was extinguished by the death of the infant before nine months had elapsed. Meanwhile, however, he had been made the subject of many remarkable chronogrammatic compositions; one volume (the only copy I know of is in the library of the Rev. Walter Begley), to be seen in the British Museum, contains no less than twenty-seven of such by Jesuit authors.

Prince Charles, afterwards King Charles I. of England, went to Spain to woo the Infanta; the circumstance is made much of in a curious book entitled "Pax vobis or wit's changes turned in a Latine hexameter of Peace, etc.," by R. Tisdale, London, 1623. The prince is supposed to say to her, VVIDVM VICI (*Uvidum vici*), *I have overcome the sea*. This is a "pure" chronogram,\* giving the date 1623. One more example of the "pure" can only be recommended for its length; it occurs in an exceedingly curious and rare panegyric on the election in 1725 of Christopher Francis Hutten to be the Prince-bishop of Würzburg.† In the passage from which it is extracted two citizens are conversing about him, and the words are in answer to a question as to his merits; the full meaning is obscure even when read along with the context, where it is one of several responses composed in the same form. There are perhaps not more than thirty Latin words that can be used in this "pure" fashion, which is manifestly unsuitable from the exceedingly limited number of words to make sense as well as date.

VIX LVX MICVI, VLLI CIVILI LVCI } = 1725.  
ILLVXI.  
CVI VLLI LVXI, ILLVVIVM ILLVXI, } = 1725.  
CVI VICI.

\* A chronogram is so called where every letter is a numeral.

† See *Chronograms Continued*, p. 291.

The authors of this curious tract were certain brethren of the Franciscan monastery at Würzburg. It fills several folio pages, a leading feature is the following "programme:"

IO! BIS, TER IO!  
VIVAT  
CHRISTOPHORVS FRANCISCVS,  
FRANCIE-ORIENTALIS DVX, ET DEI } = 1725.  
GRATIA  
NOVA LVX,  
NEO-EPISCOPVS HERBIPOLENSIS  
PATER PATRIÆ.

*i.e., Hurrah, twice and thrice hurrah! long live Christopher Francis, Duke of Franconia, and by the grace of God, the new light, the new Bishop of Würzburg, the father of his country!*

On these Latin words are formed eight different anagrams all proclaiming the merits of the bishop; and as the same letters are used, the same date, 1725, should be given by them: there are, however, two or three faults for which the old printer is probably to blame. This sort of transposition is called a chron-anagram. I have collected very many examples.

England has not been so fertile of chronograms as many other countries of Europe, and the quality of those which occur in England is generally inferior to that of the chronograms composed by foreign scholars. Some fairly good ones, however, may be selected. The monument of Sir John Gostwick in Willington Church, Bedfordshire, shows the epitaph with the date expressed thus: EDVARDVS GOSTVVYK DEFVNCTVS EST (*Edward Gostwick is dead*, 1630). And the death of his wife three years after is quaintly expressed by this hexameter: AD PROPERATQVE VIRO CONIVNGIER VXOR AMATO (*And the wife hastens to join her beloved husband*, 1633). Here the archaic form of the infinitive "conjungier" for "conjungere" is adopted, because it supplies another letter required by the chronogram.

The monument of Chief Justice Sir John Doddridge in the Lady Chapel of Exeter Cathedral, who died in 1628, aged 73 years, contains the following chronograms. They are given incorrectly in Prince's *Worthies of Devon*; but I quote from a correct transcript given by Dr. T. N. Brushfield, M.D., in the *Western Antiquary*, No. LXXX.:

NVNC OBIT DODERIGVS IVDEx. = 1628.  
(*Now Judge Doderige is dead.*)



LEARNING ADIEV FOR DO DERIGE IS }  
 GONE  
 TO FIXE HIS EARTHLIE TO THE HEAVEN- } = 1628.  
 LIE THIRONE.

QUO ÆTATIS? QUOTO SALUTIS DECESSIT?  
 EN! IPSE LETHO EXTINGVITVR. = 73.  
 DO DERIGVS IVDEX CARVS. = 1628.

*At what age? In what year of salvation did he die?  
 Behold! he is extinguished by death, aged 73.  
 The dear Judge Doderige, 1628.*

Some Latin verses made on the death of John Prideaux, Bishop of Worcester, contain this very appropriate chronogram date:

IOHANNES PRIDEAVXVS EPISCOPVS }  
 VVIGORNIE MORTVVS EST. } = 1650.

*I.e., John Prideaux, Bishop of Worcester, died 1650.*

An epitaph said to be in St. Mary's Church, Taunton, records the death of two sisters, Elizabeth and Hannah, who were interred together 18th August, 1665, and contains this chronogram to mark the years of their birth, and to reckon their ages as eleven and eight years:

HERE LEARN TO DIE BETIMES LEAST }  
 HAPPILIE. } = 1654.  
 ERE YEE BEGIN TO LIVE YE COME TO }  
 DYE. } = 1657.

The inscription which precedes these quaint lines gives all the usual particulars; the lines themselves serve to illustrate it by conveying a solemn warning to the reader.

The date of a book published in London is expressed only by the author's name used as a chronogram; the title-page runs thus: "Hugo Grotius, his Sophompaneas, or Joseph, a tragedy, with annotations by FRANCIS GOLDSMITH." = 1652.

In the same volume the epitaph of a worthy man, Thomas Walters a schoolmaster, is given, concluding with this chronogram of the month and year of his death (31st December, 1651):

THE LAST NIGHT OF DECEMBER = 1651.  
 HE RESTED FROM ALL HIS LABORS. = 1651.

An ingenious adaptation of a sentence from the Old Testament to mark a modern date, is to be seen on the stately monument in Henry VII's Chapel, Westminster Abbey, of Ludovic Stuart, Duke of Richmond and Lennox, cousin to King James I.; the chronogram is founded on the words of the Vulgate Version of 2 Sam. iii. 38, and runs thus:

AN IGNERATIS QVIA PRINCEPS ET VIR }  
 MAGNVS OBIIT HODIE. } = 1623.

*I.e., Know ye not that a prince and a great man has died this day?*

The exact words of the Vulgate are, "Num ignoratis quoniam princeps et maximus cecidit hodie in Israel."

These introductory remarks necessarily touch only the approaches to the entire subject, which it is proposed to follow up in the pages of the *Antiquary*, endeavouring thereby to rescue some very curious matters from unmerited oblivion.

(To be continued.)



## The Smith and Wright.

BY J. FREDERICK HODGETTS, LATE PROFESSOR  
 AND CROWN EXAMINER AT MOSCOW.

### PART II.

**T**HE treow-smith, or builder, was not regarded with the same respect as the smith proper. To a warlike tribe despising agriculture the man who worked amongst the trees or in the fields was not on an equality with the freeborn warrior; consequently in the Valhalla of our pagan sires we meet no god or goddess of the woods and fields, while Völund is a highly valued member of the train of warrior gods grouped about the wise and warlike Wodin.

So the treow-smith became, in a short space of time, the wood-wright, working rather as a labourer than an artist; which again is singular when we consider the share he had in constructing the noble "dragons" in which the kings of the waves first founded the empire of that greater England which spreads over the whole earth! Equally strange is it that in this respect he should in modern times have been so completely driven out of the field by the smith proper. It is probable (though I must observe that this is a mere hypothesis of mine) that the higher expression smith might have been bestowed on the wood-wright as a ship-builder, while the latter term was rather indicative of the house-builder, who was more specifically referred to as the timmerer, or builder.

The term timmer has assumed the redundant *b* since the Norman usurpation, living now among us as timber, which means wood used in building. The rafters of houses, the

beams, knees and "posts" of various kinds, forming the chief portion of the skeleton of a ship, are collectively known as the *timbers*, while in the cognate German we find a carpenter-builder called a Zimmerman, a room a Zimmer (that which he has timbered), and, finally, the crown of creation is the Frauen—zimmer, or female form.

To the mind of the Viking the first requirement was a sword, the second a shield, the third a horse, and the fourth a ship. Of these four requirements the horse is the only one supplied ready-made by nature; the others had to be produced by art. The subsidiary wants of armour and ornament were met in due time with the same amount of skill as was expended in the construction of the sword and ship.

My friend Professor Ruskin has well expressed the idea of what art is in the words, "Fine art is that in which the hand, the head, and the heart of man go together." If this definition be accepted, then there is no production of the fine arts which so completely answers to it as the ship.

The wood-wright's art produced the ship and the house, but, as the former held the highest place in the affections of the people from whom our Nelsons, Collingwoods, and Beresfords are descendants, I will give the ship the precedence.

The Viking ships which brought Hengist and Horsa to Britain were perhaps the most artistic ever contrived. Their shape was admirably adapted to shoot through the water, and the flush deck afforded great advantages in fighting. The high stem, to which the wales were affixed by rings passed over the stem itself before the figure-head was placed, formed, with the somewhat bluff bows, a shield against head seas, while the very name ceol or keel, used as a synonym for ship, points to the vessel being provided with that which rendered it so easy to steer. The sheer of the ship, if we except the sudden rise of the wales from the bows, was far less curved than we have been led by the fancy pictures of these "dragons" to imagine. The accurate model of the dragon recently discovered, exhibited at the Fisheries Exhibition three years ago, showed the sheer to be very similar to that of the *Victory*, while the French ships of Nelson's time were built on

the plan of the Carthaginian war-galley rather than on that of the dragon. This has never been pointed out before, but surely there may be a lesson to be learned in the fact.

The hand, heart, and head of men were all engaged in the construction of the ship, and terms of art employed by our brave and skilful forefathers in their nautical phraseology have come down to us, who use them without inquiring into their actual philological sense. The head of the ship was that portion which was really in the fifth century adorned with the gilt or bronzed head of a horse or dragon. The boards were the shields of the warriors, hung on the outside over the upper wale, and foreshadowing the armour of our war-ships of to-day. The expression stern is a corruption of two words—steer ærn, or place of steering. As the "boards," or shields, gave their name to the portion of the ship's side to which they were affixed, so the expression in board, on board, overboard, indicated the position of objects in reference to the outer defence of the side. Starboard was originally called steerboard, because the steering oar (larger than those of the rowers) was affixed to the right-hand side of the vessel. The left side was, therefore, the lower board, or lurking side, away from the thick of the fight; for the sea kings sought to engage the starboard side of the enemy, so as to cripple his means of steering.

That these expressions, and those ships live now with us, fourteen centuries after the brave old artists have passed away, shows, in the first place, that they owed their existence to the truest art, according to Ruskin's definition. Truly "life is short, but art is long!"

Connected with the mariner's art comes the weird science of astronomy, so soon and so naturally connected with the occult science of astrology. Our fathers, in the first instance, derived none of their knowledge of this science from the Greeks or Romans. The navigator required to know the stars of his heaven, and, as the Viking was the foremost navigator in the world, we must not be surprised at his recognising groups of stars, and naming them according to his own peculiar taste. Thus he called Ursa Major the "Dog;" the Lesser Bear was Carlé vagn, corrupted into "Charles' Wain," but meaning man's chariot, or the war-chariot of the god



of battles, Thor. The three stars forming "Orion's studded belt" were known to him as the "Distaff of Figga." The Milky Way he named the Street or Path of Winter; while the North star, looking down upon him as an unchanging sentinel, would naturally be regarded as his own especial property—his star *par excellence*.

This parenthetical reference to a *science* must not lead me out of the beaten trail of the *arts* known to our ancestors; and, as we take leave of the smith to form acquaintance with the wright, we cannot do better than meet him on the neutral ground where the treow-smith merges into the treow-wright and timmerer (timberer).

Architecture was not likely to be a favourite art with men who loved the ship more than the house, and whose habits were not such as to chain them for a lengthened period to their homes on land. Those homes were built of the readily found trunks of trees of the grand old forests of the North. They were constructed to keep out cold and keep in heat, for wood is a very bad conductor of heat, and when a well-built wooden house has all the interstices between the long trunks of which it is built well stopped up with tow, as a ship is caulked, a more comfortable dwelling cannot well be devised, especially if the whole house be covered with snow. The object of the early Scandinavian house was not to defend the inmate against heat and afford him a cool grot, like the marble palaces beside the Tiber, with open roof and compluvium to let the cold and rain in as benefits, but to keep them out and afford the inmate warmth. So his hall was constructed with a mighty fire in the centre of the floor, from which the circling clouds of smoke ascended to the roof, finding a final exit through a hole left on purpose for its passage. The walls were hung with thick tapestry, woven and embroidered by the lady of the house, in her "bower," as the apartments of the women were collectively called. The various out-houses for keeping provisions through the winter, for the performance of certain kinds of work by the domestics that could not be done in the hall, and for the residence of the lower class of dependents, sheds for the cattle, stalls for the horses, etc., were built out, so that a *home* was rather a collection of

houses than one edifice. Hence the expression "hamlet" refers to such a small collection of little cottages as might have been attached to a smaller home.

The description of the hall of Herot, in *Beowulf*, refers to a home of this kind, and our practical ancestors found it answer their purpose better to adhere to the old Scandinavian mode of building, which suited their tastes and met their wants, rather than to copy the imitation Roman villas which they found in Britain, or the dome-like mud cabins which were still to be found in various parts of the country.

For our stern ancestors were too English not to believe in the super-excellence of everything of their own invention, and we might as well expect an English general of the nineteenth century to copy the dress, manners, customs, and mode of thought of the Maories of New Zealand, as to imagine a Pagan yarl of the time of Hengist and Horsa copying the arts, manners, and customs either of the hated tyrant Rome, whom he (or his grandfather) had helped to destroy, or those of the despised Kelt, whom he cut down and exterminated.

Nor did the advent of Christianity produce any very great change. The eagle's wings vanished from the helmet, and the Pagan cross was succeeded by the Christian cross as a brooch. Men no longer drank healths to Odin, Thor, and the other worthies of Valhalla, but to Christ and the Apostles, in whose honour they found that they could get quite as drunk as under the former régime.

In the pre-Christian times the worship of the deities of Valhalla was conducted in the open air, the temples being constructed of huge blocks of stone brought into position as on Salisbury Plain. This was also the place of meeting of the estates of the realm, the king taking his stand on the central stones, arranged as at Kitt's Cotty House to form a sort of gigantic table on which sacrifices to the gods could be made, and from which the king could address his yarls, thanes, and freemen, who on the surrounding stones stood aloft each in his place.

Such an assemblage of huge rocks, brought from a great distance by sheer strength, may be met with in many parts of Scandinavia. They are constantly referred to

in sagas and lays as temple-stones and Ting-stones; the English name being Doom-stone, or stone of judgment. And theirs is precisely the kind of architecture we should be likely to expect from these rough-and-ready warriors. They brought to their gods the offering of their *strength*, the dearest possession that they owned, and by its means raised an altar and a temple open to the sky—the floor of Valhalla—which should defy the only element they dreaded—fire. And if Stonehenge may not be regarded as fire-proof, what structure in this world may?

The first Christian churches were little more than mere barns. They were built entirely of wood, and the windows were unglazed, for even in Christian matters the haughty English scorned to copy either the subject Kelt or hated Roman. Their houses had hitherto been of wood, and the only temples (unless we include the groves dedicated to the gods) were of the huge proportions of Stonehenge. They had no word for stone-mason, and when the time came for stone churches to arise, the productions of these artists were known by the strange compound “*stán-getimru*,” or stone-timbered, which, taking timber to mean *wood*, looks as if borrowed from the Emerald Isle.

Martial as the Anglo-Saxons were, it would not seem that they cared about fortification. On the contrary, the old Teutonic or rather Scandinavian spirit which led their ancestors to despise any further protection from the arrows of the foe than the highly prized linden-wood shield, induced them to regard the earthworks of the Britons and the forts of the Romans with undisguised contempt, as evidences of cowardice which they lost no time in destroying.

But other portions of the building had to be constructed, tiles succeeded the wooden shingles, and the ancient tile-wright was employed in making the rougher tiles for the church-roof. And this brings us to the notice of an art in which the Teutons of the North appear to have excelled, for Tacitus speaks of a delicately executed kind of ribbed tile of a semi-cylindrical form made by the Northern Germans, which possessed a beauty of colour and a brilliancy that no Roman tile could present. These semi-cylindrical tiles were used for the apex of the roof where the

wooden shingles joined, and thus prevented the water from penetrating that vulnerable part. The beauty of the colours of these tiles is referred to in Beowulf, when the Hall of Herot is described.

The pillars which sustained the weight of the Anglo-Saxon roof, in common with all those of the North German or Scandinavian structures, were occasionally carved into rude resemblances of men, generally meant to represent Thor and Odin, but not executed with any attempt at skill, being rather memoranda than portraits, on account of the aversion on the part of these races to represent the human form divine. These pillars were more frequently tapered away from the centre towards the two extremities, a few feet at either end remaining mere logs, which were “by the hatchet rudely squared,” so as to produce a gigantic sort of balustrade bar or column.

This balustrade has a peculiar jug-like appearance, suggesting the idea of having been produced in a lathe. Curiously enough this form, so easily produced in wood, appears wherever the Scandinavian conqueror imposed his civilization upon a rude nation that submitted to his arms. In Russia the traces of this jug-like column are to be met with in the older churches, and in earlier Saxon remains in England the same form is found. Mr. Wright has called attention to this form of column, which he calls the baluster.

The two or four carved or bulging pillars supporting the roof were viewed with peculiar veneration by the English; they were often drunk to as a mode of wishing good luck to all included by or under the roof which they supported. Hence the custom still observed in Scotland of drinking “success to your roof-tree.” And although from the wide meaning of *treow*, this expression has come to mean the beam in the angle of the roof, there is no doubt that its primary signification of roof-tree really applied to the supporting columns.

With true English pride our forefathers adopted in their church architecture forms known to their own kith and kin in the Anglia which they tried to reproduce in Britain, rather than those familiar to the races which they either hated or despised, and thus we obtain an Anglican Church differing immensely in its externals from the churches of Rome—



the gable roof with its summit capped by semi-cylindrical tiles, the dumpy jar-like column and the small slits for windows.

The cube-like ends of the baluster column were subsequently ornamented, but not profusely, with tendrils and leaves, recalling the woods from whence the roof-trees came, but not recalling the Corinthian, Ionic or Doric capitals seen in classic architecture; nor is it likely that they should do so. Why, with an intensely national feeling (which is only now showing signs of decay), should our ancestors have adopted anything from the conquered race? It has been contended that our ancestors at once succumbed to the superior civilization which they found in Britain, and which was purely and emphatically Roman; that the Anglo-Saxons were savage barbarians who, after the first shock of war was past, could not fail to be struck with the superior culture of the Romanized Cymri whom they cut down.

This view is begging the question altogether. The English mind is given to colonize, but to extend the *English feeling* wherever it goes, rather than to acquire new nationality. The English communities in Russia, in Germany, and elsewhere, retain their English prejudices in spite of climate, association with other peoples, and the acquirement of other languages. They may quarrel amongst themselves—indeed they always do—but they combine in despising those amongst whom they are thrown. I speak from experience of my beloved countrymen all over the world. This rather exaggerated feeling of self-respect is a plant of Teutonic or rather Scandinavian growth, and we trace it back through the Tudor times, through the Plantagenet tyranny, through the hatred of the Norman, up to the Scandinavian hatred of everything Roman.

Gildas accuses his countrymen, the Britons, smarting under the English sword, of indifference to religion in that they never preached the faith to the Saxons or English who dwelt near them. From my point of view, I don't think the Kymri were the kind of people likely to be successful as missionaries amongst such people as the English.

Bede's account of the wholesale slaughter of the Britons agrees fully with the testimony of the sword, and that intermarriages took place is reduced to almost impossibility by the peculiar tenets of the sons of Odin, which

prohibited their marriage with any other than daughters of the same race; and, although the injunctions of religion are not always much regarded by Christians, the pagan warrior of the North was scrupulous in the observance of the laws of his faith.

The gross immorality of life to which the Britons were prone disgusted the chaste warriors, whose ideas of the marriage covenant were exalted and refined, as is proved by the lovely myths of Baldur, Nanna, Freya, and indeed all the teachings of their creed, which deified woman and made her the friend and equal of man. As a rule, the Scandinavian English were accompanied by their wives and priestesses, to whom they looked up with a sort of holy awe. These ladies were not the sort of women to stand association with, such as the British women undoubtedly were, and the union of Rowena with a British king was, according to the Chronicle of Layamon, regarded as a mesalliance for the lady.

The Church of England was *in limine* a different thing from the Church of Rome, or that branch of it which the English found existent in Britain; nor would the hardy Northmen accept every dictum of Rome herself, because it came with authority. Her teachings were taken *cum grano salis*, and not accepted in a hurry without due consideration; and when Christianity was accepted, this was done with the retention of the pagan feasts and festivals (which, however, were baptized, as it were, into the Church), and of the names of the days which, containing in their sequence an essence of the whole belief of the pagan doctrines, could not very well be abolished, and we use them now.

The church, then, was not a copy of a Roman church. The stunted columns, the circular arches, the fretwork ornament on the latter, were pure Saxon in design and execution; and as pagan observances had, as it were, overlapped the customs of the new Christian state, so some of the ornaments of the very churches themselves were overrun with remnants of paganism. The interlaced fragments of serpents are found in the designs on Christian church ornaments as well as in the illuminations of Christian books.

And the stone-timberers were not called architects, nor did they study the works of

classical masters to obtain models of houses unfitted for the climate of Britain, and unsuited to the taste of the English. They are often described as tilers, though that word really indicated potters or clay-workers in general. The tiler proper would furnish the tiles for the roof, the delicate porcelain ridge covering the angle of the roof, and so many portions of the building that the stone-timberer became merged in the tiler. In more recent times bricks, made of clay, were the work of his hands, and the ornamental work about the windows of later structures were the fruit of his industry.

The stone-timberer exhibited as strong a Scandinavian bent as well can be imagined, for the peculiar zigzag pattern of the Saxon ornament of the arch is called fretwork, from *frætewian*, to adorn. From the resemblance to teeth, this name has been supposed to have been given to the ornament, which reminds one of the teeth of a saw; and indeed the careless orthography of later scribes would not justify us in regarding the difference between *fretan* and *frætewian* as decisive either way. This ornament is either designed to represent the teeth in the jaws of a sea-monster, or is simply a modification of the serpent, which was so common an object in Saxon ornamentation; while the round bluff arch is precisely analogous to the bluff bows of the dragon-ship when set up on end, like the pilot boats we sometimes see on the coast when, their service on the water being at an end, they are made to do duty as houses on land. The so-called Norman arch was nothing but a modification of the Saxon arch; it was higher and narrower, but that was all. There is a MS. in the Bodleian illustrating the poem of *Cædmon*, and in this MS. all the representations of arches are invariably of the simple round Saxon form.

But a church with brilliantly enamelled tiles on the roof, bronze or gilt ornaments at the gable-ends, a floor inlaid with the same kind of tiles, arches decorated with the zigzag fretwork ornament, rich tapestry hangings round the walls, richly carved oak seats, and highly ornamented altar-cloth and pulpit-hangings, would not give the spectator the idea of being in the land of barbarians, although the whole scene would hardly recall Rome to an Italian.

(*To be continued.*)

## The Statue of "Lord Bacon."



IN speaking of Francis Bacon, Lord Chancellor of England, it has been the custom to give him the title of Lord Bacon. This, as all students of history know, is an erroneous designation, Bacon having been raised to the House of Peers as Baron Verulam of Verulam, and subsequently having the higher dignity of Viscount St. Alban's bestowed upon him. Addison in his many allusions to the great philosopher calls him Sir Francis Bacon, but upon one occasion quotes a certain prayer as the composition of "My Lord Bacon."\* Hume the historian, though mentioning his name without any prefix of title in some passages of his *History of England*, yet in his appendix to the reign of James I. specially states that "the great glory of literature in this island, during the reign of James, was Lord Bacon."† It would be, however, a tedious undertaking to refer to the number of writers and others who appear to take it for granted that the great statesman and author was Lord Bacon, and not the proper Baron Verulam or Viscount St. Alban's. The force of habit is contagious, and custom holds so strong an influence over the majority of mankind that it triumphs too frequently over correctness and truth. Francis was the son of Sir Nicholas Bacon by his second wife Anne, a daughter of Sir Anthony Cooke. This lady was well versed in the classics and could write Greek, and had a lively acquaintance with the Italian language, sufficient, indeed, to enable her to translate an almost obscure theologian's works.† Sir Nicholas Bacon was knighted by Queen Elizabeth and became Lord Keeper. He was a man of great size, so much so that the Queen said of him, "Sir Nicholas' soul lodges well." He was famous for his wit, and is described by Fuller as one "cui fuit ingenium subtile in corpore crasso;" and ingenious writers have supposed that Shakespeare made the character of Sir John Falstaff after the pattern of this corpulent statesman. There is a portrait of him by an unknown artist in the National

\* *Tatler*, No. 267.

† One Bernardo Ochino, who wrote sermons on fate.



Portrait Gallery which represents him at the age of sixty-eight. He has heavy gray eyes and thick lips, and is dressed in black with ruff. The year 1579 is inscribed on one of the corners of the picture; also the words "Ætatis suæ sixty-eight. Mediocria Firma." There was a portrait of him exhibited at the First Special Collection of National Portraits from the Gallery of the Earl of Verulam.\* In both a staff is held in the right hand. The first man who assumed the surname of Bacon was one William, temp. Richard I., a great-grandson of Grimboldus who came over at the Conquest; hence the name is considered to be of Norman origin.† Many curious derivations have been given as to the remote origin of the word, and there is a passage in Foulques Fitzwarin which is singular and worth quoting: "Pus apres furent les portes de le chastel qe treblees erent, ars e espris par feu que fust illumee de bacons e de grece."‡

The great essayist and the more illustrious bearer of the name was born in 1561 at York House, in the Strand. In his early years he had attracted the notice of Queen Elizabeth, who called him her little Lord Keeper. In his youth he was delicate, and thus was compelled to cultivate sedentary pursuits rather than those active exercises which are habitual to boys. He was educated at Trinity College, Cambridge, and afterwards travelled in the suite of Sir Amias Paulet, Ambassador to the Court of France. He entered at Gray's Inn, and had chambers in Cony Court.§ Having been elected a Bencher and acquired much reputation, the Queen appointed him her Counsel Extraordinary, so he became the first Queen's Counsel, the dignity conferred honoris causa in 1590. This was his first advancement, and there is little doubt that he was indebted to the Earl of Essex for such royal approbation. Indeed, that unhappy

nobleman had on many occasions sought to obtain preferment for his friend. It is sad to contemplate what followed. When Essex was on his trial, Bacon appeared against him, the object being to curry favour with the Queen. After the Earl's execution he was induced to write "A Declaration of the Practices and Treasons attempted and committed by Robert, Earl of Essex." It is difficult in any way to comprehend the ingratitude herein exhibited. As some slight defence, it may be admitted that enormous efforts were made by Essex's enemies to compass his overthrow and to terrify the friends he possessed to fall from their allegiance to him. There is yet extant amongst the *State Papers*, under date February 16, 1601, in the examination held in connection with "the Earl of Essex affair," the following extract: "Owen Salisbury seeing Fras. Bacon pass by Essex House said: 'There is one of them, let us pull him in to the doing withal.'\* Later on, on the 19th of the same month, Bacon is advised by the Lord Keeper Eger-ton "not to spend too much time on matters of less consequence, but to peruse carefully the later declaration on the Earl's treason." Towards the termination of the sixteenth century, it is evident that Bacon's conduct in State matters had attracted attention. In a letter of June 12, 1598, addressed to the then Attorney-General, there occurs this paragraph: "I hope that neither Mr. Churchill's malice nor Mr. Bacon's conceits will hinder a right judgment, and that the business will end the beginning of this term."† When James I. came to the throne the fortunes of Bacon improved apace. He became a member of the Privy Council; in 1617 he was appointed Lord Keeper, and in 1618 Lord Chancellor, and entered the House of Peers by the titles already specified. He had previously attained the dignities of Solicitor and Attorney-General. A committee of the Houses of Parliament in 1621 found him guilty of bribery and corruption. He was fined to the extent of £4,000, and sentenced to be imprisoned in the Tower so long as the King chose to retain him there. His imprisonment lasted only a short time,

\* The exhibition was on loan to the South Kensington Museum, April, 1866.

† Beacon Hill, near Newark, is pronounced Bacon, and thus the word has been presumed to be derived from one who has the care of the beacon.

‡ A Saxon word equivalent to Bacon means a beech-tree, hogs, it is recorded, being fed with beech-nuts.

§ These rooms were burned down on February 17, 1679. Lord Campbell was in error in stating that they were standing when he wrote his *Lives of the Chancellors*.

\* *Calendar of State Papers*, Domestic Series, 1598, 1601.

† *Calendar of State Papers*, Domestic Series, 1598.

but at its termination he finally quitted the Court and retired to Gorhambury, his beautiful seat in Hertfordshire, there to contemplate the higher advantages of Divine philosophy, apart from the turmoils of a courtier's life and the greeds attendant upon the self-seeking existence he had previously pursued.\*

Such, in brief, was the political and legal career of one of the most remarkable men of a remarkable age. It is more agreeable and more profitable to regard him as the leader of new veins of thought, of a philosophy which took the place of all others, and of a facile wit which never degenerates into coarseness, or inclines to intellectual disorder. His life has been written and his works edited by many capable men. To enumerate all these would be impossible here; one loving editor, however, may be singled from the rest, for the manifest reason that his work was accomplished by means of great perseverance, ability, and directness of purpose.† Mr. Basil Montague deserves the best thanks of every admirer of Bacon, for the zeal and spirit with which he produced his sixteen volumes, but still further for having been the unconscious means of eliciting from the pen of Lord Macaulay one of the most masterly essays that distinguished essayist ever contributed to the pages of the *Edinburgh Review*. Apart from the many clever and competent editors and writers, special reference must be made to Dr. William Rawley, Chaplain to Charles I., who was an intimate friend of Bacon's, and who was employed by him in the compilation of *Sylva Sylvarum*. Dr. Rawley, in his "Epistle Dedicatorie" to Charles, says that Bacon had contemplated a history of the reign of Henry VIII. This, as the dedicatory quaintly remarks, "died under the designation merely; there is nothing left." Another observation on the *Sylva*, or *Naturall Historie*, refers to a speech made by the author, and it is "that this worke of his *Naturall Historie* is the World as God made

it, and not as Men have made it, for that it hath nothing of Imagination." In the early part of his success in the law, Bacon exhibited much caution. We find\* Sir George Coppin writing to Sir Thomas Lake: "I have been a suitor to the Lord Chancellor and my Lords of Salisbury and Northampton to request the pardon of the corporal punishment of Thomas Finch and Stephen Partidge, sentenced in the Star Chamber to wear papers on their heads in Westminster Hall, expressing their fine of £1,000. Sir Francis Bacon, who would not draw the pardon before he spoke with their Lordships, received their allowance to draw the pardon which I send herewith." Amongst the letters patent granted in 1608-1609, is one to Peter Edney and George Gill "for tenn yeares for the sole making of viols, violins, and lutes, with an addition of wyer strings." This is subscribed by Sir Francis Bacon. In the year following he writes to the Masters of Requests to recommend "Edw. Cottwin, a well-willer to my name and family, in a suit for rents detained from him on a strained construction of law."† A theory sprang up some years since, propounded by Miss Delia Bacon, that the plays of Shakespeare were really written by Bacon, with Sir Walter Raleigh as the assistant in the work. This highly-absurd notion was fully discussed and determined at the time in the columns of the *Athenæum* and in the Fifth Series of *Notes and Queries*. An utter dissimilarity in their thoughts, as well as in their condition and pursuits, is a manifest contradiction to this strange proposition. It is an odd circumstance that no mention of, or allusion to the other, is to be found in the writings of either.

The name and fame of Bacon will rest principally on his *Essays*. These contain a fund of learning, and reach the very highest form of inductive philosophy. It is to be accepted as a fact that Hobbes, of Malmesbury, aided Bacon in the revision of his works. M. Victor Cousin, in *Cours de Philosophie*, states that "Hobbes etait un ami et un disciple avoué de Bacon. Nous savons que c'est Hobbes qui avec Ben Jonson a traduit l'admirable Anglais de Bacon dans un Latin

\* *Calendar of State Papers*, Domestic Addenda, 1608.

† *Calendar of State Paper*, Domestic Addenda.

\* He wrote his *History of Life and Death* at Gorhambury in 1626, shortly before his death.

† Amongst the many able and conscientious men who have written the life, collected the works, or discoursed on the essays, the names of Messrs. Spedding, Gantillon, Hepworth Dixon, Birch, etc., naturally occur. A later writer, Dr. Edwin Abbott, must not be forgotten.



qui a aussi sa beauté."\* His maxims as to the perusal of books are full of the wisest discrimination, and those relative to the plans for a princely palace and a prince-like garden afford a very clear insight into the exactness of his ideas. One or more of his wise sayings taken at random may serve to indicate the quality of his mind. "A man," says he, "would do well to carry a pencil in his pocket, and write down the thoughts of the moment. Those that come unsought for are generally the most valuable, and should be secured, because they seldom return." And again, on delays: "Occasion turneth a bald noddle after she hath presented her locks in front and no hold taken."† Bacon had a wide acquaintance with the great classic authors. He quoted extensively from Cicero, Aristotle, Plutarch, Sallust, Osorius, and Juvenal, to single out a few. He was familiar with the Italian language, as he refers indirectly to Castiglione, and also to Giovanni della Casa, who lived in the early part of the sixteenth century. He wrote a metrical version of "Certaine Psalmes;" these were printed in quarto, 1625, and were dedicated to George Herbert, whom he always consulted before publishing any of his works. He wrote in Latin on the Advancement and Proficiency of Learning, and Memorial of Access in Greek. The late Mr. Mackenzie Walcott has specified many examples of his knowledge of folk-lore. The *Sylva Sylvarum*, or *A Naturall Historie*, published after the author's death, speedily ran through three editions, and by its quaint directions and division into ten centuries, reminds the reader of another equally curious volume, the *Enquiries into Vulgar and Common Errors*, by Thomas Browne, Doctor of Physick, of Norwich. Of his larger productions, they are too well known to need any specification here.‡ At a meeting of the Archæological Institute on June 3, 1853, Mr. C. Desborough, of Bedford, exhibited a miniature supposed to be of Bacon; it came originally from Bisham Abbey. Another came from the collection of Mr. Magniac, and was dated

1590. This was painted by Samuel Oliver. In the National Portrait Gallery is a three-quarter portrait, painted by Paul van Somer. Here the face is turned towards the right. The eyes are brown. He wears moustache and beard. The left hand is very prominently introduced. The Duke of Buccleugh possesses a miniature which claims to be the most real likeness. Round the portrait is inscribed, on a blue background, "Anno Dni., 1620. Ætatis suæ 60."\* The painter's name is unknown.† This miniature is similar in general outline to the interesting portrait painted by Van Somer, one of the artistic treasures preserved at the Earl of Verulam's mansion, Gorhambury, St. Alban's. This is a full length: he wears a high black hat, is in his robes, and has the great seal on a table.‡ Sir Charles Eastlake was of opinion that miniatures in Bacon's time were always taken from the life.

Specimens of Bacon's handwriting are extant; in one of the frames in the British Museum there is a letter of his written to Sir John Puckering, and dated 14th of October, 1595, Twickenham Park, in which he states his belief that he was then at the beginning of his good fortune. In later years a lease of 100 acres was granted him of this estate.

In the Ashmolean Museum, Oxford, the following letter is preserved. It is written by Aubrey, who had the information from Thomas Hobbes: "The cause of his Lordship's death was trying an experiment as he was taking the aire in the coach with Dr. Witterborne, a Scotchman, physician to the King, towards Highgate. Snow lay on the ground, and it came into my Lord's thoughts why flesh might not be preserved in snow as in salt. They were resolved to try the experiment; presently they alighted out of the coach, and went into a poore woman's house at the bottom of Highgate Hill and bought a hen, and made the woman exenterate it, and then stuffed the body with snow, and my Lord did help doe it himself. The snow so chilled him that he immediately fell so ill that he could not returne to his lodgings (I

\* M. Cousin's work was published at Brussels, 1840.

† This passage is said to be taken from the Greek.

‡ He kept commonplace books which bear out his counsel in reference to impromptu thoughts. At his death he left his library of books to his brother-in-law, Sir John Constable.

\* This is the year after the publication of the *Novum Organum*.

† Exhibited in 1860 at the Archæological Institute and at the Old Masters at Burlington House in 1879.

‡ This was shown amongst the first series of national portraits in the Loan Collection at South Kensington.

suppose then at Gray's Inn), but went to the Earl of Arundell's house at Highgate, where they put him into a good bed, warmed with a panne; but it was a damp bed that had not been lain in for about a yeare before, which gave him such a cold that in two or three days, as I remember, he (Thomas Hobbes) told me, he died of suffocation." Thus the most scientific philosopher of the age died in harness, as it were, dealing in practical lessons of wisdom to the end.\*

He was buried by his own desire in the Church of St. Michael, near Gorhambury. The advowson of this church came to him in 1607. It was erected by Ulsinus, the sixth Abbot of St. Alban's, in 948. The chancel walls and other parts are built of Roman tiles brought from the city of Verulam. The tower is of much later date than the rest of the edifice, and belongs to the sixteenth century. A marble monument in the shape of a statue of Bacon is placed in an arched recess in the north wall of the chancel. He is habited in his chancellor's robes. A gown is worn over trunk hose with a ruff and a broad-brimmed hat. His shoes are prominent, and are adorned with rosettes. He reclines in an armchair with his left-hand placed against his cheek. The costume is distinctly Jacobean in character, and may be compared with a figure of Henry, Prince of Wales, as shown in Drayton's *Polyolbion*. This statue was erected by Sir Thomas Meautys, the philosopher's private secretary, and the inscription at its base was written by Sir Henry Wotton. It is in Latin, and proceeds thus :

Francisc. Bacon Baro de Verulam Sanct Alb<sup>ni</sup> Vic<sup>mi</sup>  
 Seu notioribus titulis  
 Scientiarum lumen Facundie Lex  
 Sic sedebat  
 Qui postquam omnia naturalis sapientie  
 Et civilis arcana evolvisset  
 Naturæ Decretum explevit  
 Composita solvantur  
 An. Dni. M.D.CXXVI.  
 Ætat LXVI.  
 Tanti Viri  
 Mem  
 Thomas Meautys  
 Superstitis cultor  
 Defuncti admirator  
 H. P.

\* Bacon left no issue. Dr. Rawley completely refuted a statement of Aubrey's that a daughter survived him.

An electrotype copy of this interesting memorial was purchased by the trustees of the National Portrait Gallery in July, 1875, and is deposited amongst other electrotype productions of historical and royal personages. There are several engravings and woodcuts of it, foremost amongst them being a very choice example in Clutterbuck's *History of Hertfordshire*.\* The face of the statue bears resemblance to a small engraved portrait of Bacon by Houbraken, which is to be seen in the early part of the *Biographical Magazine*. In his will he had desired to be buried in the parish church of his mansion-house of Gorhambury, where his mother had been interred. St. Michael's Church was further endeared to him by being "the only Christian church within the walls of ancient Verulam." Sir Nicholas Bacon was buried in Old St. Paul's, and his effigy lay recumbent, clad in complete armour, it being the constant custom at that period to put civilians into such martial attire.† Many strange assertions respecting the statue have been made. The late Peter Cunningham, in the third series of *Notes and Queries*, inquired who was the sculptor, but no reply was elicited to the question. In the second series of the same work Mr. W. J. Pinks seeks to know who the Dr. King was, alluded to by Thomas Fuller in his *Worthies*. After relating the burial of Bacon in St. Michael's Church, Fuller says, "Since I have read that his grave being occasionally opened, his scull (the relique of civil veneration) was by one King, a doctor of physick, made the object of scorn and contempt; but he who then derided the dead had since become the laughing stock of the living." In another volume of the same publication it is stated "that on the opening of a vault near the statue, no trace could be found of Bacon's remains."‡ The *New Atlantis*, a work which was never finished, contains an enumeration of objects of many kinds, showing the true state of Solomon's

\* Clutterbuck, in his *History of Hertfordshire*, says that on the pavement north of the communion rails are these words :

—h the body of Sir  
 — Meautys, knt.,

seeming to show that Bacon's faithful friend was buried near him.

† Dugdale, p. 71.

‡ Second Series, vol. ix.



house. In it are statues to those who are inventors of value; such statues "are some of brasse, some of marble and touchstone, some of cedar and other special woods." Ben Jonson gave expression to his feelings thus when Bacon attained his sixtieth year:

## LORD BACON'S BIRTHDAY.

Hail, happy Genius of this ancient Pile!  
How comes it all things so about thee smile?  
The Fire, the Wine, the Men! and in the midst  
Thou stand'st as if some Mystery thou did'st!  
Pardon, I read it in thy face, the day  
For whose return and many all these pray,  
And so do I. This is the Sixtieth year  
Since Bacon and thy Lord was born, and here;  
Son to the grave wise Keeper of the Seal,  
Fame and Foundation of the English Weal.  
What then his Father was, then since is he,  
Now with a Title more to the Degree;  
England's High Chancellor: the destined Heir,  
In his soft Cradle to his Father's Chair,  
Whose even Thred the Fates spin round and full,  
Out of their choicest and their whitest Wooll.  
'Tis a brave Cause of joy, let it be known,  
For 'twere a narrow gladness, kept thine own.  
Give me a deep-crown'd Bowl, that I may sing  
In raising him, the Wisdom of my King.

Addison compares Bacon to Aristotle and Cicero, and Lord Oxford calls him the Prophet of Arts. Sir Nathaniel Bacon left his brother a ring valued at twenty shillings. This was by will dated June 4, 1614\*. In an address delivered at St. Alban's on the 2nd of August, 1860, on the occasion of the assemblage of the Archæological Society, the late Lord Lytton warmed into eloquence when speaking of Gorbamby. He called Bacon the Shakespeare of Philosophy. The house where he lived in his retirement is a picturesque ruin. St. Michael's Church may be reached in two ways; one through the irregular road called Fishpool Street, the other by passing through a public footway by the banks of the river Ver. The hand of Time has not materially altered the appearance of the houses in the ancient street, or changed the pleasant course of the river.

It would be interesting to discover the name of the sculptor of this historic statue. In the early part of this century there was a tradition that it was wrought in Italy, and that it was removed away from the little church, but subsequently restored. Exception has been taken to the hat worn in a sacred edifice, and

\* *Calendar of State Papers, Domestic Addenda, James I.*

upon this may be based a conjecture as to the possibility of the figure having been intended as an ornament to some public building. There is no resemblance in the style or art of the effigy to the bust of Shakespeare in the church at Stratford on Avon, which was sculptured by Gerard Johnson..

WILLIAM BRAILSFORD.



## Tennis.



MANDBALL, the forerunner of tennis, is a very ancient and popular game, and classical writers speak of it frequently. Pliny describes how Spurinna, a friend, exercised himself in this game for the purpose of warding off old age. Horace, however, in his famous satire describing his journey with Mæcenas and Virgil from Rome to Brundisium, describes how at Capua Mæcenas went out to play, while he and Virgil took their rest; for ball-play [pila], he says, is hurtful to those who have weak eyes and a bad digestion (lib. i, serm. v). This, however, is not the opinion of more modern players. Sir Thomas Elyot in the *Governor*, 1531, says, "Tenese seldome used, and for a little space is a good exercise for yonge men."

In 1456, danger was threatened from abroad, and it appears that a proclamation was made against the game of tennis, for among the payments of the corporation of Lydd is an item "to a man crying that the wache was to be kept by the see side, and that no man sheuld playe at the tenys,"\* from which we may conclude that it was a popular pastime which interfered with the serious military duties of the day, and prevented the youths from practising archery and other manlier sports.

In the sixteenth century tennis courts were common in England, and the game was popular with Henry VII., Henry VIII., and James I., and Charles II.† Strutt points out that Henry VIII. and Charles II. had particular dresses for the game. But this

\* Strutt, *Sports and Pastimes*, 94.

† *Historical MS. Com.*, v. 521.

must have been a very general custom, for it is certain that Charles I. also had particular dresses. This appears in a very curious way. At a time when King and Parliament were at war, an application dated November 8, 1643, was made by "the gentleman of his Majesty's robes for a pass for John Daintre, a groom, to go to Oxford with four dozen of gloves which are much wanted by his Majesty and four yards of taby, two ells and a quarter of taffety to be a tennis suit, and two pairs of garters and roses with silk buttons and other necessities for making up the suit." This application it appears was granted by the Parliament, and his Majesty obtained his tennis suit from London which his enemies held in force, and the whole transaction affords a quaint example of the courtesies which were exchanged between the contending parties. Charles I. had been told by his father to play "at the caitche or tennise," although but moderately, not making a craft of them.

Charles II. very soon began playing after his restoration to the throne, and he used Henry VIII.'s courts at *Whitehall* and at *Hampton*. In the winter of 1661 he used to ride to Hampton Court often and back again the same day, but "most of his exercise is the tennis court in the morning, when he doth not ride abroad." In 1663 Pepys records that "walking through Whitehall I heard the King was gone to play at tennis, so I down to the tennis court and saw him and Sir Arthur Slingsby play against my Lord of Suffolke and my Lord Chesterfield. The King beat three and lost two sets; they all, and he particularly, playing well, I thought." And again, in 1667, the old Court gossip tells us that he "went to see a great match at tennis between Prince Rupert and one Captain Cooke against Bob May and the elder Chichly, where the King was and the Court, and it seems they are the best players at tennis in the nation. But this puts me in mind of what I observed in the morning, that the King playing at tennis had a steele yard carried to him, and I was told it was to weigh him after he had done playing; and at noon Mr. Ashburnham told me that it was only the King's curiosity which he usually hath of weighing himself before and after his play, to see how much he loses in weight by playing; and this day he lost  $4\frac{1}{2}$  lbs."

Betting was customary at the game in Henry VIII.'s time and later. Daneau, a French writer of 1586, after laying it down that money won at play could not be recovered at law, makes an exception in favour of money won at "the Tenese play which hath found so much favour to be specially priuileged in some cities and places by the priuate lawes of their countrey, that if a manne do winne thereat some little portion or smal pitaunce of money (as namely a groate or sixe pence, or thereabouts), he may judiciously demand and recover the same." But this was but a very questionable privilege, for many brawls are recorded as having occurred in the tennis courts. In 1661 a quarrel took place between Lord Taaffe and Sir William Keith. "The dispute," says the relator, "was only for three royals and a half at tennis. Sir William Keith was slain upon the place; upon this great occasion also were engaged four persons besides the principals. Upon Taaffe's side Dick Talbot fought and wounded Dick Hopton in two places, and on Taaffe's side again one Dain fought with Sir William Fleming, but no hurt done."\*

ANDREW HIBBERT.



## The Antiquary's Note-Book.

**Provincial Coffee-Houses.**—Coffee-houses existed in country towns as well as in the metropolis, as appears from a token taken from Golding's *Suffolk Coinage*.

*Obverse*: RO · STANTON · AT · THE · COFFEE =  
A hand pouring coffee from an urn into  
a cup.

*Reverse*: HOVSE · IN · ST · EDMVND · BVRY · =  
Id. 1669.

This coffee-house was situate in the Hatter's Street in 1730, says Golding, and he further enters into the subject of coffee as described by a writer (whose name he does not give) in 1659: "This coffee drink hath caused a great sobriety amongst all nations; apprentices and clerks used to take their morning draughts in ale, beer, or wine that often made them unfit for business, now they play the good-fellows in this wakeful and civil drink." Coffee-houses, it further appears, had

\* *Historical MS. Com.*, v. 147.



in 1663 to be licensed at the Sessions; but in 1675, by proclamation, they were closed as being seminaries of sedition; but by another royal proclamation, issued a few days after, this order was annulled. In the *Bury Post* March 26, 1878, the following copy of a long broadside, published in London in 1667, appears, and describes the principal subjects of coffee-house conversation:

*News from the Coffee-house, or Newsmongers' Hall.*

You that delight in wit and mirth  
And long to hear such news  
As come from all parts of the earth,  
Dutch, and Danes, and Turks, and Jews,  
I'll send you to a rendezvous  
Where it is smoking new;  
Go hear it at the coffee-house,  
It cannot but be true.

In old prints of Bury, besides the above-mentioned coffee-house in Hatter's Street, there is one shown standing between St. James's Church and the Norman Tower; and on Warren's plan of the town, dated 1776, it is called "Widows Coffee-House." It appears to have been kept by Lætitia Rookes, who died in 1782. From the following announcement in the *Bury Post* of that date it appears that a coffee-house existed in the town in 1808:

Bury St. Edmunds, March 21, 1808.—  
"The subscribers to the new coffee-house at the 'Six Bells Inn,' may introduce any gentleman not residing in Bury during the Assize week. Six daily morning and evening London newspapers, together with the County papers, are received at the Coffee-room."

**Norwich Castle a Jubilee Offering.**—A graceful act, commemorative of the much-celebrated Jubilee of her Majesty Queen Victoria's reign, has just taken place at Norwich; an event probably destined to be longer remembered by the nation than the great local pageant just brought to a close in this ancient city, as throughout the realm, colonies, and the great empire over which our much-loved and glorious Queen has the honour and satisfaction to reign. Within the past few weeks, the noble and royal Castle of Norwich has ceased to be a "den of thieves:" the prisoners have all been removed therefrom, and Norwich Castle is in future to have a new and brighter glory in its conversion from a prison to a place of public instruction and amusement. This

noble structure of gray-stone and granite walls stands in the very heart of the old cathedral city, now the capital of the Eastern Counties, and so remarkable for the number as for the antiquity of its many churches, for its manufactures, and, it may now be said, for the loyalty of its inhabitants. The castle surmounts a conical hill of considerable height and circumference, surrounded by a moat formerly of great depth and width, and mounds and ditches and other fortifications of earth, which, though long since demolished, may still be traced in the physical features of the locality. There were formerly three of these ramparts and ditches surrounding three sides of the castle-hill, and it was nearly surrounded by water in primitive times. The order of the Castle-Keep, which is a square structure, battlemented and crenellated in the usual manner, is that of the Normans, and the earlier castle seems to have been renovated after the Norman Conquest, for there is a good bit of Norman work still to be found there. Bloomfield, the Norfolk historian, says that Thomas de Brotherton restored it, but others say the Bigods,\* who had the Constablership, except at two or three short intervals, from the Conquest till that family became extinct. There can be no reasonable doubt that Norwich possessed a castle on the same site long before the Conquest of William, Duke of Normandy. Tradition even asserts that Cæsar took it before the time of Christ, and there is evidence of a scientific character to show that the castle, so far at least as its earthworks are concerned, is of early British origin. The hill itself is in great part made, and the other fortifications of earth were also entirely artificial. Several historians assign the earliest masonic castle to Offa, the first of the East Anglian kings; and it appears pretty clear that Canute visited it and made it an occasional residence. That a castle crowned its heights before the Conquest appears obvious from the fact that Ralfe de Weyer, Earl of Norfolk, in the reign of the Confessor, held it of that King; and at Edward's death defied William, not

\* The mistake as to who restored the castle at that period arose from an error of Camden's, who mistook the arms on the wall of the chief entrance to have been those of Bigod, instead as of Brotherton.

only by his marriage here with Earl Hereford's daughter, but also by doing his best to raise successful rebellion with the view of driving the Conqueror out of England. Earl Ralfe had been in great favour with King Edward, and might have been with the Duke-King; but his sympathies were too English to admit of it. After the Earl retired to the Continent, at his lady's earnest request, the Countess long defied the Conqueror's power in her strong castle of Norwich, and was able, after a prolonged siege, to make her own terms with the King, and secure for herself a safe passage to her husband over sea. These incidents, admirable and simple though they be, reveal positive evidence of a pre-Norman Castle that cannot fairly or reasonably be disputed. There are several other similar historical occurrences connected with this old castle which give it a strong national character. I have discovered, on close inquiry, that there is little reason to doubt this royal castle, when the King's Prison, had many noble personages interned in it. Indeed, there remains scarcely any doubt in my mind that it was here that the unfortunate Prince Arthur was kept confined during his weak but treacherous uncle's pleasure.—A. LEIGH HUNT.

**Additions to Ritson's Bibliographia Poetica.**—The following are selected notes from my copy of Ritson. Two or three other annotated copies of the work exist. Two were in the possession of the late Sir Frederic Madden and the late Mr. Yeowell; and two others were sold among Mr. Payne Collier's books. Mr. Yeowell informed me, May 9, 1870, that his copy was chiefly valuable on account of its references to the biographies of the poets. Much material for an enlarged and improved edition of Ritson, should such ever be demanded, exists in Blades's *Caxton*, Halliwell's *MSS. Rarities at Cambridge*, 1841, my own bibliographical works, etc. When I call these selected notes, I mean that I restrict myself to the most important features, and do not attempt to introduce minor corrections of the text, which would be an endless task.—W. C. HAZLITT.

Fourteenth century.]—Gower, John. *Fox Clamantis*. Printed for the Roxburgh Club,

1850, 4to. The first intimation which we seem to have of it in print is in the form of an extract from some MS. of the poem, with an English translation, in Stow's *Chronicle*, ed. 1573, sign. li 2.

Fifteenth century.]—Andrews, Abraham, wrote *The Hunting of the Green Lion* in Ashmole's *Theatrum*, 4to., 1652.

Bradshaw, Henry. *Life of St. Werburgh*, 4to., 1521. A MS. is in the library of Baliol College, Oxford.

Brereton, Humphry, squire to Elizabeth of York, wrote, about 1486, *The Most Pleasant Song of Lady Bessy*, of which two MSS., neither very early, are known. Printed by Percy Society, and in Palatine Anthology, 1850.

Dageby. John de Dageby, or Wageby, is only noticed here because he has been erroneously said to be the author of a poem called *Clavis Scientiæ*, which is merely one of the many extant copies of Richard Rolle's *Pricke of Conscience*. The same may be said of Thomas Asheburne, whom Ritson cites as the writer of a piece called *De Contemptu Mundi*, an imperfect copy in Cotton MS. of the same production.

Godwhen, A., wrote two or more ballads in or about the time of Henry VI., preserved in MS. Univ. Lib. Camb., Ff. i. 6, and printed in *Reliquiæ Antiquæ*, 1841, pp. 25-6. Perhaps the other pieces there found are by the same hand and he may have been related to Christopher Goodwyn, the writer of two dull poems, not printed till the reign of Henry VIII.

Hampton of Worcester. Ritson states that this individual appears to have been retained at the Court of Henry VII. for making of ballads, and his authority was, it seems, Steevens's *Shakespeare*. But the fact is that Steevens himself only knew of Hampton from a single entry in the King's Privy Purse Expenses under 1495 (not 1498), where he receives £1 for this service. We hear and know no more of him.

Hoccleve, Thomas. *Consolatio sibi Oblata*. In verse. Folio MS. on vellum, said to be of the fourteenth century. Queen's Coll. Camb. (Horne's Cat., ii. 1000.)

Hylton, Walter. At the end of the edition of his *Scala Perfectionis*, printed with his



*Devout Book* by W. de Worde, in 1533, are a few doggerel lines, possibly by the author.

Idle, Peter (*à nom de plume*). An extract from his *Instructions to his Son* is given in Mr. Furnivall's *Courtesy* volume, E.E.T.S. Extra series, 1869, p. 109.

Lichfield, William, parson of All Hallows, Thames Street, ob. 1447, wrote *The Complaint between God and Man* in seventy-two octave stanzas, in a folio MS. volume on paper in the Huth Library. It was printed by W. de Worde under the title of the *Remorse of Conscience*.

Lydgate, John. *The Life of Our Lady*. This is not very rare in MS., but nearly all the MSS. copies known are in public libraries. In one which was formerly, however, in the Bibliotheca Anglo-Poetica, very legibly written on vellum, with pretty initials, the variations from Caxton's text are noted in the margins. See a notice of a MS. of Lydgate's *Siege of Troy*, folio on vellum, in Fry's *Bibl. Memoranda*, 1816, pp. 45-53, with extracts. The Huth MS., above mentioned, also contains texts of the *Horse, Sheep, and Goose*, and the *Chorle and the Bird*, of which the latter at all events is a translation. In the Public Library at Cambridge exists an unique copy of the *Vertue of y<sup>e</sup> Masse*, a metrical translation or paraphrase by Lydgate. I printed it in my *Fugitive Tracts*, 1875, first series. It had not been previously identified as his to my knowledge. The verse tract commencing, "Gallants, England may waile," etc. (Ritson, p. 80), appears to be the same as the *Treatise of a Gallant*, printed by De Worde, and inserted in my *Popular Poetry*. It is not likely, however, to have been Lydgate's.

Ryman, James, composed in 1482 some English poems, preserved in Publ. Lib. Camb. Ee, i. 12.

Skelton, John. The British Museum some years ago acquired a MS. of Latin poems by this writer; and a second Skelton MS. was sold at Bragge's sale in 1876. A John Skelton occurs in the *Howard Household Books*, edited by Collier, 1844. The metrical account of the Battle of Flodden in Dyce's edition is now known to have been printed at the time. I have taken an opportunity of showing that it, in fact, forms part of the verse tract furnishing a narrative of the same

event. (*Bibl. Coll. and Notes*, 1887, p. 233.)

Talbot, John, first Earl of Shrewsbury, K.G., who fell at the Battle of Chatillon in 1453, is perhaps the author of certain English hymns and verses in the *Talbot Prayer-Book*, an illuminated MS. of the fifteenth century.

Watson, Bertram. Of the two pieces mentioned by Ritson, Watson wrote (or perhaps merely copied) the second. Mr. Furnivall has printed two texts of it.

Sixteenth century.]—A. C. has two stanzas before Breton's *Will of Wit*, 1597, "Ad Lectorem De Authore;" but in the edition of 1606 they are said to be by Anonymus.

Allen, John, of Baliol College, Oxford, wrote a few short copies of verses in a copy of Whitney's *Emblems*, 4to., 1586, including a poem of fourteen lines addressed to the author.

Askewe, Anne. The ballad referred to by Ritson, p. 117, was doubtless composed by some ballad-monger, and sung, perhaps, in her name.

Avale, John. *Avales* is mentioned in the Examination of Edward Underhill, 1559, Arber's *Garner*, iv. 88. He was not impossibly related to Levilke Avale, author of the *Commeration of Bishop Bonner*, 1569, in verse, and doubtless the *Le. A.*, who has verses to the reader at the end of the *History of Lucrece, and Eurialus*, 1560.

B. W., translator of Vida's poem on *Chess*, 1597. He was probably the same person who has verses before *Salmacis and Hermaphroditus*, 1602, and the *Metamorphosis of Tobacco*, 1602.

Babington, Anthony, of Warrington, is concluded to have been the editor of *England's Helicon*, 4to., 1600, and the same person who has lines before Bodenham's *Belvidere*, 1600. See the Address before the former work to Mr. Nicholas Wanton and Mr. George Fawcett. In a curious 4to. MS. containing poems by Breton and others, some of which were subsequently inserted in *England's Helicon* with a modernized spelling, occurs his autograph, thus—"Anthonie Babington of Warrington, 1596."

Barnfield, Richard. Ritson's account of the editions of his works is very misleading.

There were only the *Affectionate Shepherd*, 1594; *Cynthia*, 1595 (the last figure altered in the Isham copy to 6); and the *Miscellaneous Poems*, 1598 and 1605.

Batt, R. F. Anthony, appears to be entitled to the credit of translating a "Hymne of the Glory of Paradyse," by Peter Damian, at p. 95-6 of St. Augustine's *Heavenly Treasure of Comfortable Meditations*, translated by Batt, 8vo., St. Omers, 1624.

Becon, Thomas. In the three folio volumes of his works there are certain matters in verse not named by Ritson—*videlicet*, his *Nosegay*, his *New Year's Gift*, *Invective against Swearing*, and his *Dialogue between the Angel of God and the Shepherds in the Fields*, the last-cited piece extending to sixteen leaves.

Bishop, John, wrote fourteen lines of verse in a copy of Cranmer's Bible, folio, 1541, sold at Sotheby's, 18th June, 1878, No. 72.

Bloomfield, Sir William, Monk of Bury. An imperfect copy of his *Regiment of Life* is in the Public Library at Cambridge.

Bracegirdle, —, executed a metrical version in English of Boethius *De Consolatione Philosophiæ* (Add. MS. B.M. 11,401).

Breton, Nicholas. Ritson's article on this writer is almost useless. There seems to be no real authority for attributing to him *A Smale Handfull of Fragrant Flowers*, 12mo., 1575, merely because the tract bears the initials N. B.

Brian (or Bryan), Sir Francis. He accompanied the Protector Somerset's expedition to Scotland in 1547. See Holinshed, ed. 1808, iii. 868.

Browne, Thomas, of Lincoln's Inn. Is this the same person who is mentioned in Gascoigne's *Device of a Pageant*, etc., and by Turberville in his *Poems*, 1570, fol. 67? Thomas Browne, Prebendary of Westminster, has eighteen lines of Latin hexameters and pentameters before Edward Grant's *Spicilegium*, 1575. There was a later Thomas Browne, possibly related to William Browne the poet. See my *Inedited Poetical Miscellanies*, 1870, Notes.

Burnaby, Thomas. Surely this is the Thomas *Barnaby*, Esquire, to whom Greene dedicated his *Quip* and his *Mourning-Garment*. In his *Ciceronis Amo*, 1589, however, he spells the name as it is given by Ritson.

Burton, Francis. left a 4to. MS. volume

of poems, anagrams, riddles; epitaphs, and acrostics, including a New Year's gift to his mother, Mrs. Margaret Burton. Bishop Percy's Sale Catalogue, Sotheby's, April 29, 1884, No. 85.

Cade, Robert, wrote in a sort of doggerel verse the *Pedigrees of the Families of Staunton and Skeffington*. See Thoroton's *Nottinghamshire*, 1677, p. 159.

C. G. *A Pitious Platforme of an Oppressed Mynde* [about 1580], 8vo. Probably by the George Colclough who wrote *The Spectacle to Repentance*, 8vo., 1571, of which a copy is in the Museum. The latter is also in verse.

Calvin, John. *Sermons*, translated by A. L., 8vo., 1560. At the end, on eight leaves, occurs "A Meditation of a Penitent Sinner: written in Answer of a Paraphrase vpon the 51. Psalme of David," in verse, by the translator's friend, who, not having named him or her self, has obliged me to place the lucubration here.

Camden, William. Probably his earliest appearance in print was as the contributor of a copy of verses to Grant's *Spicilegium*, 1575.

Candido, Il = Matthew Gwynne, *gwyn* in Welsh signifying *white*. In a copy of Florio's *Dictionary*, 1598, a contemporary hand ascribes the lines signed "Il Candido" to Gwynne.

Careless, John. In the *Letters of Cranmer, Ridley*, etc., printed in 1564, at p. 654, occurs "A Swete and Heauenly Exercise," by John Careless, in twenty-eight stanzas of four lines each. Again, at pp. 639-40, are some verses which he wrote in Mistress Jane Glascock's book.

Carlisle, Christopher, has some verses before Google's *Palingenius*, 1565. He was a contributor to the *Funeral Elegies* on the death of Bucer, 1551, and on that of the two Brandons, same date. Warton mentions other occasional effusions by him. There is his *Memoir in Athenæ Cantab.*, ii. 34-5. His new version of the Psalms remains in MS. (P. L., Camb., Ff. v. 6).

Cavendish, Richard, prefixed to C. Watson's MS. *History of Durham*, 1573-4, some lines headed "Ri. Cavend. to the Citty of Duresm." See Surtees iv. 171.

Comander, Robert, wrote some Latin lines on Hugh Shadwell and other poetical miscel-



lanies, which I only know from a folio MS. commonplace-book of the seventeenth century, belonging to the Smijth or Smith family of Hilhall, Essex, descended from Sir Thomas Smith, Secretary of State to Queen Elizabeth, and author of the well-known work *De Republicâ Anglorum*, 1583.

Coke, John, Clerk of the King's Recognisances under Edward VI., has at the end of his *Debate between the Heralds of England and France*, 8vo., 1550 (a reply to a French tract supposed to have been written about 1460 by Charles Duke of Orleans), "The Message sent by John Coke, compyler of this small treatyse to such as be enemyes to our Soueraygne Lorde kynge Edwarde the vi. and to his Realmes of Englande and Irlande," eight stanzas.

Colse, Peter, wrote *Penelope's Complaint*, 4to., 1596, which, though purporting to be taken out of Homer's *Odyssey*, is claimed by the author Colse as an original production.

Copland, Robert, the younger, wrote a series of poems entitled *The seven sorowes of women, when theyr husbandes be deade*, printed by W. Copland in Lothbury in 4to. On the back of the title are eight lines of verse called "The excuse of the Authour," which is followed by a prologue in the form of a dialogue between Copland and *Quidam*. This writer was no doubt the same person who produced *Jyl of Brainford's Testament* and the *Hye Way to the Spytal Hous*, hitherto ascribed to the printer of the same name. But the latter was said in 1542 to be the oldest printer in England. He was concerned so early as 1506 in the recension of the *Shepherds' Calendar*, printed that year by Pynson; and as the *Seven Sorrows of Women* came from the press of W. Copland after his removal to Lothbury, where he certainly remained as late as 1567, and as the *Seven Sorrows* and the *Hye Way to the Spytal Hous* seem to bear indications of having proceeded from the same pen, I apprehend that both were written by a son of the first Robert Copland, who inherited his father's literary taste and ability.

Coote, Edward, schoolmaster, has some curious English verses (given in my little volume on *School-Books*) in his *English Schoolmaster*, 1596.

Cornwallis, Sir William, wrote an epitaph in three 6-line stanzas (printed by Lysons,

*Environs*, 1st ed., ii. 468) on his mother, Lucy, Lady Latimer, who was buried at Hackney in 1582.

Coryat, George. Wrote poems printed with his son's *Crudities*, 4to., 1611.

Coverdale, Miles, has some matter in the form of verse at the end of his *Exhortation to Customable Swearers*, first printed about 1543.

Cox, Richard, Bishop of Ely (1498-1581). In the library C.C.C., Cambridge, is a MS. (No. 168) containing some fragments by him, partly in verse. See *Six Ballads with Burdens*, Percy Society, Introd.

Cudden, Richard, of Gray's Inn, contributed poems to Whetstone's *Rock of Regard*, 1576. See Collier's *Bibl. Cat.*, ii. 504.

D. H. The verses in the *Paradise of Dainty Devices* on the death of Master John Barnaby under these initials do not occur in the edition of 1576. Barnaby, in fact, died only January 25, 1579-80.

Dallington, Robert. He was M.A. of Pembroke Hall, Cambridge. He has an epitaph on Sir W. Buttes in the little collection edited by him in 1583. See Corser's *Collectanea*, iii. 211.

Darnley, Henry, Lord, has a poem in "Ancient Scottish Poems from the Bannatyne MS.," 1770; and John Elder, in his "Letter sent into Scotland," etc., 1555, states to Darnley's uncle that he sent him "certaine verses and adages written with the hande of the Lorde Henry Stuarde lorde Dernley, your nephew, which he wrot this tyme tweluemoneth: I beinge with him then at Temple Newsome in Yorkshire."

(To be continued.)



## Antiquarian News.

THE examination of the place of interment of the heart of Bishop Nicholas de Ely was accomplished by the Dean of Winchester, Dr. Kitchen, with reverential care. A square of Purbeck marble was found within the wall resting on a block of free-stone. The former, carefully removed, revealed a plate of lead sunk in a groove and slightly raised in the centre, and there was an inscription on the lead: "Hic humatum est cor Nicholai Hely, qui obiit

anno MCCLXXIX, Pridie Idus Februari." On removing the lead the receptacle of the heart was found in a cavity in the stone. It was a pewter vase, carefully wrapped round with a silken or damask napkin, which was fringed and sown round the neck of the vessel. The covering was not removed, and as soon as Mr. F. J. Baigent, the antiquary, had taken a sketch of the object, the stones, etc., it was replaced and covered. An inscription of Bishop Fox's, placed when he built the parclose, records that the Bishop's heart is within the wall, and that his body is at Waverley Abbey (Farnham), a house to which he was a great benefactor. The Dean's investigations prove the absolute correctness of Fox's inscriptions, and of the interments beneath.

The remains of a cemetery belonging to the age of the Gauls have recently been discovered in Paris, in the old Faubourg St. Germain, at the corner of Rocroi and Bellechasse Streets. Fifty-two tombs have been found, with skeletons, most of which are of women and children. Only twelve are of men. Many weapons and implements have also been unearthed: swords, lances, shields, and bronze and iron instruments of all descriptions.

The famous historical tobacco-box belonging to the Past Overseers Society, in its valuable cases, has been exhibited at the Town Hall, Westminster, by Mr. Zephaniah King, the overseer of St. Margaret's, at present in charge of the unique curiosity. A large number of distinguished visitors were invited to view the box and its many silver inscribed plates, which form a history of the chief events having more or less reference to the royal parish since the year 1714. Some interesting account-books, dating from 1530, recording the ancient parochial payments and expenses, were also shown, and excited a large amount of interest.

The ruins of Strata Florida Abbey are now being excavated by Mr. Stephen W. Williams. The abbey was burnt down during the wars between Edward I. and the Welsh, and subsequently rebuilt. It appears to have flourished until the dissolution of the monasteries in the reign of Henry VIII., when it gradually fell into ruin, and all that now remains above ground is a fragment of the north transept wall, a portion of the west wall of the nave, with the great western doorway, and the west window of the south aisle. Mr. Williams has already uncovered most of the foundations of the Abbey Church, so as to ascertain with accuracy the plan of the building, and during the progress of excavation has discovered many interesting fragments of moulded stonework, encaustic and glazed tile pavements, the piers of the nave, the piers of the great central tower, and the eastern chapels of the north and south transepts. It is hoped that funds will

be forthcoming to clear the entire area, since there is little doubt if this were done many most interesting facts would be elucidated, as it was for several centuries the burial-place of the Princes of Wales.

The coronation chair has suffered most abominably during the Jubilee preparations. It was daubed with a brown stain, to make all the parts "harmonious." But after this had been made public through the *Athenæum*, Mr. H. H. Howorth, M.P., the Chief Commissioner of Works said, in answer to a question put to him in the House, that "there was no foundation for the alarming suggestion made in the question." This positive statement seemed strange to those who had lately seen the chair, and Mr. St. John Hope and others went to look at it again. They found a man busy at work scouring off the stuff which they had been officially informed had never been put on. The man, says the *Athenæum*, not being an official, gave plain answers to the plain questions that were put to him, and said that he had stained the chair himself, and had done it by the order of Mr. Banting. Mr. Banting is a highly respectable undertaker, whom the Office of Works employed to fit up the church for the ceremony of last week, and we have no objection to make to their selection. What we do object to is that Westminster Abbey and its priceless contents should be handed over to a tradesman who is practically left to do as he likes there. It is clear that the First Commissioner himself knew nothing about what was done, and those immediately under him probably knew no more. It is little short of monstrous that this historical monument should be carefully guarded by the Dean for 364 days out of the year, and then given over to the ignorant handling of men who on any other occasion would be bidden to "stand off," even if they ventured to touch it as a slight act of veneration. When will the English people compel their Government to conserve monuments, the destruction of which would be irreparable?

In the course of draining operations on the Brackenridge Moss, near Strathaven, belonging to Mr. John Hastie, a roughly-constructed coffin was unearthed, and on opening it the marvellous sight presented itself of a youth dressed after the fashion of a hundred years ago—large black Kilmarnock bonnet, blue jacket, knee breeches of the same hue, and shoes with buckles. The Hasties have owned and farmed the Brackenridge for several centuries, and the present discovery is a curious corroboration of a tradition preserved in the family and well known in the district, that a century ago a herd-lad belonging to Darvel, Ayrshire—his name unknown—in rage, or under a frenzy of shame, committed suicide while locked up in the old gaol of Strathaven by hanging himself with a cravat. The barbaric feelings of the times refusing to



the remains of the ill-starred youth Christian burial, the uncle of the present laird of Brackenridge's mother and others had them, under cover of night, interred in the moss, and kept the spot a secret.

At the sale of Mr. Teschner's library, which so excited the bibliophiles a few weeks ago, a volume of Enguerran de Monstrellet, printed in 1500 by Therrac, sold for 28,000 frs. This is a second edition, on parchment, and contains six miniatures the size of the pages, and 160 smaller ones. A first Aldus edition of Sallust's *Conspiracy of Catiline*, with wide margins and dated 1509, and bearing the arms of Francis I., with his cypher and salamander, brought 3,520 frs. A seventeenth-century manuscript on parchment of the "Ritual of the Abbey of St. Germain des Près," in Paris, and presented to Maria Theresa, wife of Louis XIV., whose arms are on the cover, brought 3,200 frs. Anthoine Therrac lived opposite the Rue Neuve Nôtre Dame, and the example above mentioned, although wanting a leaf, is a fine specimen of his work, and the binding, while modern, is highly artistic.

An interesting ceremony took place at the hill of Croe-na-Dal, in the island of Islay, on June 2, when Lord Lorne unveiled the memorial which has been erected by the Islay Association to the late John Francis Campbell of Islay, the well known Celtic scholar and collector of Scottish Highland folk-tales. Folk-lorists will be glad to see this recognition to one of their brethren.

Old landmarks are not so easily obliterated after all. An encounter of an extraordinary character has just taken place between Westmoreland and Yorkshire. A large party of landowners and others representing the various lords of the manor of Westmoreland, met near Sedberg to ride the boundary with the county flag. The actual boundary is, it appears, in several places in dispute between the county authorities, and the intention of the Westmoreland men becoming known, a number of Yorkshire men proceeded to Sedberg to dispute the others' passage over certain parts. At Cantley Spout a free fight took place, the two parties standing in the stream and belabouring each other with sticks, etc., till blood flowed copiously, while some other Westmoreland men were rolling boulders down the hillside. The latter eventually proved victorious, and the boundary was properly defined. The question we should like to ask is why should local feelings like these be destroyed instead of turned into useful channels.

A working jeweller named Simpson, in Prince Albert Street, Brighton, has met with a strange piece of luck at an auction in that town. A picture of a negro, in an old and dilapidated frame, was put up as a lot, and was knocked down to him "for a mere song," amid the jeers of the brokers and other attend-

ants of the rooms. On the back of the canvas, however, Mr. Simpson had noted, when the pictures were on view the previous day, the words "Dr. Johnson's Servant," and his curiosity being stimulated thereby, he referred to *Boswell* and to the *Life of Reynolds*, when he found that Sir Joshua had painted at least one portrait of John Williams, the black servant who was so long in the employ of Johnson. The style of painting struck several amateurs as rather in the style of Sir Joshua Reynolds, and that view has since been confirmed by one or two experts, who have given their opinion that the portrait is either an original painting of Reynolds', or else a remarkably good copy (possibly a replica) of the portrait which the great master painted for Sir G. Beaumont.

An historical procession, representing the entry into Florence of Amadeus, Count of Savoy, in the year 1367, took place on May 15 in beautiful spring weather. The *cortège*, which was of great extent, illustrated with most perfect exactitude the extraordinary luxury of the manners of that period; and prominent among those who figured in the pageant were descendants of ancient Florentine noble families, celebrated even in the fourteenth century. The arts and trade guildings, and the civil and military authorities of the ancient Republic were admirably represented. The imposing procession made a tour of almost the entire city, amidst the enthusiastic applause of an immense concourse of people, and on arriving at the Piazza Signoria, defiled in front of the Villa Orgagna, where were the king and queen, surrounded by a brilliant throng of ministers, legislators, and diplomatic representatives of foreign powers.

As workmen were digging the foundations for a house near the east end of Hawick they came, at no great depth from the surface, upon a large flat stone, which, on being lifted, was found to be the cap-stone of a sepulchral cist, consisting of the usual four slabs standing edgewise. These were accurately adjusted to each other, and at one corner a deficiency was neatly built up with small stones. The top, too, was levelled in the same way, so that the cover accurately fitted on to the walls. The length of the cist, which lay east and west, was 27 inches, the depth 20 inches, and the breadth 14 inches. The floor was unpaved, and the only contents were several fragments of bone in a state of such complete disintegration that, with the exception of one collar-bone, their nature could not be recognised.

The preparation of the ground in front of the Castle Hall at Winchester for the reception of a Jubilee bronze figure of the Queen has revealed two interesting evidences of the past, some small brass coins of the Constantine family and a massive portion of the wall of the Conqueror's Castle, six feet thick?

## Meetings of Antiquarian Societies.

**Leeds Geological Association.**—May 3.—It is obviously necessary, when a new railway is in process of construction in any locality, that the geologists of the district should be on the alert to increase their practical knowledge by visiting and carefully examining the various sections revealed in the progress of the work. Such an opportunity was presented by the new line intended to traverse the district between Skipton and Ilkley. Permission to examine the sections was readily granted by Mr. C. S. Wilson, the engineer for the new line. The visit took place under the leadership of Mr. Charles Brownridge. To take the entire length from Skipton to Ilkley would have been far too ambitious for one field-day, therefore it was necessary to divide the examination into two parts, the first part being the line from Hambleton, near Bolton Bridge, to Ilkley. On arrival at Ilkley it was judged best to commence at Hambleton, and work back in the direction of Ilkley. On the roadside, a short distance before arriving at Bolton Bridge, was noted a small section of the Yoredale shales, capped by a brownish grit rock. This section was noticeable from the fact that the shales had been crumpled up a great deal, making the laminations ware-like in their appearance. These contortions were, of course, due to the complex disturbances of the strata caused by the Craven anticlinals. At Hambleton, six miles from the junction at Skipton, the line passes through the lower side of a quarry, belonging to the Duke of Devonshire, and worked for limestone, this being used for road-metal, and also some being burnt for agricultural purposes. The Hambleton Quarry was a capital point for the commencement of the excursion, as it presents one of the grandest geological sights in Yorkshire. Here the carboniferous or mountain limestone, originally laid down in deep and tranquil water, in a fairly horizontal position, has been contorted in a most extraordinary manner. On the eastern side of the quarry could be seen the various beds of shale and limestone (which were very distinctly laminated) dipping to the north-west at an angle of about 40 degrees, then turning at a sharp angle and becoming vertical. The beds were seen to continue thus vertical to the west side of the quarry, and, indeed, near the summit of the section in one spot were noticed even to turn over a little upon themselves, thus actually reversing the order of deposition. The eastern side of the quarry formed the finest example of a trough, or what is geologically known as a synclinal, possible to be seen. It may be well to re-state the physical reasons for this contortion, as given at the time of the Droughton excursion, viz., firstly, immense lateral pressure; secondly, the slow and very gradual operation of the same; and thirdly, the pressure during the crumbling of a vast thickness of overlying strata, in this case of upper carboniferous rocks, since removed by denudation. The dark-coloured limestone was seen to be traversed by innumerable veins of calcite, which were noticed, generally speaking, to be approximately transverse to the surfaces of the beds. Leaving with reluctance this remarkable section, we passed along an embank-

ment about a quarter of a mile in length, on which will be situated the Bolton Bridge station, distant from the Devonshire Arms about three quarters of a mile. A cutting was now entered, known as "No. 9," about 400 yards in length. The greatest depth of this cutting is 31 feet, and here we arrive at the next division of the carboniferous formation—the Yorkshire rocks. These consist largely of black shales, but contain also beds of earthy and sandy limestone and sandstones. In this particular cutting the beds exposed were black shales (dipping to the south-east at an angle of 25 degrees) and a few hard limestone bands. We then emerged upon an embankment about 350 yards in length, and this point was an excellent vantage-ground for a fine view of the heather-clad and lofty grit summit of Beamsley Beacon, also of the beautiful valley of the Wharfe and Bolton Woods. Another cutting about 300 yards long will, at this point, have to be made for the further progress of the line, but is not yet commenced. We now arrived at the deep, well-wooded ravine of Lob Gill, cut through the Yoredale shales by the action of a small rivulet. Here and there the shales were exposed, and as they naturally revert by weathering to their original state of clayey mud, the descent and ascent of the somewhat precipitous sides was a matter of difficulty. It will eventually be crossed by a viaduct of five arches, at a height of 70 feet above the bed of the stream. The cutting, "No. 10A," was now traversed, also about 300 yards in length, with a maximum depth of 26 feet. The black shales were here observed to be "slickensided," or the naturally dull surfaces of the shales having a fine glossy polish, this arising from the slipping and grinding of the beds against each other. Layer after layer was detached, all presenting the same polish. The movement of the mass must, therefore, have been general. "Slickensides" are often found traversing beds in the neighbourhood of a fault, but in this case the beds of shales having a sharp dip, it would no doubt arise from the layers of smooth shale slipping upon each other. A little further on we noted some beds of black limestone, which had thus been stained by decomposed organic matter, most probably fish remains, for, on breaking pieces off, a peculiar fetid smell was felt, somewhat resembling that from petroleum. Such limestones receive the expressive name of "stinkstone." The dip soon caused these strata to disappear, their place being taken by a drab-coloured, fine-grained gritstone, full of detached specks of mica. This was evidently a good and valuable stone, as it had been used for bridges, etc. Another short embankment, about 200 yards in length, was then crossed to cutting "No. 11," about 250 yards in length, its greatest depth being 17 feet. For about 70 yards at the Skipton end of the cutting a yellow clay was noted filling up a depression in the strata. Then the gritstone reappeared, the latter becoming, as we passed, more shattered in its character, and containing concretions or nodules largely charged with iron. When broken, these nodules displayed quite a number of concentric coats. In this cutting, also, nearer the Ilkley end, the sandstone was observed interbedded with shales, the former, in one good example, stretching like a tongue into the latter. Crossing another embankment, a little over 300 yards in length, we entered cutting "No. 12," about 530



yards long, with a maximum depth of 10 feet. This was cut through a yellow, stony clay, but no large boulders were observed. An embankment, nearly 600 yards in length, had now to be traversed to reach cutting "No 13." This was entirely cut through boulder clay. It had a length of 330 yards, and its greatest depth was 22 feet. Some large boulders of encrinal limestone, with ice scratches, had been taken out of this clay; and also others of gritstone, some yellowish, some various shades of a red colour. An embankment, some 500 yards in length, brought the party to the point where the railway crosses the main street of Addingham by a bridge of 52 feet span. We now went a short distance into a cutting, which will be eventually 1,300 yards long, to note the boulder clay through which it is cut. It is of two characters, the upper being a yellow clay, containing principally blocks of local gritstone; the lower division being a stiff, dark blue, more tenacious still, containing a quantity of rounded and subangular blocks of limestone and sandstone, many of the former being striated or ice-scratched. The blocks of limestone were observed to be much more numerous in the lower division than in the overlying yellow clay. As the cuttings in the direction of Ilkley are also in boulder clay, the practical part of the excursion now came to an end.

**The Sette of Odd Volumes.**—May 6.—Mr. Alfred J. Davies in the chair.—A paper was read by Mr. Welsh, on "Colour Books for Children." He divided the historical part of his subject into three periods, the first of which commenced about sixty years ago. At that time toy picture-books for children were printed from wood blocks in which open spaces were left to receive the colours, afterwards applied by hand, or in some cases by a stencilling process. This class of work might be called "penny-plain-and-two-pence-coloured," although the work was in some cases, as seen from the interesting specimens exhibited by the lecturer, of a high order of merit. The colouring of the books occupied in their time a large number of men, women, and children, who lived chiefly in the neighbourhood of Pentonville and Leicester Square. The first appearance of colour-books printed by means of lithography was in the year 1860 or thereabouts, and a large number of toy books were printed by this process, and published by Routledge, Warne, Dean, and others. This period was called by the lecturer the Ante-Crane and Ante-Caldecott or middle period. Mr. Walter Crane first began to draw for children's toy books in 1865, but it was not until 1879, on the appearance of Miss Kate Greenaway's book, *Under the Window*, that the modern or third period fully set in. From that time forwards the number of books issued for children increased in quantity and general excellence year by year. Many interesting details were given of the processes employed in the production of these children's books, and on the present state and respective merits of foreign and English work.—Mr. Walter Crane afterwards remarked that over twenty years ago he was much impressed by the sight of some early Japanese colour-printed books and drawings, then rare objects in this country, and it was those works which first suggested to him the characteristic method of colouring which he afterwards adopted in his drawings for children's books.—Mr. Quaritch, the Librarian of the Sette, thought that

the origin of colour-books might be traced to a remote period, anterior to the invention of printing by movable types, when books were printed from blocks or tables, the pictures in which were coloured by hand. Such works were issued in various parts of the Continent, and connoisseurs could tell by the manner in which they were coloured whether they had been produced in Cologne, in High Germany, or in Holland.

**Newcastle Society of Antiquaries.**—May 7.—Mr. J. P. Gibson read a paper on "The Bells of St. Andrew's Church, Hexham." He thought that probably Acca, the fifth bishop, who had accompanied Wilfrid as his chaplain in one of his journeys to Rome, may have furnished the Cathedral Church with a bell or bells, as we are told that he finished and decorated the church begun by "St. Wilfrid," and that "vases, lamps, and other things which belong to the house of God were added by him." At the dissolution of the monasteries throughout England, when the commissioners appointed by Henry VIII. arrived at Hexham on the 28th September, 1536, the bells rang in the first act of the rebellion, called the Pilgrimage of Grace, which spread like wildfire through the Northern counties, and was not suppressed until the year following, when it was stamped out in blood by the Duke of Norfolk, who, acting on the instructions received from the King, caused "to be tied up without further delay all the monks and canons caught in open rebellion." This "tying up" was by the neck, and Hexham's last prior finished his days at Tyburn, although tradition reports he was hanged at the gate of his own monastery. The peal of eight bells was cast in 1742 by Thomas Lester, of London, who had at that time the celebrated foundry now carried on by the firm of Messrs. Mears and Stainbank. T. Lester had been foreman to Richard Phelps, under whose management the foundry had very much increased in importance. He had been taken into partnership, and at the death of Richard Phelps, in 1738, he bequeathed to him by will the whole plant of materials and implements on the premises. In 1743, a year after casting the Hexham bells, Thomas Lester cast two bells for Westminster Abbey, which are still in existence. Of Thomas Lester's peal only two bells—the treble and tenor—remain intact, the other six having been broken and re-cast. The inscriptions on the present bells fairly show their history. There is no Sanctus bell, nor any record of the ringing of the Curfew bell. Formerly a bell was rung every week-day morning at half-past five o'clock, to awaken the people who began work at six o'clock, and it was also rung at six o'clock in the evening as a signal for them to finish their day's work. The shortening of workmen's hours caused this old custom to be discontinued some years ago. On two occasions sets of 5,040 changes have been rung on these bells, once in 1848, and again in 1884, after the re-hanging of the three bells which were then re-cast. The bells are now rung on Sundays for fifteen minutes at 10 a.m. and 6 p.m., and then the 5th bell is chimed for the quarter hours immediately preceding church services. This is done by the Hexham Abbey Guild of Ringers, Mr. Robert Robson, the clerk, taking the tenor bell.—Mr. Robinson asked Mr. Gibson whether he knew anything of some small hand-bells which used to be

in Hexham Abbey many years ago, and also whether he could explain the term "Cheese and Bread Bell," which he had come across.—Mr. Gibson said that the hand-bells were now missing, and that he had last seen some of them a few years ago in the possession of an old bellringer. He added that at one time these bells were used by men who went round the town begging. The "Cheese and Bread Bell" was one of the large bells which was rung, he thought, at seven o'clock on Christmas Eve. When the bell rings people go round begging for bread and cheese, which it is customary to supply on that occasion.

**Newcastle Society of Antiquaries.**—May 25.—Rev. H. Adamson in the chair. The Secretary (Mr. Robert Blair) announced that Mr. R. C. Hedley had presented to the society an old scale for weighing guineas, and a man-trap; Mr. J. A. Dotchin a piece of carved oak forming a portion of the stern ornament of a vessel found at Wallsend. Votes of thanks were awarded to the Duke of Northumberland for a present of the Percy banner; Mrs. George Clayton for the Ogle banner; to the Bishop of Durham for a banner, six feet square, of St. Cuthbert; the Mayor of Newcastle and Alderman Cail for the banners of Newcastle, six feet square, and Sir John Marley, four feet six inches square; Miss M. A. Crawford, of Little Tarn House, Durham, for the Greystoke banner; Miss Brooks, of Newcastle, for the De Clifford banner; and to Mr. G. Holmes, of Newcastle, for the banner of Sir William de Harle.—Mr. Hedley exhibited a fine inlaid spear. Mr. Blair read a paper entitled "Notes on the Paten and Chalice at Heworth, co. Durham," by R. S. Ferguson. The articles were exhibited by the Rev. Mr. Steele, vicar of Heworth. The Rev. J. L. Low next read a paper on "St. Ceolfrid, Abbot of Wearmouth and Jarrow, and the Amiatine Codex." Dr. Hodgkin read a paper entitled "Remarks on a Roman Villa near Yatton, in Somersetshire, as illustrating the construction of the building near the river at *Cilurnum*."

**Cambridge Antiquarian Society.**—May 9.—The Rev. G. F. Browne, B.D. (President), in the chair.—Sir G. Duckett, Bart., communicated a deed of agreement for twenty years between the Lord Abbot and Convent of Clugny, and the farmers of Offord (Huntingdonshire), dated 1237 A.D., and made some valuable remarks thereon, showing how the deed bore upon the life of a village community in the thirteenth century, and upon the monetary values of corn and cattle. The original of this deed is preserved in the "Burgundy Collection" of the Bibliothèque Nationale at Paris, and appears to supply the first documentary proof of the origin of the distinguishing name Offord *Cluny*.—Professor Macalister exhibited a few of a large collection of skulls, recently procured for the Anatomical Museum of the University by Mr. E. A. W. Budge, M.A., of Christ's College. The whole collection consist of 108 skulls taken from graves near Asswān, and are in two series, one from graves of the early periods of the New Empire about B.C. 1300, and a second series from graves of a later date, about the 26th Dynasty. A collection of this kind made under the direct inspection of such a competent scholar as Mr. Budge is of importance, as hitherto the subject of Egyptian ethnology has been in an unsettled state. From time to time writers have sup-

posed the Egyptians to be related to Indo-European, Semitic and African, and even to Australioid stocks; and hence such a fine collection of skulls which are mostly males, and mostly belonging to persons of the priestly class, is of the first importance, and Prof. Macalister hopes to be able to lay before the Society a detailed account of his results, as soon as he has had time to measure them fully.—Dr. G. Cunningham made the following observations upon a point which Professor Macalister had raised respecting the *teeth* of these early Egyptian skulls: "The remarks of Professor Macalister on the stunted nature of the third molar, or so-called *wisdom-tooth*, are most interesting, and I can certainly confirm his statement as to the lack of development of that tooth in civilized life. If, as he says (and I think rightly), the diminution in size and form is indicative of the functional disuse of the teeth and jaws owing to the civilized condition of the Egyptian *cuisine* of those distant times, and if the present descendants of that ancient race have retained a *cuisine* calling for little use of teeth and jaws, the present condition of the third molar in the mouth of the modern Egyptian may perhaps throw some light on the rate at which that tooth is disappearing from the mouth of the civilized man of our own time. The rudimentary character of the third molar has been much discussed both in this country and in America, and an examination of these skulls may give a new aspect to the discussion of that interesting subject."—Mr. E. A. W. Budge exhibited some Egyptian antiquities of great rarity, which he had acquired for the Fitzwilliam Museum; he proceeded to describe them as follows: "The small collection of objects, which I have the honour to describe to you to-night, was purchased at Luxor, the modern representative of ancient Thebes, and at Ahmīm, in ancient days called Panopolis. Owing to the limited sum of money placed at my disposal by the University, I was compelled to pass by several very interesting objects, and to buy only such as I knew were becoming more and more rare each year. I endeavoured to make the small collection include specimens of all the important small Egyptian antiquities. I made no attempt to buy scarabæi inscribed with royal names, knowing from experience that no public body with limited means can ever compete with private collectors who will give, practically, fabulous sums for such objects. Though nearly the whole of Thebes on the eastern bank of the Nile is a cemetery, and awaits excavation, and the supply of antiquities must be nearly inexhaustible, still the number of good objects offered for sale by the natives is small. As Thebes was the capital of ancient Egypt during a thousand years of its most flourishing period, it is only to be expected that the most beautiful and at the same time valuable things should be found in the tombs of its dead and gone inhabitants. The peculiarly dry nature of the limestone rock in which the tombs are hewn has preserved the most delicate statuettes, and papyri with their vivid colours as fresh and beautiful as on the day they were made. The greater portion of the objects on the table before us is from Thebes, and represents some of the best artistic work of the 18th and 19th Dynasties (about 1400 B.C.). 1. The most important object is a double statue of a scribe called Karmā and his sister or wife



Abui; they both wear the thick head-dress characteristic of the 18th and 19th Dynasty. Karmā's hands are crossed on his breast, but instead of holding the usual whip and crook in imitation of the god Osiris, he holds a whip and scribe's palette with reeds and ink. By the side of the lady is an inscription which reads, 'His sister, the lady of the house, Abui.' On the seat on which Karmā and his wife sit are small figures in relief of their children. The first is a female called Nebthesent holding a lotus-flower to her nose, and by her side are two sons, Se-mut and Nebnutaru. On the right-hand side of the statue are three other sons, the first nameless, and the second and third called Ken-Amen and Mā. From the fact of the word *matxeru* occurring only after the name of the scribe, it is clear that he only was dead. At the back of the figures are six lines of inscription painted with the sulphate of copper; they read: 'May Osiris at the head of Amenti Anubis upon his hill, the lord of the holy land, give a royal oblation; may they give sepulchral offerings of cakes and beer, of oxen, ducks, linen bandages, incense, wax, all beautiful and pure things, all sweet and pleasant things, gifts of heaven, the products of earth, which the Nile brings forth from his treasure-house, to the genius of the scribe Karmā, triumphant, otherwise called the aind-lord of Uast, triumphant before the great god.' Height  $15\frac{3}{4} \times 10\frac{3}{4}$  inches From Thebes. 2. Green stone scarabæus in gold rim inscribed with eleven lines of hieroglyphics, containing a version of a part of the thirteenth and sixty-fourth chapters of the 'Book of the Dead'; these portions are amongst the oldest parts of the 'Book of the Dead,' and are very corrupt. 3. Stone stele,  $15\frac{1}{2} \times 12\frac{1}{2}$  inches, from Ahmīm, for Pekekem, daughter of Pe-menes. Scene, Osiris, table of offerings, Isis and Nephthys, and four lines of inscription. 4. Stone stele,  $11\frac{1}{2} \times 7$  inches, from Ahmīm for a lady called Er-art-er-... Stone, Rā Harmachis, table of offerings, figure of deceased, winged disk and pendant uraci. 5. Stone stele,  $11 \times 7\frac{1}{2}$  inches, from Ahmīm. Name of deceased partly erased. Scene, ancestor worship. 6. Alabaster objects. Table-top, six jars and vases of various sizes, flat bowl, etc. 7. Wooden mummy pillow, from Thebes. 8. Wooden mummy pillow, from Ahmīm. 9. Terra-cotta jar, inscribed the name Hek-Nefer, from Ahmīm. 10. Stone toilet-box, inscribed the name Hek-Nefer, from Ahmīm. 11. Wooden box for *ushabtui* figures, an inscription running round the ends and sides which reads, 'Said by Osiris, lord of Tatut, may he give offerings of all kinds and food of all kinds to the Osiris, Pa-chrat-ari-āā, triumphant.' Nineteen small figures were sold with the box, but they were made for a person called Nesi-chonsu-pa. From Ahmīm. 12. Bronze mirror, with gilt face, from Thebes. It is possible that this was mounted on a staff, and carried in procession, in honour of the Sun-god, to represent his shining disk. 13. Basalt paint-rubber, from Thebes. 14. Wooden soul and hawk, with disk from a Ptah-Socharis-Osiris figure, from Ahmīm. 15. Pair of ivory hands and arms which were used for laying on mummies, from Thebes. 16. Bronze axe-head, from Thebes. 17. Bronze vessel with handle. Coptic period? From Ahmīm. 18. Terra-cotta vase containing scented herbs, from a mummy coffin at Ahmīm. 19. Wooden coffin and *ushabtui* figure inscribed with sixth chapter

of the 'Book of the Dead,' from Ahmīm. 20. Knitted purse and fragment of linen with procession of dancing figures, from Ahmīm. 21. Five pieces of blue-glazed porcelain bead-work and pendant figures from mummies, from Thebes. 22. Ivory pendant with figure of St. George slaying the Dragon, in relief. Coptic period. From Ahmīm. 23. Bronze figure of Harpocrates or the rising sun, wearing silver and plumes, of Amen, curl and uracus. Inlaid silver eyes. The figure bears the name of Pe-ta-res-se-tet-hra, the son of Nes-Heru. From Thebes. 24. Wooden Ptah-Socharis-Osiris figure inscribed with the name Tech(?) - Mes. A very interesting example of the late Ahmīm ornamentation of this class of figures. 25. Stone *ushabtui* figure inscribed with the sixth chapter of the 'Book of the Dead' in Hieratic, from Thebes. 26. Stone *ushabtui* figure inscribed with the name of Nétém, 'an auditor of appeals in the law-court' at Thebes. 27. Blue-glazed porcelain figure inscribed with the name of Rameses II., B.C. 1330. 28. Blue-glazed porcelain figure inscribed with the name of Thothmes II., B.C. 1660. 29. Blue-glazed porcelain figure inscribed with the name of Pi-nétém, the second King of the 21st Dynasty, B.C. 1040. 30. Blue-glazed porcelain figure inscribed with the name of Ra-māt-ka, wife of Pi-nétém. 31. Blue-glazed porcelain figure inscribed with the name of Nesi-Chonsu, daughter of Pi-nétém. 32. Blue-glazed porcelain figure inscribed with the name of Pen-Amen, a scribe in the temple of Amen. 33. Blue-glazed porcelain figure inscribed with the name of Nesi-ta-neb-Asher. Nos. 27-33 are from the Dê-el-Bahari, Thebes. 34. Two wooden *ushabtui* boxes, made in the shape of pylons, ornamented with paintings of the genii of Amenti, from Ahmīm. 35. A miscellaneous collection of wooden and green-glazed porcelain *ushabtui* figures of various dates.

May 23.—Mr. Manning exhibited a bronze seal  $\frac{7}{8}$  inch in diameter, found at Grantchester about 1840. The seal appears to date from the middle of the fifteenth century, and may have belonged to a member of the Salle family of Cambridge. Mr. Graham F. Pigott exhibited some pewter plates lately found during coprolite excavations at Abington Pigotts. Mr. Pigott also exhibited a fragment of a bowl of Samian ware, showing that it had been mended by drilling holes and placing rivets in it (*plumbo commissa*), before it was finally thrown away from an old Roman veteran's holding. Mr. G. F. Browne showed a number of outlined rubbings of sculptured stones in Rome, Ravenna, Bologna, and Mantua. The Roman examples were chiefly slabs and posts of white marble, preserved as fragments in the walls and yards of various churches, or lying in the Forum and Colosseum. The original idea seemed to have been the imitation for church purposes of bronze screens; actual imitations in white marble, dating from the time of the Cæsars, are found in the palaces of Caligula and Domitian. One bronze screen remains *in situ* in the window of the crypt of St. Apollinare in Classe, of which a rubbing was shown; it is of the horse-shoe pattern, with each of the open spaces occupied by a Latin cross. The early Christian Churches in Rome appear to have choirs enclosed with these marble screens, as in the present Church of St. Clemente; the mosaic in the roof of the Bap-

tistry at Ravenna shows that they were used also to fill the spaces between the pillars on either side of the presbytery; the three screens which now form the fronts of three altars in St. Vitale would exactly fill those spaces in St. Vitale. Others of the sculptured stones appear to have been imitations of mosaic pavements, notably the one used as a screen in front of the N.E. chapel in St. Apollinare Nuovo. Others, bearing reliefs of peacocks feeding out of vases, and so on, may have been originally imitations of wall paintings. One rubbing of large size, representing the united portions of a stone built into the cloister wall at St. Lorenzo fuori, showed a round-headed window of solid stone, covered with intricate interlacings and bearing a cross formed of interlacing bands, six small circular openings for the admission of light being involved among the scrolls. An example of the "lion and unicorn," on either side of a tree was shown from a back-yard at Sta. Maria in Cosmedin in Rome, and a human being with a large cake of bread, the only example of a human being on the stones shown, from a post lying in the Colosseum. In all cases the ornamentation of the stones showed an abundance of interlacing work, but it was stiff and monotonous, and frequently formed of isolated pieces of pattern fitted together; without perception of the principle so marked in the English and Scottish stones, that of continuity and endlessness. Thus a pattern which seemed to be interlacing circumferences of circles was found to be entirely composed of separate rhombuses, with their sides curved inwards, linked together; the mosaic of the roof of Sta. Costanza is throughout of this pattern. An instance of the use of interlacing ornament for sepulchral purposes was shown, a stone built into the wall of the ante-chapel in the archiepiscopal palace at Ravenna, with a large cross, interlacing border, and a sepulchral inscription commencing *Crux sancta adjuva nos in judicio*. Examples of stones cut into the shape of Latin crosses and covered with ornament were shown from St. Petronio at Bologna, the ornament being chiefly scroll-work with leaves and flowers; in two cases one side of the upright stem and head of the cross was covered with interlacing work, forming a near approach to some of the Anglian cross-heads. One of the "Arian crosses" at Ravenna was shown, and its great similarity to the Bologna crosses pointed out, with the suggestion that the decoration of the face and back of the cross may possibly have been Arian in origin. The interlacing work on a marble well-head from Mantua, now in the South Kensington Museum, was the best of the Italian work shown, the borders being of the same pattern as the borders of the smaller of the great crosses at Sandbach. On the whole, the Roman interlacing work, as compared with the Anglian, was very poor and stiff, without genius and life. Benet Biscop and Wilfrith, finding it in use in Rome and Lombardy, probably introduced it for religious purposes in Northumbria, where the Anglian genius took it up, and aided by Hibernian skill, due to generations of previous practice in the art, brought it to the perfection it reached in the stone-work of that kingdom.

**London and Middlesex Archæological Society.**  
—May 11.—Mr. J. G. Waller in the chair.—A paper on "Cornhill and its Vicinity" was read by Mr. F.

G. Hilron Price. The paper gave a detailed history of the various buildings used as the Royal Exchange, of which there have been three, two having been burnt down. The Great Fire of 1666 destroyed the first, and the second was burnt down in 1838. An engraving of the latter was exhibited in the room, as well as prints of other old buildings in the neighbourhood of Cornhill. Mr. Price traced the changes in the banking firms from the period when people deposited their hoardings with the goldsmiths (and thus, in the opinion of wiseacres of that day, caused the great scarcity of money, of which there was great complaint), to the time when banking assumed its present extraordinary dimensions. There would appear to have been, in olden times, as great an objection to the importation of foreign coins as there is now to the wholesale admission to the country of French pennies. A proclamation against their lawful currency is said to have been the means of a loss to one of the bridges across the Thames, on which toll was charged, of about £70,000. Mr. Price also described the signs adopted by the various bankers, goldsmiths, tradesmen, and taverns, many of them extremely curious; and among the former citizens of Cornhill he mentioned Thomas Guy, a bookseller, who lived at No. 1, and was the founder of Guy's Hospital. There is an anecdote that this Mr. Guy had at one time the intention of marrying his housekeeper, and that it is entirely owing to her indiscreet interference with one of his building schemes, and his consequent discarding of the lady fair, that we owe the beneficent benefaction that has been so great a boon to London. Mr. Price further mentioned that the greater part of the parish of St. Christopher-le-Stocks was now occupied by the Bank of England. The church was pulled down in 1781, but the churchyard still remained, and was well known to all frequenters of the Bank as the "garden." In this churchyard was buried the body of a giant 7 feet 6 inches in height, one of the servitors of the Bank, in order that it might be preserved from the body-snatchers, who would have desired to make an exhibition of the skeleton. As an illustration of the vicissitudes of the fortunes of millionnaires, Mr. Price related that a well-known banker, named Fordyce (who afterwards failed), having applied to a Quaker for a loan of £1,000, received as his reply, "No; I have heard of people being ruined by two dice, I am not going to be ruined by four dice." The author of the paper gave numerous quotations from Stowe and Pepys, and contemporary newspapers and publications.

**Cambridge University Association of Brass Collectors.**—May 13.—Mr. T. L. Murray in the chair. The association met to discuss the various methods of copying brasses. Excellent specimens were exhibited of mounted and varnished heelball rubbings, kindly lent by Mr. Plowright of Swaffham. The method employed by Mr. Greeny, President, is to rub quite lightly with heelball, and afterwards to paint the rubbing carefully with printer's ink. The effect is very fine when the subjects are large, and especially when the incised lines are broad and bold. The truth of this is clearly brought out in his illustrations of foreign brasses. Examples were also shown of rubbings in which two or more shades or colours were produced by the use of varieties of heelball. Here too the effect is good only with large brasses,



where special points, such as the orphreys of copes, swordbelts, etc., can be picked out and made conspicuous. Shields, tabards, and heraldic mantles can be blazoned most successfully with paints or coloured paper. June 3.—Mr. A. Brown, V.P., in the chair. At the annual election of officers Mr. H. K. St. J. Sanderson B.A., Trinity Coll., was elected Vice-President; Mr. H. W. Macklin, St. John's Coll., re-elected Hon. Sec.; and Mr. T. L. Murray re-elected to serve on the committee. Mr. Alfred Scott Gatty, F.S.A., York Herald, has very kindly consented to become Consulting Herald to the association. An interesting paper was read by Mr. T. L. Murray on "Ecclesiastical Vestments," illustrated by rubbings from the brasses of Archbishop Cranley, New Coll. Oxon; Bishop Goodryke, Ely Cathedral; Bishop Purslove, Tideswell, Derby; Abbot Esteney, Westminster Abbey; Abbess Hervey, Elstow, Beds; Robert Beanner, monk, St. Alban's Abbey; coped priests from Balsham, Cambs, Hitchin, Trinity Hall and elsewhere; priests in eucharistic vestments, priests in academicals from various college chapels, post-Reformation ecclesiastics; and curious brasses such as Sir Peter Legh, Winwick, Lancashire, an ex-knight wearing the chasuble over his armour.

**Yorkshire Naturalists' Union Excursion to Saltburn.**—May 28.—One division, under the guidance of the Rev. E. Maule Cole, wandered along the coast from Kettleness to Staithes; while the other explored the valley of Skelton Beck, from Guisborough to Saltburn. In each instance the searchers found interesting and ample occupation, whether as regarded the observation of geological, botanical, or zoological evidences. In all departments of natural history, as was again ascertained, the neighbourhood of Saltburn is peculiarly wealthy. The town itself is situated at the mouth of one of the romantic ravines which have been carved out by the becks descending from the Cleveland Hills, and which traces its source some miles to the east of Guisborough, where, in a hollow of the hills, an ancient lake once lay. It was by the side of this beck from Guisborough to Saltburn that the course of the botanical and general natural history section of the party lay. On the west side of the town there is a flat, uninteresting plain, covered now with boulder clay; but on the south and east there is scenery of exquisite beauty, due to the geological formation. From Sandsend to Saltburn, as Mr. Cole informed his party, the cliffs are composed of different members of the Lias; and at Rockliff they attain a height of over 680 feet, being the highest elevation in England. A large number of these are capped with Oolitic sandstone, and stretching inland as far as Roseberry Topping, they rise to a height of over 1,100 feet. Speaking only of the district north of the Esk, it was explained that the central portion of the moors traversed by the high-road from Whitby to Guisborough is composed of hard Kellaways rock, lying above the Oote estuary sandstones, and forming an outlier. It is gradually being denuded by the rainfall, as are the sandstones on which it rests; and besides percolating through these and hollowing out ravines in all directions, the water also attacks the soft shales of the Lias, and causes innumerable landslips. The harder beds form crags and terraces on the side of the hills. Not far from Saltburn are some forty mines worked in the Cleve-

land main seam. It is estimated that there are 200 square miles of workable ironstone in the district between Eston and Grosmont. With so much material to work upon, the geological section had little time to note the historical associations of the different spots included in their route. Kettleness stands on the southern side of the bay, and was at one time famous for its alum works. It was a more extensive place about the beginning of the present century than it is now; but one dreary night in the "dark December" of 1829 a landslip took place and threw the entire village into the sea. The alum and jet rocks on this part of the coast are pierced by numerous caverns, worn by the action of the tide. One at the head of the bay which has now almost entirely disappeared, owing to the removal of the jet, is locally known as "Hob's Hole," a superstition having formerly prevailed that it was the abode of the Scandinavian Robin Goodfellow, Hob. Interesting as Kettleness is, it derives much of its attraction from the view across the bay, where the quaint old cottages of Runswick cling to the sides of the opposing cliff, and nestle fearlessly under its projecting apex. It cannot be said that this confidence is particularly well deserved. History teaches differently. Two hundred years ago Runswick was the scene of a misfortune similar to that which overwhelmed Kettleness, the whole village, with the exception of one house, sinking during the night. Some of the fishermen were engaged at a "wake" at the time of the calamity, and succeeded in alarming the rest of the inhabitants in time to enable them to escape with their lives. Passing through Hinderwell, which in Saxon days was the site of a cell in connection with Whitby Abbey, the party slowly proceeded, investigating as they went, to Staithes, where some time was spent. Staithes is a considerable village, picturesquely built on the sides of a deep opening between the two hills, Colburn Nab and Penny Nab. The place is almost entirely inhabited by fishermen, and is chiefly distinguished in the minds of visitors because of the fact that Captain Cook was here apprenticed to a grocer and general dealer, prior to his entering the service of a Whitby shipowner. To geologists the district is known chiefly by the "fault" which attains such considerable dimensions at Staithes. On the shore of Saltburn, which received more than a passing attention, there are to be found some curious nodules, differing in character to those which strew the ground at Kettleness, and which contain the ink-bag of the belemnite, the guard or osselet lying exposed in the shale. Particular attention was called to the latter class of stone, as the ink-bag is elsewhere rarely found; whereas the guard by itself, the belemnite fossil or thunderbolt, is common everywhere in the secondary rocks. The Saltburn stones have long been noted. With reference to them as old an author as Camden has written, "There are upon this coast yellowish and reddish stones, and some are crusted over with a brinish substance, which by their smell and taste resemble copperas, nitre, and brimstone; and also great store of pyrites, in colour like brass. Here and there at the bottom of the rocks lie great stones of various sizes, so exactly formed round by nature that one would think them bullets, cast by some artist for great guns." These stones may yet be picked up in abundance, and are found to contain

quantities of iron. Their presence is noticed by Drayton, as well as by Camden. In his *Polyolbion* the old writer rhymes in this style :

And upon Huntcliffe Nab you everywhere may find  
(As tho' nice nature vary in this kind)  
Stones of spheric form, of sundry mickles framed,  
That well they globes of stone or bullets might be named ;  
For any ordnance fit, which broke with hammer's blows,  
Do headless snakes of stone within their round enclose.



## Correspondence.

### GODDESS NEHALENNIA.

[*Ante*, p. 17].

Mr. J. A. Frederiks, one of the conservators of the Museum of Middelburg, has directed my attention to a paper of Mr. J. A. Sparvel-Bayly, F.S.A., published in the *Antiquary* of July, 1887, entitled "Greenhithe, Kent."

Mr. Sparvel-Bayly relates that Pennant states in his travels from Chester to London that he once saw a votive altar, dedicated by a certain "negociator cretarius" to the goddess Nehalennia, and that this goddess once was a divinity for merchants in chalk.

The journey of Mr. Pennant not being at my disposition, I must presume that the citation is correct, and that of course the readers of the *Antiquary* will believe that such a stone was seen by Pennant in England, and that really Nehalennia has been the goddess of the commerce in chalk, etc. Both would be an erroneous opinion !

Firstly, regarding the stone : There is but one altar with that inscription known to science, and that is the votive stone, which, with other votive altars, was found in 1646 in the neighbourhood of Domburg on the Isle of Walcheren.

These stones have been conserved there during two centuries, but in 1848 a great fire destroyed them.

Most of the fragments have been transported to Middelburg, where the largest ones were placed in the museum. The small remains of the different stones, very great in number, have been explored and examined during the last year by me, so we have collected all the pieces we could read or conceive. Now I can state to you that four fragments of the stone mentioned in your journal have been found ; as, for instance, a fragment with the words *of merces* ; and thus it is impossible that Pennant once saw the stone in England.

Secondly, Nehalennia has been a goddess only known from Domburg. Some learned men presume that her name must be derived from that of Nehal, well known in the Northern mythology ; others think that there must have been in former times a commercial place called "New Helium," and that the name was but a local one.

Nehalennia has never been a creta goddess ; all her attributes are fruits, apples, hounds and hares. Not a single attribute can be found that indicates a connection between her cult and the commerce in marble or creta. She was a local divinity with agricultural characters. The votive stone was that of a negotiator cretarius, but in no one of the other thirty or forty

votive altars, dedicated to Nehalennia and found in Domburg, is there any question of chalk.

If you think that it will be of interest to your readers to give them the true explication in this matter of the goddess Nehalennia, then you will oblige me by inserting a part of this letter in your journal.

MARY DE MAN.

Middelburg, Netherlands.

### NAME OF COLLINS.

[*Ante*, vol. xv., pp. 180, 229.]

This name is undoubtedly Saxon, and is, I believe, derived from the Norman Colini ; but in Ireland Collins is considered an English version of *O'Coillan*—*O'Cullen*. The *O'Cullens* hailed from *Coille Coilleán*, i.e. the "woods of Cullin," situated on the borders of Kildare and Wicklow, and which now forms the barony of Kilcullen in Kildare. There is a townland called Collins in Derry, another called Collinsford in Sligo, and in the counties of Dublin, Kildare and Westmeath, there are five townlands called Collinstown.

J. CASIMIR O'MEAGHER.



## Reviews.

*English History for Contemporary Writers: The Misrule of Henry III.* (1236-1248). Edited by Rev. W. H. HUTTON. *Edward III. and His Wars* (1327-1360). Edited by W. J. ASHLEY. (London : D. Nutt, 1887.) 2 vols., 12mo., pp. 162 ; 199.

These two little volumes are the pioneers of a newly-promised series, and they are distinctively good, both in design and execution. It is certainly a happy idea to place before the young student the story of English history just as it is related by contemporary writers, because it will at once meet that silent scepticism which often arises in the young mind as to how people know all these things which occurred so long ago, and on the other hand, it will insensibly bring into play the critical faculty, and thus antedate by some years the close of that state of mind in young people, and in the uneducated, which considers that a book must be right because it is in print. For purely educational purposes, therefore, we conceive that these books commence a new era in the course of English history, and we heartily welcome the change which we fancy they foreshadow.

The editors have done their work well so far as the selections of passages, the translations and their mode of arrangement are concerned. One sees at a glance date and subject. We feel inclined to question the usefulness of some of the illustrations. A battle-scene from early drawings is rather whimsical than real, unless we are looking for details instead of general effect, and those who will generally use these books would, we think, pay more attention to the latter. But illustrations so materially assist the understanding that we would by no means do without them, and we know quite well what difficulty there is in deciding what is the best plan to adopt, especially when it lies between a reproduction of contemporary drawings and the use of some



fanciful creation of modern art. Anyhow, the drawings of famous castles mentioned in the text, great seals, crowns, etc., are of distinctive value, and we warmly recommend these volumes to all interested in the conveyance of correct notions of English history.

*An Old Shropshire Oak.* By the late JOHN WOOD WARTER. Edited by Richard Garnett. (London: Kegan Paul, 1887.) 8vo., 2 vols.

This is one of those curious collections of local facts, drawn together by a keen observer and an omnivorous reader, that one can scarcely have anything but a good welcome for it, though in reading it there is often much which jars against the taste. Superstitions, legends, customs, Teutonic and Celtic heroes, history, poetry, antiquities, are among the subjects treated of, and we will not deny that they contribute many little notes and facts which could hardly come from any other source than from the collection of such a man as Mr. Warter. He tells his facts in all sorts of ways, and some of them put into the shape of stories, such, for instance, as "The Story of Eddred and his Coracle," are worthy of being read by the lovers of Scott.

The book is practically a history of Shropshire from Celtic to Tudor times, illustrated by facts drawn from the history of other parts of the country. But though we thus describe it, there are many features of it which cannot properly come under the title of history. It is a book to take up and read at odd moments, and for notes about things that are always neglected in local histories. In fact, we might almost say that whatever about Shropshire the county historians have left unsaid, has been, in some shape or other, put into this book. Under these circumstances, we might have expected from Dr. Garnett, the learned editor, a particularly good index. But there is none!—an omission we cannot pass over without a word of serious complaint. Surely if such miscellanies as these volumes give us were worth collecting and editing, they were worth the only means by which they could be most available to many students who would gladly consult them.

*Dictionary of the World's Press.* By HENRY SELL. (London: Sell's Advertising Agency, 1887.) 8vo., pp. 1276.

This is one of those extremely useful publications about which there is not much to be said, beyond stating that we are glad to have it on our reference shelves, and that, putting it to the test, we have found it accurate and most comprehensive. We do not think it mentions one or two local notes and queries—*Bye-gones*, for instance—but all else seems to find a place in its pages.

*A Hundred Merry Tales: the Earliest English Jest Book:* Now first reproduced in photo-lithography from the unique copy of 1526 in the Royal Library at Göttingen. With an introduction, notes and glossarial index. By W. CAREW HAZLITT. (London: Jarvis, 1887.) 8vo.

We agree with Mr. Hazlitt that "when a solitary copy of such a relic as the earliest jest-book in the native tongue of England is only to be found in a foreign repository, and is liable to destruction at any moment, the survival, not of its mere substance alone,

but of its very identity in the shape of a facsimile, is one of those minor duties which we owe to succeeding generations;" and we think that both editor and publisher are to be thanked for their recognition of this dictum, although we apprehend that so limited an edition as 125 copies will very soon place this excellent facsimile beyond the reach of all who are not prepared to pay a high price for a copy.

Mr. Hazlitt brings some good, though not absolutely convincing, arguments to prove that Sir Thomas More sent this collection of stories to Rastell's press. This point makes the work still more interesting to Englishmen, and we trust that Mr. Hazlitt will, with his great bibliographical knowledge, pursue the subject so far as it is capable of being pursued, and endeavour to prove his clever and reasonable surmise.

That they were known to Shakespeare is proved by Beatrice mentioning this particular collection in *Much Ado about Nothing*; and there is nothing inherently impossible in the author of *Utopia* being the editor of this book, while, as Mr. Hazlitt points out, there were only one or two other men who can be put forward with reason as probable editors.

The tales themselves partake of the nature of the many collections of tales which have amused the world of leisure ever since literature in any shape has existed. Some of them are variants from other well-known collections—Boccaccio, the Latin stories printed by Wright, *Seven Wise Masters* and others; though some are apparently told for the first time.

The facsimile is handsomely printed and bound, and is quite independent of Mr. Hazlitt's introduction, notes, and appendix. Thus everything has been done to render the book in all ways worthy of the original.

*The Abbey Church of Bangor.* By the Rev. CHARLES SCOTT. (Belfast, 1886.) 12mo., pp. 46.

It is handy to have a pleasantly written account of such a famous abbey as Bangor to refer to, and though we suppose the Rev. C. Scott does not tell us much that is not already known about its history, legendary and historical, yet we have it in this little volume accurately and succinctly put together. As a foundation of the famous Irish saint, St. Comgall, Bangor must always be of more than usual interest to ecclesiologists.

*London Marriage Licenses, 1521-1869.* Edited by JOSEPH FOSTER. (Quaritch.) 8vo.

No more acceptable memorial could be desired to the most remarkable genealogist of modern times than this handsome volume. These excerpts from the Marriage Licenses of the Diocese of London were described by Colonel Chester himself as one of his "greatest genealogical treasures," and that opinion will be fully confirmed by an inspection of them as here published. Mr. Foster, in pursuance of his usual plan, has here re-arranged them in strictly alphabetical order, a system which is, doubtless, in practice the most convenient for the student. We would strongly advise all those who may be engaged in genealogical research to consult without fail this very valuable collection from which they may derive unexpected and most welcome help. It is a graceful act on the part of Mr. Quaritch to have prefixed to this celebrated collection a memoir of its indefatigable author, to whom the genealogists both of England and America must ever be so deeply indebted.

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# The Antiquary.



SEPTEMBER, 1887.

## Bone Caves.

BY H. P. MALET.



CAVES with bones in them have excited the curiosity of man for many years. As a result of certain natural actions, there is nothing remarkable in them; but theories or ideals of man, as to how the heterogeneous collections of organic remains became buried in caverns, are curious. The general public think little on the subject, and are content with what geologists have placed before them. The abstract of their position is, that the caves were there first, and the bones were dragged in by the hyæna.

The last is not true, and some caves were formed after the bones were deposited. There are two sorts of caves: 1st. The cavern made by water percolating through a limestone formation, aided by the acidity of decomposing vegetation; 2nd. The lime deposit left by water on a nucleus that must subside, while the lime sediment remains firm. This is the cave where bones came first, the other where they came last. This has been described so often that repetition is scarcely necessary for the geologist, though a brief account may interest the ordinary reader.

Limestone formations are sedimentary from solutions of bones or shells; the original deposits were over large or small areas; they are all stratified in thick or thin layers, some very full of organic remains telling us of the origin of the mass. However level the first deposits were left, their present surface appearances are undulating, with a thick coating of grass and other vegetation; this dies off yearly, and in its decomposition gives out

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acids to the rain-water. When this enters the rock below, it wears away the porous structure rapidly. A channel is soon made, and every shower makes it larger. The entrance is worn into a small or wide mouth, called a swallow-hole. The approach to this hole is always on an incline at varied angles, and of varied extent. These inclines may be covered with verdure affording food and shelter to wild animals. It is not an uncommon accident for domestic animals to fall into these holes; some of these never appear again, some come out from a subterranean river many miles away from the swallow-hole, dead and mutilated by the force of the current and the roughness of the channel. The remains of those goats, sheep, or cattle that do not come out visibly are either triturated into solutions, or are deposited in some corner of the water way. That which happens to-day under the care of man happened to wild animals long ago. They fell into watersheds with subterranean courses; the forces that washed down one may have lodged many carcasses in the same place, and may have covered them over with soil, sand, gravels, or pebbles. Over this heap of organic matter the limestone rock above, and on the sides, gave out its carbonate of lime to form the stalagmite sheet that envelops the alluvial deposits above, or mixed with the animal remains. Those who have seen these subterranean waters will understand that animals, having once got into the channel, could not get back again, so what Sir Charles Lyell wrote in his *Elements of Geology*, c. x., is very true: "Caverns containing human remains and bones of extinct animals" are found in limestone rocks of many countries; they are of larger size, "connected together by low, narrow, and sometimes tortuous galleries." These were the places in which the carcasses and bones were rubbed and broken; if there are marks of teeth on any bones, they were made before they were washed down. Sir Charles goes on to say: "Each suite of caverns, and the passages by which they were connected one with the other, afford memorials to the geologist of successive phases through which they must have passed. First, there was a period when the carbonate of lime was carried out gradually by springs; secondly, an era when engulfed rivers or occasional

floods swept organic and inorganic débris into the subterranean hollows previously formed." Sir Charles left out the first steps of Nature in the beautiful and wondrous process. She supplies the great waters with silex and calcium. Flora and fauna gather both to form their bones, their teeth, their hair, their fair shells, and their many-coloured coverings; to give a coating to the bamboo from its little reservoir within the joint, called tabasheer, to clothe the grass of the field, and to assist the colour of the flower with the air and the sunshine. Fauna and flora die; their constituents return to their respective elements; their silica aids the formation of many rock masses and individual stones; their calcium becomes the limestone rock before us. In some of these masses there are frequent fossil types of organisms, telling us how the entire mass was made from similar materials broken up into solutions, deposited layer after layer with each succeeding tide, and then, as ocean receded, by the constant local subsidence of its bed becoming dry land. Then followed surface denudation, and internal percolation with every rainfall, making eventually the subterranean channel with its narrows, its broads, and its caves.

Dr. Buckland taught that these caves were inhabited by hyænas and bears, and that the bones were dragged in by the former. Sir Charles followed the lead, and told us, at p. 135, "There are many caves in Germany and England which have certainly been so inhabited." He thinks it "a fact attested by the quantity of their dung" found in several caves. This, from the hyæna, "is of nearly the same composition as bone, and almost as durable." The common hyæna has been extinct in England for many years, the so-called cave hyæna much longer. However durable these dung plugs may be, they could not have been in the state of preservation, as found by Dr. Buckland and others, unless they had been covered with the sheet of stalagmite. Even if these caves were accessible to hyænas, there are natural reasons why the presence of their dung is evidence against their use of these caves as dens or dining-rooms. Whatever ancient beasts did, the modern hyæna always dines where he finds his food, never dirties his den, and

never dies there except by accident. Sir Charles tells of "the remains of about 300 hyænas" of all ages in one cave (p. 135.) They were supposed to have dragged in bones of "elephant, hippopotamus, rhinoceros, horse, bear, wolf, hare, water-rat, and several birds." He finishes the section by telling us that the dragging of bones into caverns is "an opinion quite consistent with the known habits of living hyænas." A long experience of hyæna-dens in mountain caves, in dense jungle, and in river banks, enables me to contradict this in spite of the evidence brought forward by Dr. Buckland. 2nd: We may now visit the cave left by the deposit of lime on a nucleus or centre. This was first touched on by myself in *New Pages of Natural History*, in 1868; but as more recent writers confine themselves to the hard-working scavenger as dragging in snipe one day, and hippopotamus the next, it is high time to tell again the true manner of bone deposit in these caves.

We may go back to those undated epochs when the fauna of more temperate regions found a dry highway into the present Europe and the British Isles. We know by our coal seams, now half a mile below the sea-level, and by the old forests below the sea, that there was plenty of food in these damp regions for the herbivora. They are found to have lived all over Europe. I have seen great specimens of elephant remains found in limestone deposits of the Val d'Arno, and the remains found there correspond partly with those found in Belgian and British caves. It is recorded by Dr. Woodward in the *Geological Magazine*, 3 of 1886, that "two hundred tons of animal bones were removed from one cave (St. Ciro) in six months," and that "tens of thousands of two species of hippopotami have been found in Sicily." There are many deposits of marsupial bones found in Australia, with no scavenger to bury them or drag them into the caves for dinner.

If the bones of wild animals are found gathered into caverns in regions where there are no carnivora to drag them in; if there are such vast quantities of bones found in caves as to exclude the overworked hyæna from putting them there; and if Cuvier told the truth when he wrote of all these cave bones being placed where we find them by one



agent, and in the same manner, we may go on with the tale of our *Fera Natura*.

The bones of herbivora and carnivora, with bones of man, and flint implements fashioned by him, have been found mixed together in these places. There were the remains of about 300 hyænas in one collection. These beasts are not gregarious now, and there is no reason to suppose they ever were so; on the contrary, the ordinary striped hyæna is a solitary brute. Harris pictured several spotted hyænas tearing the carcass of an African animal, but in India the hyæna ranges over many miles of country. In old days man was not so much a destroyer of beasts as he is now, so that, even if he lived when the hyænas were so numerous, he may have left some remnant of his daily food for them.

The fact of many bones in a cave is proof of the number of wild beasts that then lived in the region sending its watershed to the spot where the bones are found. This is true for either cave; the bones may have been placed in the cave already formed, as shown above; but the fact of a swallow-hole, and its attendant subterranean stream, are not antagonistic to the deposit of animal remains in the mode we are now coming to.

Young and old herbivora and carnivora are thrown down in confusion, all mixed together, some bones rubbed, some broken, some retaining "the integrity of their smallest prominences" (Cuvier), some showing that a "transient current has passed over them in the deposit where they are found." The bones "are not much decomposed, still contain plenty of gelatine, and are never in a state of petrification" (*Idem*). Their preservation is attributed to the covering of soil and the sheet of stalagmite. "This mass of earth intermixed with animal matter envelopes without distinction the bones of all the species" (*Idem*). The general character of all these deposits is very similar. How came they there?

The bones belong to animals of many kinds: browsers and grazers are represented; birds and amphibia are there; water, air, plain, and forest all sent their contributions. What brought these denizens of varied areas into one spot, mingled with the bones of beasts of prey? There is only one natural law for the fact.

Cuvier and Lyell both touched on water action, but both gave it up for the unnatural cause. Inundation did not do it alone: an ordinary storm could not have caught so many entire animals and so many fragments together; but these caves, without an entrance or exit for water, were all made in the same way on similar centres; and, as above hinted at, those caves with entrance and exit for water may have had the same origin. The region over which the causes acted was extensive; there were hills, valleys, and plains, forests, rocks, ravines, waterfalls, and rivers. There were seasons of drought then, as there are now; the effects on animal creation were necessarily the same. Few have had such opportunities as I had for observing the results over wide areas. In 1833 I was sole magistrate over the Sholapoor district, when a very severe famine of drought took place. In 1845-6 I was magistrate of Nassick during a local drought. Both these places are in the Deccan, where wild animals at that time abounded. The general effects were similar; my movements were limited by the supplies of food and water obtainable for men and horses, but I saw enough to get at the outline of privation and death of man and beast.

The mountain springs had failed, the deep holes in river-beds were dry, the deep pools below the water-fall retained some muddy liquid, here and there moisture was seen at the foot of precipices, and, wherever it was found, the tracks of beasts were plentiful. The sharp foot of the gazelle had stopped and scraped that smooth ridge of sand. Foxes and jackals had left their marks on the margin of the black mud; tigers or leopards had rolled on that sandy gravel; buffaloes had slipped into the mud in one place and scrambled out in another; whole families of wild hog had routed amongst the boulders, and smeared them with black slime from the pool; birds had left their marks everywhere; and as we approached the basin, several great vultures rose from a feast on a carcass with heavily flapping wings; up they circled in the narrow gorge edged with jungle, to float away lazily in the hazy light. There were many bones amidst the rough beds of all these mountain gorges; kites and vultures had picked them clean, and strong-jawed beasts had eaten many. There were no

green things to be seen ; the evergreen foliage was brown, crisp, and dry, the sedges of the tank bed were brown and trodden down, but still gave hiding-places for Sambur or for Hog. There were Monkeys on the rocks, silent and disconsolate ; some, thin and lanky, seemed to be searching in crevices for dried-up snails, but the end of their world was near. There were feathers scattered about, but no remnants of bones ; lemurs or water-rats had made away even with bills and talons. Desolation ruled the land for many hundred square miles ; it was only where a scanty irrigation from some village well still held on that any grass roots could be got for my horses. The hill villages were all deserted, but here and there the once-pampered Brahmine bull wandered thin and footsore through the empty streets. The large towns on the banks of river-beds, where temporary holes in the gravel still gave scanty water, were full of human walking skeletons, men and women ; mothers, with no milk for the nearly starved infants, crowded the travellers' resting-places, filled the courts of the temples, tried to buy something from nearly empty shops, or to sell some remnant of jewelry to the pawnbroker, who still plied his miserable trade. In spite of all that is done on these occasions, humanity dies on the road or beneath a tree ; they linger too long in their empty houses, and become incapable of bearing the privations and fatigue of travel through a parched upland. On these famine occasions domestic animals die by hundreds ; the village shops are deserted, the grain stores are empty. The low caste people claim the carcasses ; they eat what they can, take the skins, and leave the rest to the scavengers of earth and air. In the course of a year or two these bone heaps vanish ; there has been a demand for them lately, but formerly they often got washed away by the heavy rains of the tropics.

It has been shown above that wild animals were very plentiful in Europe long ago. Those times had their droughts as well as our times ; man had not dug wells or made reservoirs ; he and the beasts depended on the natural water supply from springs, rivers, and lakes. Perhaps the upper Val d'Arno gives the best example of a rain famine. It is now an accepted fact, by Italian geologists, that this valley was once an immense lake.

A free translation of a letter from Professor Ancona is before me : "The soil of the upper Val d'Arno is ascribed to formations of the Pleiocene period, being composed of stratifications of sand and clay abounding in the imprints of plants (the history of which has been given by several authors), and a great quantity of bones of mammals" (also described by Cuvier and others). Tiger, wolf, bear, hyæna, megatherium, horse, pig, mastodon, elephant, hippopotamus, rhinoceros, tapir, stags of varied kind, horned cattle, hares, and a few other animals, left their bones in this lake bed. "They differ very greatly from those found in bone caves and breccia." These are thought to be of a later period. If the bones in caves were all deposited after the limestone rock was formed, this may be the case ; but if the bones formed the nucleus of the cave, their deposit may have been in the same period as the bones of the Val d'Arno, with a difference in their state of preservation. The presence of these in the sands and loam of this old water-bed tells of a famine time, of the wild beasts coming down from the highlands, now called Appenines, and collecting in number from the forests to the well-known sheet of water. It was dry, and they died. There are few natural actions so unnoticed as the effects of a heavy fall of rain after a long drought. The earth surface in India is all hard, cracked, or dust ; in the vicinity of towns, or where the traffic of feet has been constant, the latter is almost impalpable ; there are drifts here and there of varied shape and extent, all liable to be acted on by persistent winds or by passing eddies. A change of weather is coming on : all nature seems at rest—a leaf may fall from a tree now and then ; there is no quivering in its fall ; it goes down straight with its stern-end downwards, and sticks up in the soft dust. I have seen little tracts covered with these banners of despair. Insect life first tells of the coming change : their sensitive qualities are quicker than man's barometer ; the embryo in the sac or egg knows of the coming moisture—the horizon is becoming clearer, and thousands of midges flit up from their unseen nurseries. The white ant prepares her eggs, and birds begin to move. The distant mountains become distinct ; a white-edged cloud rises rapidly above them.



There is a gentle breeze blowing against the coming cloud, but it grows on, getting blacker and blacker. A gleam of light is visible in it, and presently the murmur of distant thunder comes across the wide plain. Soon the sun is hidden, the whole heaven is growing black; suddenly a blinding flash of lightning rifts the cloud canopy, the crash of thunder is with it, big drops of rain begin to fall, the cloud covers the entire sky. Lightning becomes incessant, a deluge of rain pours down, all the paths and roads have been converted into brooks and torrents, and some twelve hours are passed in atmospheric confusion. Next day the wind has changed: the fight is over and the drought has gone; cascades gleam on the blue hills, foaming streams rush on to the great river, all loaded with yellow mud, and tossing the spoils of the parched earth on their curling waves. Man's utensils and animal remains are mostly washed away from the slopes, and cattle have gone down in the flood; some are left alive by some happy eddy, or are carried down with sweepings of some hundreds of square miles of watershed, to be deposited in the great estuary of the region.

Here we come on a moving scene, a wide area full of soft material under the influence of ever-changing forces. A river estuary gives a passage for the stream, and according to its formation may change its condition with each tide. I have felt awe-struck at the enormous forces developed by contending streams and waves. A stormy sea and a yellow river-flood in a spring-tide way is a natural phenomenon never to be forgotten when once seen; the condition of the area, when the tide has ebbed, is also remarkable—an utter confusion of surface, resulting from great and little whirls, from broken eddies, rushing waters, and tumbling waves in all directions; banks and pyramids, ledges and sharp spurs, great hollows, narrow gorges, slopes and precipices meet the eye in all directions. It was in such a meeting of troubled waters that a boat containing thirty-two people was swamped some thirty-five years ago, sixteen of them being drowned, amongst them the wife and infant of the writer's brother. That surface confusion becomes smoothed down in time; a calm sea, an ordinary river forced back by the irre-

sistible tide; the banks are levelled, the hollows are filled up, and the innocent fresh water runs calmly through the channel made by itself to the sea with the ebbing tide.

Natural actions that occur occasionally now happened in all times. The rainfall that gave floods to the rivers long ago swept the hill-slopes, the little gullies, and the deep ravines; all animal remains found in such places were broken up and obliterated, as they were hurled along midst rolling boulders over the rocky bed. Grass and herbage shares the same fate—even trees that fell into the roaring torrent high up on the mountain slope are reduced to pulp ere they reach the river in the vale. Here all go on together: the solutions from the torrents, broken or unbroken, organic matter still legible from the small tributaries, the entire carcasses, or what has been left of them, bones cracked or gnawed—all roll on to their destiny. Similar weights and materials gathered from one region are deposited by water in similar places, so those great hollows made by the fierce meeting of the waters are filled up as the mutual warfare ends. The river-flood flows on with the ebbing tide. The uneven bed of the estuary forms irregular whirls and eddies; all of these plunder matter from the main stream, and all this matter is deposited somewhere. As the river-flood subsides, the tide flows again, the water is loaded with solutions; they all find rest when the waters are at peace; the river covers some with its soil, its sand, its gravels, or its pebbles. Every returning tide leaves itself supporting calcareous sediment over the whole, and thus our lime hills have been built up. Soft or friable deposits were washed away, but the sea-bed was for ever growing at the same time, till the general slow subsidence of the ocean left those sediments, as our limestone hills, far above the waters that once deposited them.

*(To be continued.)*



## The Crosses of Nottinghamshire, Past and Present.

BY A. STAPLETON.

### PART II.

#### HUNDRED OF BROXTOWE (*continued*).



**KIRKBY IN ASHFIELD.\***—The cross at Kirkby, on the borders of Sherwood Forest, which I saw on the same day as the Linby crosses (May 2nd), though imperfect, is of the same type as the latter, and of about the same form and proportions, though only two-thirds the size, as the Linby Bottom Cross. The square base, consisting of four steps and a plinth, is 8 feet wide and  $3\frac{1}{2}$  feet in height. The stump of the shaft, about 4 feet in height, is square, and about 1 foot in diameter at the base, but tapers to about 8 inches at the top, where it formerly received the (now absent) square capital and cross terminal. It is probably of a date anterior to the Linby crosses, to judge by its greatly decayed and weather-worn appearance, though it has not been allowed to fall to pieces, for where the steps have become loose, they have been repaired and secured to each other by strong clamps. At the foot of the cross stands a rough and much battered flat stone, about 3 feet in height, of the proportions and general appearance of a tombstone, and probably older than the cross itself, though its purpose does not seem to be known. Whether it formerly contained any inscription or no, it is impossible to say. I am strongly of opinion that it formed one of the boundary marks of Sherwood Forest, such stones being frequently mentioned; and in an early perambulation the limits are stated to run "unto a certain lane, abutting on Annesley Woodhouse field on the west—towards the north unto a certain corner called *Nuncarr*, and from thence by the way between Kirkby and Kirkby field, unto the lane between Hardwick and the fields of Kirkby," etc. Now one of the two principal streets of Kirkby is still called Nuncargate—

\* About 45 Hen. III. Robert, son of John de Stotevill, had market and fair granted him in Kirkby, but they do not appear to have continued long in the village, as I have met with no other reference to them, and am not of opinion that the cross is to be connected with them.

*gate* in the dialect of this county signifying a road or way; thus we have "the road to Nuncarr." Add to this the stone and cross stand a few yards from the end of this road, in a nook or corner on the wayside. At a later date, when, by subsequent perambulations, this spot became confirmed as the boundary on this side, the cross would be built as a lasting and unmistakable mark, "that all men may know when they are within and when without the forest." Therefore (as the patient reader will have guessed ere this) I have come to the conclusion—not, I hope, without some show of reason—that this also is a boundary cross, and as a choice relic of Old Sherwood it is to be hoped that before long it may receive the protection it so urgently requires. This spot, it may be noted, is alluded to in the earliest preserved perambulation—that of 1231—when the bounds were beaten in a direction contrary to the later ones, for they went "betwixt the fields of Hardwick and Kirkeby to the corner that is called *Nun Carre* . . . from thence by the great highway to the town of Linbye, through the midst of the town to the water of Leine, and so to Lenton" (another village which received its name from this little river).

**Mansfield.**—I saw a cross in Westgate Street, Mansfield, on Good Friday, consisting of a smooth round stone column, about a foot in diameter, and surmounted by a large square stone topped by a ball. On each of the four sides of the square stone is a sundial. It stands on a base of four square steps, part of which have been cut away on either side to accommodate a drinking-fountain and a horse-trough. To judge by the style of the cross, it was probably built about the commencement of the last century; it is about 12 feet in height. It seems curious that it is not mentioned by Harrod (who also ignores the following one), his *History of Mansfield* being published in 1801. It is also equally neglected in all local histories and directories. In Mansfield market-place is also a memorial of the late Lord George Bentinck, in the form of an elaborate and well-designed Gothic cross, bearing suitable inscriptions, and surrounded by palisades. It was erected in 1851.

**Mansfield Woodhouse.**—It is remarkable



that, up to the present, no local historian seems to have dreamt of a cross at this place; nevertheless, there is one of early date situated on a hill called Cross Hill, and it forms a conspicuous feature in passing through the village. I was unaware of its existence until a short time since, when I came across the newspaper report of a Jubilee meeting in this village, at which the Rev. Mr. C. Webb, vicar, proposed the restoration of the above cross, in conjunction with a new drinking-fountain on which an inscription was to be placed setting forth the reasons of the construction. I am indebted to the courtesy of Mr. Webb for a few particulars respecting it. It appears that nothing whatever is known of its history, or the date of erection; nor is there any tradition respecting it, or any reference to it among the parish records. Through indifference, and perhaps wanton mischief, it has been allowed to fall to decay, the remains consisting of a platform or base of four steps, covering a piece of ground 6 or 8 feet square, and the base of the shaft, the latter not unlikely being broken off at the Reformation. It is built of stone quarried in the parish, locally known as "Mansfield Woodhouse stone." A few other such restorations would no doubt serve to awaken more interest in the subject.

*Beeston* is a village four miles from Nottingham, and its cross is to be reckoned among the "past." The Rev. T. J. Oldrini, the late vicar, in a pamphlet entitled *Gleanings, or something about Beeston in the Olden Times*, wrote: "The Manor-house stands at a short distance from the church, near to the site of the old village cross, around which a corn-market was held in former days." This is the only reference I have met with to a cross at this place; but as the late vicar took a deal of interest in everything concerning Beeston and its history, I have little doubt that his information is correct. The above site is at the west-end of the village—a situation at which, I have noticed, a large proportion of village crosses are placed. Possibly some particulars may be forthcoming on the publication of a manuscript entitled *Beeston, Ancient and Modern*, left by the late vicar, and which will run to about 250 printed pages.

*Attenborough* is a small village two miles west of Beeston. Most of the directories of this county contain something like

the following: "Attenborough is supposed to have once been a market-town, and of greater importance than at present. In a close called Lady Cross Field, a short distance west of the church, is a stone supposed to have been part of the market-cross." I saw this stone on March 13, which is apparently about 2 feet square, firmly embedded in the ground, and it appears of a cubical form. There is a square hollow at the top, which may have formed the socket for the shaft.

*Blidworth*.—Near this village in Sherwood Forest, five miles from Mansfield, a large stone or pillar, called Lay Cross or Leek's Cross, stood at the junction of four roads, and also of four parishes, viz., Blidworth, Farnsfield, Oxtun, and Calverton, which may possibly indicate that it was a species of boundary-cross. It is now thrown down. A mile south of this is Cross Pool Dale, which probably obtained its name from the contiguity of another such erection.

*The Pillar*.—About two miles from Blidworth, in the middle of Harlow Wood, and on the left side of the road leading from Nottingham to Mansfield, is a massive square stone pillar, about 3 feet in height, with a sloping roof. This was formerly the place where the forest officers of the Crown assembled annually to receive certain charges connected with their office. Some writers imagine this pillar to be the remains of a cross. I have seen it, and the merest glance is sufficient to show that it never could have been anything more than it now is.

#### HUNDRED OF RUSHCLIFF.

It is certainly remarkable, to say the least of it, that throughout the whole portion of the county under the name of Rushcliff Wapentake, no cross or fragment of a cross of any kind, so far as I can ascertain, remains. Moreover, there is no record of any having existed, with the solitary exception of a single specimen at

*Willoughby on the Wolds*.—Throsby refers to this cross in these words: "Here is a cross with a long shaft, plain, and without any inscription thereon." Laird, in the *Beauties of England and Wales*, 1813, gives the following brief account and anecdote: "A cross of a lofty construction stands in the centre

of the village; but having no inscription, its origin or date is unknown. It consists of one stone 15 feet long; and its appearance gave such offence to the pious soldiery of Cromwell, in the civil wars, that they tied ropes round it in order to pull it down; but their religious enthusiasm was so much damped by some strong beer given to them by the vicar, after he had made a long speech in defence of its innocence, that it was permitted by those apostles of the Church militant to remain unmolested." It might have been expected that such a fine old specimen of the village-cross, having had such a narrow escape from annihilation by the rude Goths of the seventeenth century, might at least have escaped such a fate in the enlightened nineteenth century; especially in a small rural village where such a thing as "obstruction" was never thought of. Yet, without any reason whatever, it was demolished in 1840. There is a tumulus called Cross Hill, about half a mile from the village, upon which an annual revel is held, supposed to be founded upon some traditional festival of the Roman mythology. I mention this, as, where it can be ascertained, such names as "Cross Hill" almost invariably indicate the site of a cross of some description; and who knows but that the cross which formerly stood on this tumulus was a sign that a Christian slept below?

*(To be continued.)*



## The Smith and Wright.

BY PROFESSOR J. FREDERICK HODGETTS.

### PART III.

**T**HE tiler had not alone to produce the ornaments, and even the bricks (at a later time) required for church building and ornament; he had many articles to make. To him we are indebted for the urns, jugs, vases, and drinking-vessels, of which many are to be found in our magnificent national collection at the British Museum. All kinds of urns, from the *sestra* or water-pot to the funeral-urn which received the ashes of the pagan, are due to his skill. To him, also, are

we indebted for the elegant porcelain drinking vessels there preserved.

I need not inform the reader that the early English drinking-vessel was the horn of the wild bull. This, although holding about a quart of ale or wine, could not be set down without spilling whatever might have been left in it. No heel-taps were possible in those days. But after a while silver feet were added by means of a ring passing round the horn. These adornments of the drinking-horn formed no inconsiderable item in the work required of the gold or silver smith, who was also occasionally called upon to make the whole horn of silver.

The glasses and drinking-cups first made, after the use of the horn, were constructed in such a manner as not to be able to stand, any more than their prototype. This is the origin of our tumbler. A kind of zigzag pattern on the drinking-glass, not so regular in design as that on the arches, seems to have been a great favourite.

But the art of making glass was not known in England in the seventh century, when Benedict, the Abbot of Waremouth, procured men from France, who not only glazed the windows of his church and monastery, but taught the Anglo-Saxons the art of making glass for windows, lamps, drinking-vessels, and for other uses. Our progress in the art was slow, for we find the disciple of Bede thus addressing a bishop of France on this subject in the next century: "If there be any man in your district who can make glass vessels well, when time permits, condescend to send him to me; or if there is anyone out of your diocese, in the power of others, I beg your fraternity will persuade him to come to us, for we are ignorant and helpless in this art: and if it should happen that any of the glass-makers should by your diligence, and with the divine pleasure, be suffered to come to us, be assured that if I am alive I will receive him with kind courtesy."

Thus the designations smith and wright cover a good deal of the ground eared by the Anglo-Saxon industrial arts, but there were some occupations which even in these two great groups form sub-groups of great importance, while others were known by names not included under either rubric. Of the first, perhaps the *sceowwyrhta*, or shoe-



wright, deserves special consideration. In the Colloquies of Archbishop Alfric, the shoe-maker is made to say: "My craft is very necessary for you; I buy hides and skins and prepare them by my art, and make of them shoes of various kinds, and none of you can winter without my craft. I make Slippers, Shoes, Leather-hose, Bottles, Bridle-thongs, Trappings, Flasks, Boiling-vats, Spur-straps, Halters, Wallets, Purses, and so many other things, that you could none of you get through a winter without my art."

The functions of the shoe-wright seem to have trenched upon the province of the saddler; in fact, he seems to have been rather a leather-wright than a mere shoemaker. Nor is the omission of the saddle from the list of his productions in this place any direct proof that he did *not* make that useful article.

To us, at the present day, with means of locomotion so thoroughly established all over the country, it is surprising to see so much stress laid on the salter's business as is evidenced in the Colloquies; but we must remember that food was generally consumed where killed, and that the hunter's art was of vital importance to men in the phase of society through which the English were passing in the period elapsing between their arrival in England and the usurpation of the Normans. Hunting was a trade as well as an accomplishment, and, like the smith's art, seems to have been acquired by nobles and clergy, as well as by those who ostensibly gained their living by it.

We can order what we require each day—fresh meat is supplied by the butcher all the year round; but in the days of which I am writing large quantities of animals were slaughtered by the hunter which had to be preserved by the salter's art, so as to form a provision for the winter. Nor was it only for consumption on shore that these results of the hunter-craft were preserved so carefully; the shipmen were accustomed to take a fair proportion to sea, and though their voyages were not always of great length, still they were always "well found" in salt-meat.

The arts of weaving, embroidering and dyeing flourished very freely amongst our ancestors. The mode in which they stained the necklaces, beads and other ornaments,

now preserved in the British Museum, must have been very perfect, for these interesting relics retain their colour to the present day; faded, it is true, and in many cases without the brilliant lustre or glaze which they at first possessed, but after thirteen hundred years we have no reason to complain of those specimens of ancient art not having worn well.

Speaking of the arts of weaving and dyeing, Aldhelm says: "We do not negligently despise the woollen stamina of threads worked by the woof and the shuttles, even though the purple robe and silken pomp of emperors shine;" and further on: "The shuttles, not filled with purple only, but with various colours, are moved here and there among the thick-spreading of the threads, and by the embroidering art they adorn all the woven work with various groups of images."

The high tone of the morality of the Scandinavian women has been referred to by various Latin writers as shaming the Christian women of Rome, and as being worthy of imitation by those who would be inclined to look down upon their Scandinavian sisters as barbarians and pagans. They made the home of our forefathers in Britain a happy repetition of the delightful domestic life they had led in the North, for they accompanied their husbands in their perils to tend their wounds, to give them fresh courage, and to cheer their lives in the tentless camp. And the home was woman's special province. The bower or gynæceum (*gynaikeion*) was the portion of a large house or home (for it was a house in itself) where the women lived and worked when not engaged in assisting at the mid-day meal, where the ladies of the household would pour out the brown mead or the rich red wine into the horns of the feasting warriors, "Like a beam of sunshine behind a storm cloud." And even after the advent of Christianity this function was not quite abandoned, though after the actual dinner, when heavy drinking set in, the ladies would withdraw to the bower, much as they retire to the drawing-room nowadays. Here their work went on, and the beautiful tapestry, fine cloth and embroidery of all kinds, which were celebrated all over the Continent as peerless works of art, issued from these bright

Anglian drawing-rooms, where the textile arts flourished under such happy auspices. And while the matrons and maidens were thus engaged, some "fair one with the golden locks" would read, or sing, or recite a tale of the olden time, to render the labour at the loom or embroidery-frameless monotonous to her sisters.

The name of woman, holy as it has become to us from association with everything bright, pure-minded and refined, bears in it nothing but the evidence of her skill in these arts. Web-man is the German Weib-man, modernized into weib, and is neither more nor less than the man that weaves; while the weaponed man, or wer-man (German wher mann) is the man who bears weapons. So completely was this domestic art identified with woman, that she was known as the webstere and spinstere, or spinnere, the weaver and the spinner. The female side of the family was called the spindle-side, and the male side the spear-side. The Normans copied many things from the English long before the usurpation, and Sharon Turner points out passages in Norman historians where it is admitted that the English ladies far excelled the Normans, who endeavoured to cope with them in the important arts of weaving and embroidering. Of course, as descendants from a common stock, the original tendency of the Scandinavian family to divide the labour in this way would be shown in both nations, Norman and English; but it is clear that the English excelled. The lance and the distaff are expressions used by the Normans to designate man and woman.

In the stage of society in which the Anglo-Saxons lived, even after their reception of Christianity, the idea of trade was of course very different from what it is at present. The rough, who nowadays holds the honest trader in terror, was represented by quite as rough a being; only then the depredations of these outlaws were confined to the high-roads, which were then almost as perilous as the Thames Embankment is now. Haunting places between the towns, these fellows kept the merchants in awe on the roads, as the pirates of Scandinavia (the descendants of the more ancient Vikings) rendered the paths of the ocean insecure to the mangere (our mongers), who were com-

pelled to go in armed fleets for mutual protection.

Although the merchant was thus considerably impeded in his freedom of action, he contrived to improve commerce to an extent which we regard with surprise, when we consider the difficulties with which he had to combat.

The wealthy thane generally had amongst his retainers persons who could perform the labours of a town full of artisans. That cooks, bakers, brewers, fishermen, and hunters were on the establishment, is a circumstance with which we are acquainted. They would be so as a matter of course. As is the case with the Russian noble of the present day, the smith and the wright were also members of the train, so that there would at first be little need of independent tradesmen for the families of the rich and great.

As I have before remarked, the home was on the ground-floor. In the centre was the hall; on one side of this the female apartments and the offices of the female servants; on the other (in Christian times) the chapel, the burg or tower, and the shops, bake-houses, sculleries, and so forth, with the room for the men-servants. The higher retainers, warriors, and their immediate followers slept in the hall.

But there were other arts less absolutely necessary for the conduct of life than those to which I have alluded; still, when we consider the long winter evenings that had to be passed in hall and bower, we may, with our ancestors, hardly be inclined to dispense with them. I allude now to the arts whose object was the amusement of the thane and his band of warriors and dependents.

Among these the gleeman takes the first rank, as the direct descendant of the scald of the North. His duty was to chant the praises of his master's race in numberless alliterative verses, sung to the sound of the harp or gleewood, an instrument fashioned by the cunning hand of the clever smith. Sometimes the gleeman would tell tales of the older England or Anglia, so rich in legends, sagas, and myths. These in Christian times were softened down to suit the taste of another culte. The allusions to the gods which had passed away ceased to be



made, and the expression "Drihten," the Lord, was substituted. Then came a period when stories from Scriptural sources were sung to the gleewood in a similar way. So that the gleeman was indeed an important functionary.

To him were consorted the tombesteres, or dancing-girls, with a kind of tambourine, then players with knives, cups, and balls, like the modern mountebank or tumbler. These, with the gleemen, occupied the spaces in the hall between the huge fire on the hearth, where the cook worked with his assistants, and the tables, so that they could be in sight of all the assembled guests; for then no man sat with his back to the fire, but all were placed with their backs to the wall, that they might rejoice in the genial blaze, while at the same time facilities were thus afforded to the crowd of servants for bringing spits with dainty morsels for the banqueting warriors.

The instrument to which we have alluded, on which the gleemen played—the glad gleewood—was similar to the Scandinavian harp. It was small enough to be placed on a table or held upon the knees; and as the gleemen thrummed, so the sound was made to harmonize with the alliteration in the manner before mentioned.

In a Saxon MS. at the British Museum there is a representation of David playing on a harp of this kind, having eleven strings. He is surrounded by four persons labelled as Asaph, Aman, Æthan, and Idithun, supposed to be the four persons who assisted him in composing the Psalms. Of these four, Idithun is playing on the Anglo-Saxon fithle, almost identical with our modern fiddle. (He plays it with a bow, and not like a guitar, with the fingers of the other hand, as is shown in some MSS.) Athan is tossing up three Anglo-Saxon knives and balls, like the street-jugglers of to-day. The other two are playing on wind instruments, the one having the ordinary curved horn, and the other a kind of trumpet, so long and so heavy as to require a rest to enable the performer to blow. In the same MS. there is a kind of tambourine beaten with one drumstick. The double pipe, or recorder, frequently occurs in the later MSS.

But the crown of the smith's art is cer-

tainly the organ, which combined in itself the greatest triumphs of his and the wood-wright's craft.

Aldhelm, who died in 709, speaks in the following terms of the organ, proving that an instrument not unlike our own was known late in the seventh century, and probably early in it. He says:

"Listening to the greatest organs with a thousand blasts, the ear is soothed by the windy bellows, while the rest shines in the gilt chests."

Bede, a contemporary and survivor of Aldhelm, describes more minutely how the organ was made. He says:

"An organum is a kind of tower made with various pipes, from which, by the blowing of bellows, a most copious sound is issued; and that a becoming modulation may accompany this, it is furnished with certain wooden tongues from the interior part, which the master's fingers skilfully repressing, produce a grand and most sweet melody."

He also describes the drum, cymbals, and harp in the following manner:

"The drum is a tense leather, stretched on two cones joined together by their acute part, which resounds on being struck.

"The cymbals are very small vessels composed from mixed metals, which, struck together on the concave side with skilful modulation, give a most acute sound with delectable coincidence.

"A skilful harper stretching many chords on his harp, tempers them with such sharpness and gravity, that the upper suit the lower in melody, some having the difference of a semitone, some of one, some of two tones. Some yield the consonancy diatessaron, others the diapente, others the diapason.

"Having the harp in his hand, arranged with suitable strings, he stretches some to an acute sound, and others he remits to a graver one. And when he has thus disposed them, applying his fingers, he strikes them in what manner he pleases, so that each adapted to the others, yields the consonancy diapason, which consists of eight strings. The diapente consonancy consists of five chords, and the diatessaron of four."

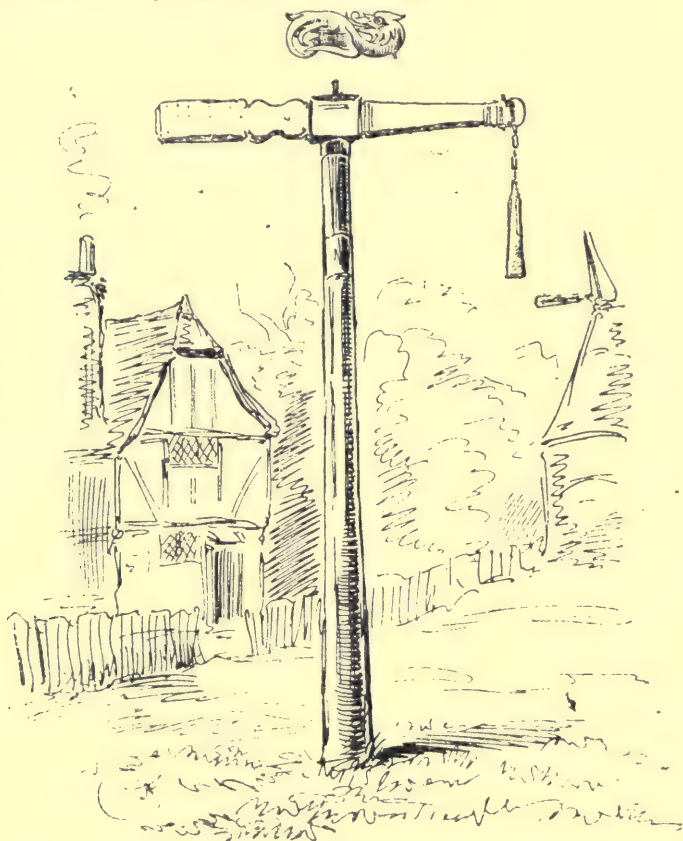
Dunstan is described as having made "an organ of brass pipes, elaborated by musical

measures, and filled with air from the bellows."

Enough has been said to show that in the earlier times of our existence on this island, we were able to work well and steadily without much aid either from those abroad or from the aborigines (relatively speaking), whom we found and gradually dispossessed. The Teutonic Englishman knew what he was about, and did not try to amalgamate with the Kelts and Kymri. They were a trouble

to him, but a trouble which by the help of the sword-smith he was able to keep down.

Thus we see that under these two more ancient titles the true Anglo-Saxon, in his smith and wright, had artisans enough to plant a civilization on this island, which, far from being the civilization of Greece or Rome, overthrew the flimsy fabric of the tyrant of the world, and erected the grand civilization of freedom which is being dispensed over all the earth.



QUINTAIN AT OFFHAM.

## Old Storied Houses.

### OFFHAM AND POUND'S BRIDGE.

**T**AKING Malling as our starting point, we leave the famous old abbey with its picturesque gate-house, and passing along the irregular High Street, and bearing to the left, we soon espy the frowning keep of St. Leonard's

Castle towering above the trees of that hamlet. We climb up a steep path, and wonder as we pass its massive walls how so fine a ruin has almost escaped the eye of the antiquary.

The distance of a few fields will bring us to the secluded little village of Offham (which is said to derive its name from the famous Saxon monarch Offa, and the Saxon *ham*, a village or dwelling), situated not far from the Old Roman Road.



In the centre of the village-green we notice what first strikes us to be a sign-post, but closer inspection, will show us that it

"Is but a quintain ; a mere lifeless block,"

still kept in repair, as if the ancient sport, gone out of practice nearly three hundred years ago, were yet in vogue. Running at the quintain is supposed by some authorities to have been introduced into this island by the Romans. It became a recognised British game in the reign of Henry III.

The object of the horseman, who was pro-

being fixed so deep in the ground as when in use. As the quintain mentioned by Dr. Plot, at Deddington, has now disappeared, this, as far as we can learn, is the only one now extant in England.

A long walk through the beautiful Mere-worth Woods, passing the pretty village of Hadlow and Bidborough with its quaint old church and houses, will bring us to the rural village and grand old house of the Sidneys, viz., Penshurst. Space will not here allow for a description of its numerous attractions and associations, which can be found else-



THE PARSONAGE, POUND'S BRIDGE.

vided with a long blunted wooden lance, was to show his agility by either breaking the broad part of the movable top-piece (in which case he was chief of the day's sport), or having only hit it, escaping without receiving a sound blow on the back by the swinging bag of sand (which is now replaced by a wedge of wood) ; should he, however, miss his mark altogether, he was made the laughing-stock of the lookers-on. We are informed in Strutt's *Ancient Customs* that the usual prize to the most skilful in this obsolete pastime was a peacock.

In the year 1834, the Offham Quintain having become in a dilapidated condition, was repaired by the lord of the manor, and it now stands higher than previously, not

where from more competent pens ; we, however, must give a passing glance of admiration at the venerable tree and timber house at the entrance of the churchyard.

In the church, among other interesting inscriptions is the following :

Here lyeth William Darknoll, parson of this place,  
Endynge his ministeri even this year of grace, 1596.  
His father and mother and wives two, by name

80 88 50, 67

John, Jane, and two Margarets, all lyved in good fame ;

Their several ages who lyketh to knowe,  
Over each of their names the figures do shewe.

The sonnes and daughters now spronge of this race,  
Are fyve score and od in every place.

Deceased July 12,  
Anno supradicto.

The curious old parsonage at Pound's



CHIDDINGSTONE VILLAGE.

Bridge, near Penshurst (now an inn), was probably erected by this William Darknoll, as the initials "W. D., æta. 69," are represented in the timber-work of the central gable.

If time would allow, we have not far to go to find the old moated castle of Herer, and we can scarcely leave this interesting locality without feasting our eyes on that delicious broken outline of mediæval architecture, the village street of Chiddingstone, which we can unhesitatingly say is unsurpassed anywhere in England, or cut of it for that matter.

A. FEA.



## Notes on Incidents in Folk-Tales.

### PART II.

**O**F course, in dealing with folk-tales there is much difficulty arising from the want of a proper scientific classification and analysis of the variants of each story which are to be met with in all parts of the world. Arguing from a particular group of variants might bring about conclusions which will have to be modified when this group of variants has increased, and has gathered up all the types which belong to it. But taking the evidence as it exists, there is ample, I think, to confirm the proposition contained in the first

paper on this subject, that incidents of early life are contained in the folk-tale. But can we go a step further, and say that primitive custom not only appears as a mere accidental reference among the events which are recorded in the story, but helps to mould the story-form and determine its characteristics? In asking this question we approach a much more extended view of the influence of early custom on the formation of folk-tales, namely, that which is identified with the name of Mr. Andrew Lang, and which declares that primitive ideas of life and primitive custom are, in truth, the origin of the chief incidents in folk-tales. Mr. Lang has examined two or three *märchen* on this plan, and with marked success. But it must be admitted that when a scholar like Canon Isaac Taylor demurs to this method of explaining folk-tales, it behoves us to be careful in our work. But little can be done until the subject gets well ventilated, and in treating of it in these pages it must be remembered that only a summary of the arguments can be given. Our object, now, is to inquire whether there are any tales, the *chief* incidents of which—not the accidental references—are based upon primitive ideas and primitive custom.

We will take as an example the well-known story of Catskin. There is one remarkable incident running through nearly all the variants of this story. This incident could scarcely have been created by modern fancy; and the



only other alternative origin at present suggested is a poetical and highly-cultured account of the pursuit of the Dawn by the Sun God. But this necessitates the preliminary assumption that the very remote ancestors of our race possessed a marvellous poetical fancy—a poetical fancy that it is not too much to say has never since been equalled, let alone surpassed. I venture to think we shall find the true origin in the actual facts of primitive life, and not in the wondrous flight of primitive fancy.

The opening incidents of Catskin are thus related :

“A certain king, having lost his wife, and mourned for her even more than other men do, suddenly determines, by way of relieving his sorrows, to marry his own daughter. The princess obtains a suspension of this odious purpose by requiring from him three beautiful dresses, which take a long time to prepare. These dresses are a robe of the colour of the sky, a robe of the colour of the moon, and a third robe of the colour of the sun, the latter being embroidered with the rubies and diamonds of his crown. The three dresses being made and presented to her, the princess is checkmated, and accordingly asks for something even more valuable in its way. The king has an ass that produces gold coins in profusion every day of his life. This ass the princess asked might be sacrificed, in order that she might have his skin. This desire even was granted. The princess, thus defeated altogether, puts on the ass's skin, rubs her face over with soot, and runs away. She takes a situation with a farmer's wife, to tend the sheep and turkeys of the farm.”

The remainder of the story much resembles Cinderella's famous adventures, and I need not repeat it here. The pith of the story thus turns upon the fact that a father purposes to marry his own daughter, or, in some versions, his daughter-in-law; and the daughter, naturally, as we say, objecting to this arrangement, runs away, and hence her many adventures. This famous story, told by nurses to children long before literature stepped across the sacred precincts of the nursery, is also told in Ireland, Scotland, France, Italy, Germany, Russia, Lithuania, and other places; and throughout all these

versions, differing, of course, in some matters of detail, the self-same incident is observable—the father wishing to marry his own daughter, and the daughter running away. This incident, therefore, must be older than the several nations who have preserved it from their common home, where the tale was originally told with a special value that is now lost. It must, then, belong to primitive man, and not to civilized man, and must be judged by the standard of morals belonging to primitive man. It is not sufficient, or, indeed, in any way to the point, to say that the idea of marrying one's own daughter is horrible and detestable to modern thought; but we must place ourselves in a position to judge of such a state of affairs from an altogether different standpoint, namely, how would such an idea appear to the primitive mind. And the first question to ask is, in what relation did the children stand in respect to their parents? The answer comes from almost all parts of the primitive world, that the children were related to their mother, and to their mother only. It is worth while pausing one moment to give evidence upon this fact. Mr. McLennan says, as the Australians are polygamists, and a man often has wives belonging to different families, it is not in quarrels uncommon to find children of the same father arrayed against one another, or indeed, against their father himself; for by their peculiar law *the father can never be a relative of his children* (*Primitive Marriage*, p. 91); and the outcome of this is fully represented by the custom, as among the Ahts of Vancouver Island, in case of separation while the children are young, the children go always with the mother to their own tribe.\*

Here we see that the relationship between father and daughter was in no way considered in ancient society. That this non-relationship very often resulted in the further step of the father marrying his daughter, is exemplified by many archaic groups of society. The story of Lot and his daughters, for instance, will at once occur to the reader, and upon this Mr. Fenton has made some observations, to which I may refer the reader who wishes to pursue this curious subject further.†

\* Sproat's *Scenes and Studies of Savage Life*, p. 96.

† See *Early Hebrew Life*, p. 85.

Again, it should be remembered that in our now chronicle histories Vortigern is said to have married his own daughter, though the legend and the supposed consequences of the marriage have been twisted from its original primitive surroundings by the monkish chroniclers through whom we obtain the story.†

Then coming to the daughter-in-law, supposing that the difference between "daughter" and "daughter-in-law" (query step-daughter) in the story variants is a vital difference, and not an accidental difference, there is curious and important evidence from India.

The following custom prevails among certain classes of Sudras, particularly the Vella-lahs in Koimbatore :

"A father marries a grown-up girl eighteen or twenty years old to his son, a boy of seven or eight, after which he publicly lives with his daughter-in-law until the youth attains his majority, when his wife is made over to him, generally with half a dozen children. These children are taught to address him as their father. In several cases this woman becomes the common wife of the father and son. She pays every respect due to her wedded husband, and takes great care of him from the time of her marriage. The son, in his turn, hastens to celebrate the marriage of his acquired son, with the usual pomps, ceremonies, and tumasha, and keeps the bride for himself as his father had done."<sup>\*</sup>

But even further than this is a custom mentioned by Sir Henry Maine in his *Early Law and Custom* (see p. 91). The ancient law, we read, allowed the father, who had no prospect of having legitimate sons, to "appoint" or nominate a daughter who should bear a son to himself, and not to her own husband. Sir Henry Maine gives the formula for this remarkable appointment, and then goes on to say that some customs akin to the Hindu usage of appointing a daughter appear to have been very widely diffused over the ancient world, and traces of them are found far down in history.

What we have before us, therefore, to guide us in the view we take of the Catskin story incident of a father marrying his own daughter, may be summarized as follows :

\* See the Irish *Nennius*, p. 89.

† *Indian Antiq.*, iii. 32.

1. The father is not related to his daughter, and hence historical examples occur of fathers marrying daughters.

2. The custom of marrying a daughter-in-law.

3. The custom of nominating a daughter to bear a son.

Under either of these facts of primitive life the one great difficulty in the story of Catskin, namely, the father marrying his daughter, is got rid of. It is an idea which could be tolerated, in either of the three forms mentioned above, without specially shocking the society of the primitive world to which the story of Catskin belongs.

Now comes the second stage—the running away of Catskin. Well, this again is a very early form of marriage custom. Women of primitive times often objected to the forced marriages, and they expressed their objection very often by running away. In the instance of Catskin the running away was successful, as we all know; but in most instances the unwilling bride was captured and forced to surrender. Mr. Farrer, in his *Primitive Manners and Customs*, quite clears the ground for the refutation of an argument that might be applied if we did not know the customs of primitive society. It might be asked, why did Catskin run away if the custom was a usual one? For the same reason, we answer, that the women of savage society often do run away—objection to the proposed husband.

We meet, in point of fact, with the ceremony of "bride-capture" all over the world—Europe, Asia, Africa, America, civilized and uncivilized, and enough has been written of it to preclude the necessity of considering it here. The incidents of the Catskin story are parallel to the incidents appertaining to bride-capture society, and this is as far as it is necessary to go at present.

Thus we have to note that the two principal features of our ordinary Catskin story are explainable by a reference to primitive manners and customs; and it seems to me much easier and much more reasonable to thus explain the origin of the story, than first of all to create a "lovely myth," as Canon Taylor would undoubtedly have a right to call it, of the Sun pursuing the Dawn, and then to say that the Catskin story is simply a relation of this myth.

This interpretation of the opening incidents



of the Catskin story is not an isolated case of the survival of primitive marriage customs in popular stories. If it were so there would be considerable difficulty in understanding that this interpretation could be supported. But it is only saying of Catskin what can be said of other stories. "There are traces," says Mr. Campbell, speaking of his Highland stories, "of foreign or forgotten laws and customs. A man buys a wife as he would a cow, and acquires a right to shoot her, which is acknowledged as good law."\* Yes, this is good savage law and custom there is no doubt, and Sir John Lubbock and Mr. McLennan have illustrated it by examples. But in the Highland story of the "Battle of the Birds" the wife is sought to be purchased for a hundred pounds (Campbell, p. 36.), and in the Irish story of the "Lazy Beauty and her Aunts" we find something like bride-capture and payment as well.† So again, if we turn to India the same kind of evidence is forthcoming of another part of the primitive marriage ceremony. "Do not think," retorted the Malee in Miss Frere's story of "Truth's Triumph," "that I'll make a fool of myself because I'm only a Malee, and believe what you've got to say because you're a great Rajah. If you mean what you say, if you care for my daughter and wish to be married to her, come and be married; but I'll have none of your new-fangled forms and court ceremonies hard to be understood; let the girl be married by her father's hearth, and under her father's roof."‡ And in another story of the "Chundun Rajah" we have "the scattering rice and flowers upon their heads;"§ the significance of both of which customs are fully known to folklorists.

Leaving these Catskin events to speak for themselves as I have detailed them, it is interesting to turn to the events of savage life and see if these do not allow of the interpretation I would suggest for the origin of many of our folk-tales. In reading the accounts of savage life one is often struck with the many events that occur which could easily be moulded into a folk-tale; but I have come

across one narrative which strikes me as peculiarly illustrative of my argument.

The following is in outline the story of a real Kaffir heroine: A father who had been unfortunate, and had lost all his wealth, was importuned to give up his two daughters for wives to the master who had befriended him in his necessities. He had no power, even if he had the will, to resist the demand; so in due time the daughters were sent to their intended lord's kraal. They would not go into the hut, until at last they were forcibly carried in. It was night, and one of the girls, worn out with fatigue and weeping, had fallen asleep. But if she slept her sister was awake, and determined to be free. Her eyes turned towards the distant land of Natal, for among those of her tribe who had taken refuge there was a certain young man with whom she had been acquainted from childhood, and who had obtained possession of her heart before that evil day which compelled him to run for his life. When she thought the fit moment had come, Uzinto released herself from her bonds, and taking up her mat crept out of the hut. She determined to make away over or through the fence; and this being done, she ran across the dewy grass and began her journey. Soon after daylight she met a party of men who asked where she was going. She replied without hesitation that she was going to see a relative amongst the Amakoba; but there were marks of tears upon her face, and her questioners insisted to know why she had been weeping. It was easy to say that she had been taking snuff; but they were not satisfied with this explanation, and expressed their conviction that she was a fugitive on the forbidden journey to Natal. Her denial of this assertion being vehement and vigorous, she was allowed to proceed. When Uzinto reached the country of the Amakoba the sun was setting, and she had no choice but to enter a kraal and solicit permission to remain the night. The events of the last few days were known here, and the people easily divined that she was absconding. They told her plainly that they should send a messenger to her husband in the morning, and detain her until the answer had been received. She was too well secured to escape during the night, and next morning, after the

\* Introd. to *West Highland Tales*, p. lxi.

† Kennedy's *Fireside Stories of Ireland*, p. 64.

‡ *Old Deccan Days*, p. 57.

§ *Ibid.*, p. 254.

messenger had been sent, she was committed to the custody of the women of the kraal. These had their own business to attend to, and contented themselves with leaving her bound in the hut. After a time she severed her bonds, and again set forth. Before she had gone far, however, a boy in charge of the cattle saw her, and immediately ran to inform the women. These, who were at work in the garden, threw down their picks and commenced a hot pursuit. They had not much difficulty in catching the fugitive, but she wept, begged them to kill her, and behaved so extraordinarily that the women allowed her to escape. She now determined to avoid the kraals, and travel as much as possible in the bush. A terrible fright caused by a leopard was the only incident she met with, and at the end of the fourth day she forded the river Tugela, very tired and very hungry. Uzinto now went to a kraal to obtain food, and to discover where her people lived. The owner saw that she was a fugitive, and thought it a fine opportunity to gain a wife without expense. She declined to become an inmate of his house, and abode with one of his wives for the night. The jealous wife communicated to her the information she wanted, and told her that the man wished to deceive her. When Uzinto departed in the morning the master of the kraal met her and again endeavoured to persuade her to return. He was rich; she should have plenty of milk and plenty of beef; she had only to become his wife to be happy and honoured. She listened in silence, and went on her way to her own people, where she was received by the chief as one of his wards. Then began her search for her lover. His brother's kraal adjoined her new home, and one morning, meeting her lover's favourite nephew, affecting not to know him, she said that his face was not altogether strange to her, and wondered where she had seen him. The boy did not think he had seen her anywhere, and when she suggested the Folosi river, he told her he had never been there. The truth was, the shrewd urchin knew her, and wanted to make her more explicit and say whose nephew he was. She found that her lover was many miles away. The boy took a message from her, and her lover's reply was favourable, though no present accom-

panied it; and when Uzinto thought thereon her heart was sad. Meantime two suitors paid her unremitting attention, but she turned a deaf ear to their prayers. After a while her lover came back; but the offended maiden would not deign to speak to him; and when he became ill she attended to him, but in silence. After his recovery she took a little girl and set off for his kraal, under cover of the night, that she might have an interview without creating suspicion. The entrance was closed, but she threw a stone upon the hut. Then, after a scene with her lover, she fixed her value at ten cows, told him when he had worked long enough to obtain that number she would come to his kraal and be betrothed. Some time afterwards she appeared unexpectedly at her lover's kraal, and demanded to be betrothed. But the people were afraid to kill the goat without the chief's sanction, and a messenger being sent to their chief, she was obliged to go back. Again, however, she presented herself at her lover's hut, and this time, in spite of the chief's rights, the goat was killed, and she became the wife of her old lover.

This real-life incident is told in Shooter's *Kaffirs of Natal and the Zulu Country* (pp. 60-71), and I do not think it is difficult to transpose its facts to the domain of the folk-tale. Let the mother relate her adventures to her children, and they in their turn relate it to their children, and it is questionable whether the tradition would represent a very distant parallel to the folk-tale proper. Look at the Kaffir folk-tale, indeed. In Theal's *Kaffir Folk-lore* the story of Sikulume, so marvellously like many European stories in the trials that beset the lovers, is not so much unlike the narrative given above; the difficulties and trials are, of course, taken to the region of the marvellous, but their true origin might well be found in the actual facts of savage life. And a consideration of such facts ought to help forward the question as to whether the incidents of folk-tales are simply due to the personified nature-gods being made actors in legends, or whether they do not add to "the evidence in favour of myths being ordinarily formed round a nucleus of facts."\*

G.

\* Lyall's *Asiatic Studies*, p. 31.



## On Some Garters-King-at-Arms.

By JOHN ALT PORTER.

"Honi soit qui mal y pense."



STEPHEN MARTIN LEAKE (1754)

was born in 1702, and was the son of an officer in the Royal Navy.

He was elected F.S.A. 1726-7.

In that year he was created Lancaster Herald; Norroy. 1729; Clarendieux 1741; Garter, 1754. During his reign it was proposed to establish a Registry for Nonconformists in the College of Arms, which was opened on 20th February, 1747-8; but this did not succeed, owing to a misunderstanding between the ministers and the deputies of the congregations. He made an abstract of the Garter register books, and continued it from the death of Queen Anne. In 1759 he was appointed with the Marquis of Granby to invest Prince Ferdinand of Brunswick with the ensigns, and in 1764 the Duke of Mecklenburg-Strelitz. Mr. Leake was the first writer on English Coinage, and in 1726 he published an *Historical Account of English Money*. He was a diligent author on all matters pertaining to Heraldry, and left many MSS. His death took place in 1773, in the seventieth year of his age.

Arms: Quarterly, 1st and 4th Leake or, on a saltire engrailed az., eight annulets or, on a canton gu. a castle triple towered of the third; second and third Martin, paly of six, or and az. on a chief gu. three merleons of the first. Crest: A ship gun-carriage; on it a piece of ordnance, mounted, all proper. Motto: *Pari animo*.

TOWNLEY, Garter (1773), was a member of the Townley family, of Townley Hall, near Burnley, in Lancashire. He was born on Tower Hill, 7th May, 1713. His patent of York Herald was the first which passed in the English language. He received the honour of knighthood after the first course of the coronation dinner of George III. We are told that he was "elegant and well informed." He died at Camden Street, Islington, in 1774, and was buried at St. Dunstan's-in-the-East.

Arms: Arg. a fesse sa., in chief three mullets of the last.

"Sense BROWNE" (1774) received Garter-

ship in 1774. He was known by this name to distinguish him from Capability Brown, who was a contemporary. He was the most eminent land-surveyor in the kingdom. He apportioned his daughters £5,000 each, and £9,000 more to be distributed among them, which, with his real estates, made their fortunes very considerable. He left other legacies at his death, which took place at his town house, St. James Street, Bedford Row, on 22nd February, 1780, aged seventy-nine. He was buried at Essendune, Herts.

Arms: Sa. three lions pass. in bend between two cottises arg. in chief and in base a trefoil slipped erm.

In the College of Arms there is a very long pedigree of the Biglands, which family in Henry VII.'s reign was settled in Lancashire. MR. RALPH BIGLAND (1780) began at the lowest step in the College, and ascended until at length he became Garter. In this office he enjoyed much esteem. He made great collections for a history of Gloucestershire. He was twice married, and died in St. James Street, Bedford Row, in 1784, aged seventy-three. He was buried with his parents at Stepney.

Arms: Az. two ears of big-wheat or.

To the decease of SIR ISAAC HEARD (1784) the *Gentleman's Magazine* for May, 1822, devotes no less than seven of its precious columns. This Garter was born at Ottery St. Mary, Devonshire, on the 10th December, 1730. His maternal great-grandfather was one of the Royalists who compounded for their estates in 1655. At the early age of fifteen Sir Isaac became a midshipman on board H.M.S. *Lynn*. Off the coast of Guinea, in the month of August, 1730, an accident occurred to him which nearly proved fatal. During a tornado he was carried overboard with the mainmast of the ship, whilst standing on the topsail yard encouraging the seamen to their duty. "But," reports the quaint old account, "by one of those interpositions of Providence by which the life of man is often preserved," the young midshipman was observed, enveloped in the shattered rigging, floating alongside the ship. He was rescued from a watery grave, and in commemoration of that event had the following arms granted to him after he became Lancaster Herald, in the

year 1762: Argent in base a figure representing Neptune, with an eastern crown gold, his trident sable, headed or, issuing from a stormy ocean, the left hand grasping the head of a ship's mast appearing above the waves, as part of a wreck proper; on a chief azure, the Arctic Polar Star of the first, with the motto, "Naufragus in Portum." He afterwards left the navy for mercantile pursuits, and while engaged in them in the City, he was introduced to the notice of Thomas, Earl of Effingham (then exercising the office of Deputy Earl Marshal), who noticed in him a fondness for antiquarian research. By him he was appointed to the office of Bluemantle Pursuivant of Arms in the year 1759, and in 1761 became Lancaster Herald; in 1774, Norroy; in 1780, Clarencieux; and in 1781 he was created Garter, receiving the honour of knighthood in 1786. In that year he was nominated a plenipotentiary for investing the Landgrave of Hesse Cassel with the Garter. On the 18th August, 1787, his second marriage took place; and in 1791 he was entrusted with a mission to invest the Duke of Saxe-Gotha at Gotha. In 1813 the election of the Emperor Alexander occurred, but the King permitted him, on account of his infirm age, to appoint a deputy in the person of Francis Townsend, then Windsor Herald; but he proceeded to the Continent in 1814 for the investiture of the Emperor of Austria and the King of the Netherlands. He was then in the eighty-fifth year of his age. It is recorded as a curious fact that Sir Isaac Heard officiated at the interment of a prince or princess of each generation in a succession of six generations of the House of Brunswick: viz., from the funeral of George II. to that of the Princess Charlotte and her royal infant inclusive. The *Gentleman's Magazine* speaks in the highest terms of his indefatigable zeal, acute discrimination, and strict conscientiousness, so that the anthem, "I have set the Lord always before me," which was sung at his burial, was most appropriate. He was desirous, as a mark of respect to his late master, King George III., to be buried at Windsor; and the Dean and Chapter wrote to him before his death, that when that melancholy event should occur they were anxious to place his remains, not in the cloisters, but within the royal chapel.

SIR GEORGE NAYLER (1822), the next Garter, did not distinguish himself as an author, though he drew some magnificent portraiture of the coronation of George IV. He was the son of a native of the Northern counties, who was surgeon to the Gloucester Infirmary. He was appointed Blanc Coursier Herald, and Genealogist of the Order of the Bath in 1792. In December, 1793, he was made Bluemantle Pursuivant; on 15th March, 1794, York Herald; on 23rd May, 1820, Clarencieux King at Arms; and on 10th May, 1821, was created Garter. His election to the Fellowship of the Society of Antiquaries took place 27th March, 1794; and he received the honour of Knighthood 25th November, 1813. During his Gartership he invested with the Order of the Garter two Emperors, Russia and Austria, and seven Kings, Prussia, Belgium, Spain, Holland, Wurtemberg, Denmark, and the ex-King of France. He died at Hanover Square on 28th October, 1831, aged sixty-six.

Arms: Or a pale between two lions ramp. sa., on a canton gu. a rose arg.

It has been stated that the original name of SIR RALPH BIGLAND (1831) was Jones; but this is an error. He was the son of Mr. Joseph Owen, of Salford, near Manchester. His mother's name was Elizabeth Maria Bigland, only daughter of Richard Bigland, of Gray's Inn, widow of Mr. Jenkin Davies, of Llanarthney in Carmarthenshire, and sister of Garter Ralph Bigland. Sir Ralph took the name of Bigland out of respect to his uncle, by royal license, in the year 1774. He was born on the 1st of May, 1757. The dates of his advancement are: Rouge Dragon Pursuivant, 3rd December, 1774. Richmond Herald, 20th April, 1780. Norroy, 5th April, 1803. Clarencieux, 4th June, 1822. Garter, 26th November, 1831.

Arms: Az. two ears of big-wheat or.

At Lauriston Lodge, West End, Hampstead, on the 25th July, 1842, after a lengthened illness, expired SIR WILLIAM WOODS, aged fifty-six. He had been Garter since the 23rd July, 1838. Sir William was highly esteemed by King William IV., and received the honour of knighthood in 1834. In addition to his appointment in the College of Arms, he was made Officer of Arms attendant on the Knights Commanders and



the Companions of the Order of the Bath. He was also Inspector of Regimental Colours.

Arms: Az. a wild man ppr. wreathed about the loins, holding a club all ppr., the right foot resting on a globe or, on a chief of the last a lion pass. guard. gules.

SIR CHARLES GEORGE YOUNG, D.C.L., F.S.A., was the son of a Lambeth surgeon; he was educated at the Charterhouse School, where he was a contemporary of Thirlwall, Grote, and the Havelocks. In 1813, at the age of eighteen, he entered the College of Arms as one of the Pursuivants, and was promoted to the post of York Herald about seven years later. In 1842, on being promoted to the Gartership, he resigned the office of Registrar of the College, which he had then held for twenty years. He was secretary to the Garter investiture of the Kings of Denmark, Portugal, and France; joint commissioner to the Kings of Saxony and Portugal and the Sultan of Turkey, and in 1865 and 1866 the Kings of Denmark and of the Belgians; lastly, in 1867 the Emperor of Austria. In 1854 Sir Charles married Frances Susannah, youngest daughter of the Rev. Samuel Lovick Cooper, and niece of the distinguished surgeon, Sir Astley Cooper, Bart. He was a learned genealogist, an accomplished herald, and the author of one or two pamphlets and privately printed books on his profession. From the King of Portugal he received the Grand Cross of the Order of the Conception, and from the Sultan the decoration of Commander of the Turkish Order of the Medjidie.

Arms: Erm. on a bend between two eagles displayed sa. three griffins' heads erased or.

SIR ALBERT WILLIAM WOODS, the present Garter King of Arms, was born in 1816, and entered the College of Arms as Portcullis Pursuivant in 1838; was promoted to the office of Lancaster Herald in 1841, and to that of Garter in 1869, on which occasion he was knighted.



## A Visit to Mount Athos.



HERE are few places in the world to compare with Mount Athos in point of beauty of scenery; there are fewer still surpassing it in interest. At first sight this appears a bold assertion; but if we glance at the past history and present condition of Athos, we shall find that the assertion is not made without reason, and that in whatever subject a traveller may be interested, he will most assuredly find something ready to his hand in this marvellous country. Yet to most people the name even of Mount Athos is entirely unknown, and the travellers who visit it are few and far between.

Mount Athos, Monte Santo, or Hagion Oros, as it is also called, is the most easterly of those three peninsulas which jut out into the Ægean from the southern coast of Macedonia. It is from forty-five to fifty miles long, and its mean breadth is from five to six miles. Properly speaking, the name Mount Athos is confined to the culminating point of the ridge of mountains running the whole length of the country; but it is also applied when speaking generally of the peninsula.

Having thus given a general description of the whereabouts of Mount Athos, the next thing to inquire into is the attractions it offers to the traveller.

First of all, then, Mount Athos is inhabited solely by monks and by workmen employed by the monks in cultivating their lands. The conditions of life in this curiously interesting country are as strange as they are altogether without parallel anywhere in the world, and every phase of monasticism can here be studied in perfect completeness—from the hermit in his lonely cell, to the wealthy monastery with its crowded courts and its host of retainers. And not only this, for we find here a number of monasteries bound together into an independent State, having its own Government, its own laws, its own trade, and its own soldiers: a State, too, with this additional peculiarity, that its members are all of one sex; for there are no women in Athos, and no woman is ever allowed to set foot in the country. To go ashore here is to go back at

once to mediæval times, and to leave all the excitement and hurry of the modern world behind. How long Mount Athos has been inhabited solely by monks must always remain a matter of conjecture. The earliest mention we have of their occupying the country is in the reign of Basil, the Macedonian (A.D. 885), while in the following century we learn that, at the instigation of Athanasius of Athos, the hermits in the peninsula were collected into monasteries by the Emperor Nicephorus Phocas. Previous to this we know little beyond what the monks themselves tell us. The curious legends of the foundation of some of the principal monasteries are interesting enough, and are implicitly believed by the monks, who indeed seem quite astonished at your never having heard them before; but these legends are scarcely to be relied on as evidence. Some of the monasteries in this way date their foundation back to the days of Constantine, and others to the time of Theodosius the Great; and the monks will even go so far as to show you the signatures of these men in their wonderful old manuscripts.

It would be impossible here to go very deeply into this part of the subject, for to do so would be to inquire into the whole history of monachism. There appear, however, to be sufficient grounds for supposing that monks have inhabited Athos from the earliest days. We know that in the fourth century there were thousands of monks in Egypt, and Jerome speaks of multitudes of monks in India, Persia, and Ethiopia. The islands of the Adriatic and the Tuscan Sea literally swarmed with them at the same period; and when the wave of Mahomedanism spread over Egypt, it is scarcely probable that so favourable a position as that afforded by Mount Athos would have been overlooked by the monks in quest of a fresh land.

Whatever the date of the origin of the monasteries may be, and even if we set aside the legends and opinions of the monks themselves on this head, and accept only those for which we can quote chapter and verse, we are still struck by the extraordinary permanence of these institutions. Out of the twenty principal monasteries we can trace the history of four, namely, the monas-

teries of Vathopedi, Lavra, Xeropotamu, and Iveron, through a period of nearly ten centuries. Yet it must not be supposed that the long life they have enjoyed has been in any way due to immunity from attack, for they have over and over again been laid waste by fire and sword. More than once the Saracens have devastated the peninsula; and on the taking of Constantinople by the Latins in 1203-4, when the Greek Christians were everywhere treated with the greatest barbarity, Athos was not suffered to escape. Many of the monasteries were at this time burnt to the ground, the monks were tortured and afterwards murdered in great numbers, and their works of art stolen or destroyed. In the sixteenth century they were again put to the sword, this time by the Sultan Solymán; but they recovered, and have continued for century after century as the sole occupants of a land from which they have never even for a time been ejected.

The uninterrupted connection of monks with Athos appears all the more striking when we consider that their creed has been foreign to that of the nations by which they have been from time to time surrounded. Themselves members of the Greek Church, we find them not only under the Latins, but what is still more curious, existing for upwards of four hundred years as dependents of Mahomedans. The monks have always managed their affairs with consummate skill, and at the time when every effort was being made to unite the Eastern and Western Churches in the defence of Constantinople, they were far-sighted enough to make terms with Amurath, and to agree to submit to Turkish rule, on consideration of their privileges being respected. To this day the monasteries continue to pay tribute to the Sultan, just as they did when the Turks came to Constantinople in 1453; and in spite of the many changes which have passed over Eastern Europe in the last five centuries, the monasteries have remained all the while in almost undisturbed possession of Athos.

By nature every Greek is more or less a politician, and the monks have never been able to throw off all interest in the affairs of the outside world. They have consequently on more than one occasion been involved in serious trouble; and during those years in



which Greece was struggling for independence, the monks of Athos sided with the Hebarists. They joined the revolt of the Free Villages; they supported a band of seven hundred soldiers, and armed about two thousand of their own number. As soon, however, as they discovered that the Hebaria was not supported by Russia, their diplomacy again came into play, and they proceeded to make overtures to Aboulabad. But they paid dearly for their venture. An amnesty was promised them on condition of their handing over all their arms, and at the same time agreeing to pay to the Sultan an annual tribute of two million five hundred thousand piastres, and to admit a Turkish garrison. For many years they had thus to support an army of three thousand Ottoman troops, and so severely did this press upon their resources, that many of the monasteries were brought to the verge of ruin. The peninsula still bears traces of the effect of this occupation in the stumps of thousands of giant trees, cut down to raise money.

So much for the historical antecedents of Mount Athos, concerning which we can do no more than give a mere sketch. Let us now look at the present condition of the country.

We had been yachting the whole winter on the coasts of Greece and the islands of the Ægean. At last, on a fresh spring morning, we came within sight of the Sacred Mountain. The sun shone brightly in a clear sky, and the yacht rocked lazily on a heavy swell, for it had been blowing hard the night before.

As the southern extremity of the peninsula is approached, the appearance of the great peak, in which the long wooded ridge of Athos terminates, is one of the most magnificent sights imaginable. The mountain is of white marble, toned to a rich golden-yellow colour, and its great cliffs rear themselves out of the water, almost perpendicularly, to a height of 6,349 feet. Here and there its great shoulders are tree-covered, and its summit stands sharply defined against the blue sky—a point of glittering snow. Perched in all kinds of inaccessible places are numerous Sketes, or communities of monks; but here there are no monasteries, for these fringe the shores of the

peninsula on the eastern and western coasts.

To be becalmed and lie all day almost within touch of the great mountain is a curious experience, as the Cape has been known from time immemorial as one of the stormiest places in the world. To avoid rounding it Xerxes cut his canal across the isthmus, taking warning from the fate of Mardonius; and even in our own day it is still dreaded by Greek sailors.

The first monasteries we noticed on the eastern coast were those of St. Paul, in a wooded ravine, and St. Gregory, close to the shore; but we determined to pass these and go farther up the gulf, being attracted by the splendid situation of Simopetra, which stands, rightly enough, on a rocky eminence 700 feet above the sea. While debating whether we should go in here, we caught sight of what appeared to be a town of considerable proportions. It was the Great Russicon, or St. Pantaleemon, the largest monastery on the western coast, so we determined at once to steer for it and go ashore.

We had with us no letter from the Archimandrite of Constantinople; but even if we had been armed with this it would have been of little use to us, as the people who forbade us to land were Turkish soldiers. So determined, indeed, were these individuals, that at one time it certainly looked as if we should have to give up our projected visit to the monasteries altogether; but the difficulty was eventually overcome by our sending a letter to the Turkish Aga living at Caryes, the so-called capital of Monte Santo, and late at night, to our great relief, our messenger returned with the necessary authority.

Meanwhile we had plenty of time to study the monasteries on the coast as we cruised up and down close in shore.

I have seen monasteries in many different parts of Europe, but the size of Russicon quite astonished me. It is simply gigantic, and resembles a great walled or fortified town. There appeared to be only one entrance to it, and the place gave the idea of having been built with a view to defence; the windows of all the buildings on the outside walls being many feet above the ground. Most of the walls were whitewashed, and many of the roofs were painted bright-green,

and were, moreover, surmounted by large gold crosses set with coloured glass.

The next morning we landed early and paid our respects to the Egoumenos or headman of Russicon, who received us in great state, and gave us some excellent preserved strawberries and anisette. Through our interpreter we had some interesting conversation, and the Egoumenos told us that his monastery was originally built by St. Lazarus, though most of the present buildings were the work of Catherine I. of Russia. His monks numbered two hundred, but only twenty of them were Greeks, the remainder being Russians. The monastery generally employed about a thousand labourers, Greeks, Albanians, and Bulgarians, who came over to Athos for six or nine months in every year. This army of workmen was paid, clothed, and fed by the monastery, the wages varying from a shilling to two shillings a day, according to skill.

The Egoumenos very kindly gave us mules to take us to Caryes, and directed a monk and a boy to go with us as guides. While the mules were being packed, we strolled about the monastery and were more than ever struck by its size. There were endless buildings of all shapes and sizes, and among them two churches, in one of which the prayers were read in Slavonian and the other in Greek. We had arranged to send the yacht to the head of the Gulf of Monte Santo to anchor behind the Moulari Islands; but as we had unfortunately left the detailed charts of this part of the coast in England, it became necessary to find a pilot. A monk volunteered to take the yacht to her anchorage. He had been a sailor, and was once in Liverpool; but his piloting was not of the best, for he ran the yacht on to the rocks, though luckily without damaging her. The only words of English this monk knew, and on which he plumed himself, were "Plenty," and "By-and-by;" so when the Captain asked whether there was water enough, he kept saying "Plenty, plenty," and presently when the Captain shouted "The yacht's aground," the monk brought in the rest of his vocabulary and continued to repeat "By-and-by, by-and-by." On leaving Russicon we travelled slowly up a narrow winding path hemmed in on either side by bay ilex, and arbutus bushes.

At length we reached the Russian Skete of St. Elias. The Sketes of Athos are numerous, and the history of their foundation is generally in this wise. A few monks establish themselves in some lonely part of the peninsula, and build themselves a house to live in, which then becomes known as "a retreat." By-and-by they are joined by other monks, and the number of houses—mere rough hovels—increase. Then a small church or chapel is built by united effort, and the community all labour for the common good. The retreat then becomes a Skete (*ασκητήριον*, or place where asceticism is practised). The monks of the Sketes lead much harder lives than those of the monasteries, and they support themselves by knitting, copying missals, and wood-carving; but this last art now falls far short of what it was once. Most of those lovely, carved, crosses set with jewels, to be seen in our principal museums, were made at the Skete of St. Ann in the fifteenth and sixteenth centuries.

Before we reached the summit of the ridge or backbone of the peninsula, we passed through a large wood composed entirely of sweet chestnut trees. By the side of the sandy path ran a brook of clearest water, and every now and then we came upon a patch of green grass covered with scarlet anemones. The smooth branches of the trees shone out as if of burnished silver, and the dead leaves were crushed with a crisp sound as we travelled along. The mule bells echoed and re-echoed from stem to stem, seeming alone to break the silence, and large green lizards darted out to gleam for an instant like the flash of an emerald, and then as suddenly to disappear in the shadow of some glistening stone. Here was everything to make Nature look her best, flowers and trees, grassy slopes and rushing water, together with a bright sky and clear air; one thing alone was wanting—the voice of birds, and where there should have been this music there was silence. There were gorgeous-coloured butterflies, but no birds, and we saw none during the whole of our travels in this marvellously beautiful country.

Just before we emerged from the wood, we passed a solitary figure—a monk who stood with his back to us as if he wished to shun our gaze; his hands were clasped in front of



him, his eyes were fixed on the ground, and now and then a shiver ran through his frame as if he were suffering intense cold. The little Albanian boy leading my mule looked up at me and touched his forehead. I understood, the monk was mad, and as I turned to look again at the gaunt figure in the wood I could hardly repress a shiver too, for the intense loneliness of this poor wretched hermit, and the utter solitude of his life, seemed to stand out in curious contrast with the joyousness of nature all around him.

We were now about 2,000 feet above the sea, and on coming out of the wood a view lay before us the beauty of which it would be impossible to describe. On our right was the great marble peak, but between us and it were a series of wooded hills covered with all kinds of trees—oak, ash, beech, chestnut, plane, ilex, poplar, olive, and cypress; while the ground was covered with flowers, and a tangled jungle of mimosa, cistus, arbutus, and laburnum. On either hand the land sloped in sharp declivities towards the sea, and in the distance, in misty outline, were the islands of Thasos, Samothrace, Lemnos, and Imbros. Immediately below us was the village of Caryes, nestling among its nut-trees, and close to it the monasteries of St. Andrea and Cutlunus. Along the coast, which was about two miles distant, we could make out as well the monasteries of Pantocratoros, Stavronigeta, and Iveron, while farther to the right and more inland were Philotheus and Caracalla.

Descending to Caryes, or "the Hazels," we passed through an endless number of vineyards and wheat-fields, and we were much struck by the difference of the two sides of the peninsula: the west coast is wild, rocky, and in many parts almost soilless; the eastern is as a beautiful garden.

The village of Caryes is a curious jumble of low houses intersected by narrow little winding alleys, in some of which it is difficult for two mules to pass each other. Unlike any other village or town in the world, there are no women here, for Caryes, like the rest of Athos, is inhabited solely by men and boys, Greeks, Bulgarians, and Russians. It seemed to be a busy place, and the inhabitants were hard at work at various trades in the houses, such as weaving, shoemaking, etc. At Caryes

sits the central government or council, called "The Holy Synod of Mount Athos." This council, which is responsible for the maintenance of order and the affairs of the peninsula generally, is composed of one member from each monastery, elected annually, and four presidents who form a committee and who are taken from the monasteries in rotation. From the committee a chief of the council is chosen, who is known during his year of office as "The First Man of Athos." The Government thus constituted collects the taxes, pays the soldiers, arbitrates in disputes, and fixes the amount each monastery has to subscribe towards the annual tribute to the Porte. We were unable to discover that this last-named tax, amounting to £3,000 a year, pressed heavily on the resources of the monasteries; and as there are in Athos at the present time about 3,000 monks employing a like number of labourers, the tax would only amount to about ten shillings a head of the inhabitants. The revenue of the monasteries from property outside Athos has been estimated to amount to no less than £27,000 a year. Talking afterwards with the manager of some of the outlying properties in Macedonia, we heard many complaints of the way the Turks treat the monks of the monasteries. For instance, when last year relations between Greece and Turkey were somewhat strained, no newspapers were allowed to enter Athos, and all letters were first opened by the Turkish officials living at Caryes before they were sent on to the monasteries. Every monk has to furnish himself, at a cost of one franc, with a permit signed by the Turkish Aga, in proof of his identity, and more than once while in Athos we were struck by the absolute terror in which the monks held the twenty Turkish soldiers quartered in the peninsula. It is impossible, however, not to feel that the Turks are perfectly right in taking precautions after their experiences sixty years ago, and the love the monks have always shown for anything in the nature of political intrigue.

Of all the monasteries of Athos the oldest, wealthiest, and most interesting is the monastery of Vathopedi.

It is situated close down to the sea at the head of a small bay about ten miles north-east of Caryes, and as it would be impossible

within the space of an article to refer to each monastery in turn, we may as well look somewhat closely at this the principal one of all.

Vathopedi, the monks will tell you, was founded by Constantine, but being afterwards destroyed by Julian the Apostate, it was rebuilt by Theodosius the Great in memory of his son Arcadius, who, according to the legend, was saved from shipwreck by the Virgin, and deposited for safety on the spot where the monastery now stands.

In 862 Vathopedi was attacked by the Saracens, and the monks put to the sword, part of the buildings being at the same time destroyed; but in 1300 it was again perfectly restored, this time by Nicholas and Antonius of Adrianople, who afterwards became monks of the monastery, and lie buried in front of the church-door. Vathopedi owns lands in Macedonia, Moldavia, and Wallachia, and among its former benefactors it reckons five crowned heads, more than one of whom ended his days within its walls.

A dozen bells at least were jangling away in the towers of Vathopedi, as late one afternoon we rode up to its great gateway. The porch in front of the portal consisted of a tiled dome supported on six columns, and was approached by a large, circular, paved incline. On either side rose a series of buildings, towers, and domes, the walls of many of which were ornamented with patterns in red, blue, and yellow, while the roofs were brilliant with coloured lichens. Around the entrance, or lying down in groups in front of the monastery, were numberless workpeople, rough, brigand-looking fellows from the outlying farms, and from Macedonia; and among them were interspersed a goodly number of monks from different monasteries, for the next day was the festival of the patron saint of Vathopedi, and troops of men of all sorts were pouring in to do honour to the occasion.

We began to fear that we should have but little chance of a roof over our heads that night; but passing through the porch we entered the portal and asked for a night's lodging. It is part of the religion of the monks to shelter the wayfarer, expecting nothing in return; so we were at once conducted along a series of covered ways like

the entrance to a fortress, and then, having mounted some steps, and traversed a long gallery, we found ourselves at last in a large hall filled with one of the wildest-looking crowds I ever saw, every member of which, with the exception of the monks, carried a perfect armoury of knives and pistols.

After a time we were introduced to the Egooumenos, who immediately ordered a room to be prepared for us, though he apologized for its being without beds. This detail was of little consequence, as all around the room there were broad divans. Coffee and liqueur were immediately brought to us, and two caloyers ("good old men") were told off to look after us. For the first hour we had a perfect levée of monks, who asked us every kind of question. They seemed wonderfully well up in the topics of the day, and knew all about our Soudan expeditions; they asked after both Osman Digna and Gladstone, and wanted to know why we ever went to Egypt.

The appearance of most of these monks certainly belied the severe asceticism they professed. Many of them were great, big, fat fellows with cheery faces, and a laugh which shook them, and they quite came up to my ideas of what the monks must have been in England three hundred years ago. They do next to no work, and we never saw a monk doing any during the whole of our travels. They employ hundreds of hired labourers, but beyond a little vine-pruning, or superintending the ingathering of harvest, we were unable to discover that they ever did any manual labour themselves. Almost the whole of their days and nights are taken up in going to church, no time being even set apart for meditation or study; and thus one is forced to the conclusion that they are drones, not workers. Among the monks we found men of various experiences, soldiers as well as sailors, and many of them had no intention of remaining monks all their lives. The majority are illiterate and quite uneducated, having been, in many cases, in the monasteries from boyhood. But a traveller's information, however earnest he may be to arrive at the truth, must often be of a superficial character, and I have no wish to drive the reader to hasty conclusions. Among the monks of Athos are men of every diversity of character, and one may find in the number



"the jolly fat friar" of the time of "King Harry," or a veritable St. Athanasius.

We were left to ourselves at six o'clock, when all the monks went off to church for the longest service in the whole year—that celebrated in honour of the patron saint of the monastery. The service on this occasion began at six p.m., and lasted without a break until eight o'clock the following morning; but this is exceptional, and, as a rule, intervals are allowed during the night and day for sleep and rest. On ordinary days the services take up between seven and eight hours; on Sundays about ten hours; and on certain festivals and during Lent from eleven to twelve hours. The monks, however, never enjoy more than three hours and a half of uninterrupted rest, for the bell, or sounding-board, for private devotion before the Nocturn, rings at 1.15 a.m., and during the whole twenty-four hours following there are services varying from one to two hours in length, till they finish late at night with the Compline and the Canon to the Virgin. Every monk is bound to communicate four times in the year, but he never does so twice within a space of fifteen days. Seeing, then, the extraordinary number of services, it is scarcely wonderful that few monks become priests, and in Vathopedi, out of over three hundred monks, only twenty are priests, the remainder being monks of the Gown and the Lesser Habit. The Greater Habit is reserved almost exclusively for the point of death.

Besides the constant and tedious services, the monks observe a great number of fasts. Meat is at all times forbidden, but on festivals and ordinary days fish, meal, oil, bread, and vegetables are allowed. On fast-days, which number a hundred and sixty-one in the course of the year, bread and wine only is partaken of, though some of the monks on these days eat nothing at all. Still, this life does not seem to interfere with their health; on the contrary, the monks of Athos are known for their longevity. There is little sickness among them, and there is an almost entire absence of any knowledge of medicine or surgery. Their climate is magnificent, and they attribute their immunity from fevers to their seldom eating fruit. When they become ill they rely on the will of God for their re-

covery; and when they die their bodies are buried in the ground for three years, and then exhumed, the bones being thrown on to a common heap in a crypt. Thus one never comes across a burial-ground in Athos, and the only hospital we heard of was one recently established at Vathopedi.

The centre of the monastery of Vathopedi is occupied by a great courtyard of irregular form, and around it are buildings of every conceivable and inconceivable kind. There are towers, and domes, and cloisters, and colonnades, and houses with quaintly-shaped gables and overhanging eaves, and with windows of all sizes placed at all kinds of unexpected parts of the walls. In the centre of the courtyard is the refectory, a large building surrounded in part by a colonnade; and at one side a paved incline, nearly half the width of the courtyard, leads to a long row of houses of many stories, where most of the monks live in separate cells. One might, indeed, be in the middle of some quaint town instead of in a mere monastery, so interminable seem the buildings, while the picturesqueness and general effect of the whole place is quite unique.

We had promised the monks that we would come to their service; so, soon after nine o'clock, we started for the church, accompanied by our caloyers as guides. The moon was just rising above the wooded hills, and the towers and turrets and tiers and tiers of buildings stood out against the sky in dark masses of shadow. It was no easy matter to get to the church, but after threading innumerable dimly-lighted passages and corridors, and ascending and descending numerous flights of stairs, we passed along a cloister, the walls of which were richly frescoed, and arrived at length at the doorway of the inner porch.

The porch and the cloisters adjoining were filled with monks in their long black robes and tall caps, but they made way for us, and we entered the narthex or ante-chapel. On reaching the doorway of the church we had a fine view of the interior, and a more striking sight I certainly never beheld. The church, which is the oldest in the peninsula, is small, but rich in the extreme. The interior on this occasion was a blaze of light from countless silver lamps suspended from

the roof, and the sombre-looking crowd, with which the church was filled, contrasted curiously with the colour and glitter around. The walls and ceiling appeared to be frescoed with subjects from the life of Christ, and to be hung as well with pictures in gold and silver frames. The Iconostase was richly carved and covered with silver and gold, and set with sparkling jewels. The floor was paved with marble of many colours, and the appearance of the whole, veiled as it was in a kind of mist, was such that I can never forget it. The church has no architectural beauty, its interest consisting solely in the quaintness and brilliancy of its decoration, and the great antiquity of its time-stained walls. It is impossible to find any parallel to it in more frequented parts of Europe; but perhaps in a measure I may liken it to the Capella Palatina at Palermo, the frescoes here taking the place of the mosaics in that beautiful shrine.

I was much struck by the appearance of the congregation. The monks seemed reverent and attentive; but when we consider that the greater majority of them are illiterate, that they follow the prayers in no book, and that they are supposed to remain standing during the whole of the service, it is not to be wondered at that many of them sink down on the floor into a sleep from which not even the stentorian droning of the priests is able to awaken them. The tediousness of these extremely long services is, moreover, increased by the constant and almost endless repetition which goes on hour after hour, though it is not for us to ask the question, "Cui bono?"

By daylight we were able to obtain a clearer view of the frescoes. Over the entrance-door of the church, as well as at the side of it, are some very early mosaics, a style of art rarely met with in Athos. These represent our Lord between St. John and the Virgin, and the Annunciation. The doors of the church are works of art in themselves, being of wood richly carved and inlaid with tortoiseshell and mother-of-pearl. The narthex is frescoed all over with subjects from the Apocalypse, and some of these are certainly as early as the twelfth century. The church, as already noticed, is also frescoed throughout, but restoration has marred some

of the paintings. The pictures are all small, but richly set in silver and gold. Two of these are said to be portraits of the Empress Theodora, and others were brought from St. Sophia when Constantinople fell into the hands of the Turks. From the roof hang great hoops or circles of silver, carrying numberless lamps of curious and delicate workmanship, and from these are suspended numerous crosses and ornaments set with gems. The Iconostase is especially rich, the pictures here being partially overlaid with plates of gold and silver; but everything in the church is of the most costly description, and no money appears to have been spared to make it the most perfect as well as the richest in Athos.

The frescoes in the cloisters are simply rows of figures ranged one above the other without any attempt at pictorial effect, and they are of later date than those just referred to.

It is not at all improbable that some of the paintings still existing at Vathopedi are by the monk Panselinos, who is known to have decorated the church at Caryes as well as many of the churches and chapels in the monasteries. His art is still referred to in Athos as being of divine inspiration, and he left behind him a work on ecclesiastical decoration, which appears to some to have governed Christian Iconography in the East ever since; for we find curiously enough that the laws laid down by Pauselinos nine hundred years ago are still obeyed, and, in the case of mural paintings especially, the same places devoted almost universally to the same subjects: for example, the interior of a church generally contains, exclusively, scenes from the life of Christ; the subject of the Annunciation is almost sure to be found over the entrance-door; and in the refectory the eastern or western ends are devoted to the Day of Judgment and the Last Supper respectively. But art has always been a great power in the Eastern Church, and it is as well when we enter, as in Athos, the doors of sacred buildings, and look round at the curious paintings on the walls, to remember that in the days when Byzantium was the great centre of Christianity, art was considered as a gift direct from God, and its exercise was devoted almost entirely towards the furtherance of religion. Among an



ignorant and illiterate people, the influence of art was found to exceed that of the preacher, and by means of paintings and not by books, the life of Christ, the history of the Church, and the lives of the saints and martyrs who died for that Church, became familiar to the Eastern Christians.

In the monastery of Vathopedi there are, I believe, fourteen chapels, and in one of these, specially dedicated to the purpose, is kept the most precious relic possessed by the monks—the girdle of the Virgin, which is supposed to have the power of curing diseases. It is merely a leathern belt ornamented with stones.

But space begins to fail, and there is much still left to notice.

The libraries of Athos would now delight the eyes of Mr. Curzon, for they are mostly well cared for. That at Vathopedi is particularly well arranged, and we spent some time in it poring over a supposed work of Strabo. The librarian, in large gold spectacles, became quite excited over the quaint maps in this volume, and dilated at some length on its value; but our learning was not sufficient to enable us to arrive at a just conclusion as to whether it was one of Strabo's missing works or not. His geography has come down to us all but complete, but I believe there are no traces of his great historical work extant. Among the other MSS. shown us, there were copies of the works of St. Chrysostom (whose head, by the way, is preserved in the church), the Gospels, and the lives of the saints, some of which were beautifully illuminated; but there was one which struck us as being peculiarly interesting, as the lettering was entirely in gold on white vellum.

I must pass over all details regarding our first night in Vathopedi—how we attempted to swallow the extraordinary food placed before us, and how sleep was impossible owing to the noise in the hall outside our room, and the insects which appear to have arranged that at all events their species should not become extinct in Athos, in spite of the hard and fast rule which exterminates all animals of the feminine gender on the peninsula. We were never impressed with the cleanliness of the monks, and there was something more than an odour of sanctity about their monasteries. Perhaps one of the

most curious sights we saw in Athos was the feast given to hundreds of labourers in the great courtyard of Vathopedi. The rough-looking crowd were seated in rows on the ground, and between them the monks passed up and down dealing out bread, fish, meal, and wine. The picturesqueness of the surroundings and curious dresses of the workmen made up a picture of no common interest. Outside the monastery a fair was being held, and the busy throng of Greeks and Bulgarians were here bargaining over various articles of merchandise. The little bay was crowded with small craft, its waters as smooth as glass, the bells of Vathopedi rang out cheerfully, and the bright sun lit up the coloured walls of the old monastery; around were the wooded hills of Athos, and in the distance, across the blue sea, were the great mountains of Macedonia.

I must now conclude, leaving many points untouched. To gain a true impression of Athos it will not do to be satisfied with the monasteries alone; you must travel undisturbed through the exquisitely beautiful country; you must wander through the great woods of giant trees, and along the narrow winding paths; you must put yourself in the place of the monks themselves; you must lead their life and breathe their air, and then perhaps you may gather something of the curious atmosphere surrounding Monte Santo.

In our everyday life there are melodies which seem to bring back to us, suddenly, recollections of former times; there are voices and faces long since passed away which take us back, as they cross the mind once more, to days of childhood; there are scenes, too, which live on as long as life lasts, as constant pleasures, as happy recollections, which fade not as time flies by, and to visit Athos is to treasure at least one such happy memory.

E. GAMBIER PARRY.



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27. V. Villier's *Life of Cro.*, 1740.
28. W. *Reliq. Nottm.*, 1685.



REMARKABLE instance occurred within the walls of St. Dunstan's which ought not to be overlooked in any history of the edifice, for it opens up quite a chapter of its own in English history which I think has not, up to the present, been rightly and intelligibly placed before us. The occurrence has indeed attracted the attention of the whole world; yet the lesson contained in the facts would seem to have been lost sight of in the dazzling though lurid glare of the great event itself. The mother and sister of John Felton were attending divine service here, when the news of the assassination of the Duke of Buckingham arrived in London from Portsmouth on August 24, 1628, travelling, I apprehend, through Croydon, whither it had been first carried to Archbishop Laud (4 S. iii. 369). The ladies swooned away on the spot as soon as the name transpired in the church. We shall see further on that they were lodging at a haberdasher's in Fleet Street at the time. Felton himself had not lived with them, but at Fleet Lane hard by, as the depositions subsequently taken show. One curious point was elicited by the evidence he gave before Sir Dudley Carleton when he was first placed under arrest (3 L. 213, folio 114 in pencil). He stated that he would be prayed for on the Sunday, that is on the morrow, at a church by Fleet Street Conduit—St. Bride's, no doubt—"as for a man much discontented in his mind," so that he was actually being prayed for at St. Bride's almost at the very instant that his mother and sister were swooning at St. Dunstan's on hearing his name coupled, as we

have just seen, with the awful news. These tragical incidents, suddenly reappearing out of the almost forgotten past in connection with the old church show in a striking light how the courses of the most ordinary life run within a hair's breadth of accidents which can at a moment's notice change the scene from one of merest commonplace into a stirring tragedy that lays such hold upon the soul as to rivet human attention for ever.

It appears that Felton had only started for Portsmouth on the Wednesday before the deed, telling his landlady he was going for three or four days to Sir Wm. Fitch's, at Barking; but he told his mother that he was getting so deeply into debt that he could stay in town no longer, and that he must go to Portsmouth to get his arrears of pay, which amounted, she said, to six or seven score of pounds—the histories say about £80. He travelled to Portsmouth as cheaply as possible, partly on horseback (6 W. 231), partly on foot; and coming to a cross on the highway, he sharpened the point of his knife on one of the stones there\* (1 V. 106).

Before entering Portsmouth with John Felton on Friday evening—for he said that he had only reached the town the night or afternoon before the deed—we may as well recapitulate the few facts recorded relating to his previous life. He was a gentleman born, the younger son of a good Suffolk family. He appears to have been almost forced to enter the army for a subsistence,†

\* The history of this knife constitutes a novelette in itself. By Felton's own account, he was passing out of the Postern Gate, Tower Hill (1 V. 106), and espied the fatal knife in a cutler's glass-case there, which he bought for 1s. 4d. This account describes it as the point-end of a cuff-blade stuck into a cross-haft, the whole length, handle and all, not twelve inches. He fastened it to his right pocket—"was sewn into his hose" is the version given in *State Papers* (6 S., 1628, p. 321)—that he might be able to draw it readily, using one hand only. Sir Henry Wotton say (6 W. 231) that he had maimed the other hand. His version is that it was a tenpenny knife; but Clarendon, and Cunningham after him, I suppose, say it was a sharp hunting-knife, and cost a shilling. Here we have a pleasing variety of statement, each of the three accounts varying as to the price paid for it—10d., 1s., and 1s. 4d. They agree in one respect, that it was a cheap knife. Things large or small in history equally defy precision.

† He seems to have been well recommended. In the following list of officers, suggested for employment in Rhé expedition there occurs the name of John



and had held a commission as lieutenant of foot, under the Duke of Buckingham, in the expedition against the Isle of Rhé. His captain being killed in the retreat, he seems to have thought that the command of the company should devolve upon him. No doubt if all things went by what is just, Felton's view was correct. In active service vacancies that occur by death in the field should, up to the rank of colonel, be filled by the next in command. For this only sanctions the permanency of a command which, at the peril of his own life and of his soldiers' lives, the second in command must perforce for the moment assume, and it is not fit that another should step into his place when the danger has wholly passed away. All military organizations should be directed with a view to furnish every possible incentive to the officers and men engaged to spur them with ardour to the crowning of an enterprise. Whatever damps this breeds failure; whatever encourages it leads to success. The imperious Buckingham was a splendid courtier, a man of consummate personal courage, a very incompetent soldier; but not, I think, averse to a natural and open sort of justice, unless crossed and thwarted by opposition. In the case of Felton he seems to have acted in perfect accordance with the military practice and etiquette of that day. The current version circulated by his enemies blamed his conduct, but the truer statement seems to be that he consulted with the colonel in command, Sir Jas. Ramsay, and he, as (6 W. 231) by military rule he had a perfect right to do, named his own first lieutenant for the captaincy, a soldier of extraordinary gallantry, of the name of Powell, and the Duke gave him the appointment. Felton afterwards at his trial disputed neither the fitness of the appointment nor the fairness of the Duke in making it; but at the time he certainly was angered, threw up his commission in disgust, and with pay in arrear returned home to brood in his naturally sombre mind over his disappointment if not his wrongs.

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Felton, lieutenant to Captain Lee, as suitor for a company, strongly recommended by Sir William Uvedale, about June, 1627; and in another list he is recommended by Sir William Becher.—(6 S., 1627, p. 230).

On reaching British soil he found the whole country in loud complaint against the Duke, whom the House of Commons in its outspoken *Remonstrance* had even styled "an enemy to the kingdom" and "a cause of all the evils," etc. Now Richard Harward had a copy of this *Remonstrance* given to him, and Felton and he went together to the "Windmill" in Shoe Lane, and were there reading it for two hours, when Felton took it away with him. Seeing him look so sad and discontented, Harward told him that "a soldier could not be fit who so wanted courage." The gloomy man replied: "If I be angered or moved, they shall find I have courage enough!" (6 S., 1628, p. 274). The depositions further show that Felton first caught sight of this *Remonstrance* at George Willoughby's, a scrivener of Holborn, who would not, as he was busy, let him read it then, but gave it afterwards to his pupil, Richard Harward. Willoughby said in evidence that he had known Felton for two years by writing petitions for him. This "Windmill" tavern was close to Felton's rooms, for he lodged at the house of Thomas and Ann Foot, in Fleet Lane (Foot was the servant of a warden of the Fleet prison), where he had been residing for three quarters of a year. They said he never mentioned the Duke, and that nobody resorted to him but one Billingsley, who lodged in the same house and dined with him (6 S., 1628, p. 332). In further deposition Elizabeth Josselyn, wife of Samuel Josselyn, stationer, knew Felton lodged at Foot's, and borrowed several books to read; he had returned all but the *History of the Queen of Scots*.\* He was a melancholy man, she said, much given to reading books, of very few words, and she had never seen him merry (6 S., 1628, p. 343).

We thus obtain some insight into the manner in which he spent his time for nine months previous to August 23. That he was silent, moody, disappointed, at times almost savage, recluse, avoiding the haunts of men, and in the very central hum of affairs poring over historical books on the

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\* This is one of the earliest instances of the letting out of books by a stationer or bookseller, after the fashion which we now call a circulating library.

sill, perhaps, of some old bay-windowed house in Fleet Lane, fallen from its once grand tenancies to be let out in bedrooms for single gentlemen. It was not yet, what it afterwards became, a rookery of thieves and the disreputable. Bangor House was close to him in Shoe Lane, and Bishop Bayley, who wrote the *Practice of Piety*, lived there, and was the last bishop but one who ever occupied it. It had a garden and trees still standing there, and rooks cawing pleasantly in and above them.

This cloaked and sombre mind was doubtless brooding here over imagined wrongs and very real miscarriages and disappointments. We gather from Sir Symonds D'Ewes (4 E. i. 382) that Felton had discovered the secret lust of Sir Henry Hungate, a malicious individual who in revenge contrived to wound Felton badly in bed, and who, although he managed to pacify him on his recovery, was thought by Felton to have once or twice traversed his interests and to have influenced the Duke to deny him a captaincy. All this kept the mind rankling, and out of doors he found that the people generally had come cordially to hate the Duke. Clarendon (6 C. i. 27) speaks of their invectives, and of the great license which the popular preachers in the City took on Sundays, as influencing the mind of Felton powerfully; these things, coupled with the Remonstrance of the House, brought the man to think at last that to kill the Duke would be to do God a service.

This we may grant shoots close enough to the mark for general history; and beyond correcting the one date that was palpably wrong, Hume, as usual, investigates nothing on his own account, but copies out Clarendon almost word for word. What Felton said of himself is simpler: he was manifestly full of religious fervour and a church-going man, and he remarks that he gathered much encouragement in his design from a sermon he heard preached in St. Faith's Church (1 V. 106), under St. Paul's. The preacher there spoke "of every man in a good cause as being a judge and an executioner of sin." It is not, I fear, ascertainable now who this preacher of dangerous doctrine was. Newport, in his *Repertorium*, speaks of his inability to furnish the names (as is his general practice) of the rectors of St. Faith's. We

shall see further on that Felton experienced a deep repugnance to the shedding of blood, and could by no means easily persuade himself to the step; he says he spent two months in prayer and fasting (4 E. i. 382) for God's deliverance from the serious task imposed. But with one of those strange revulsions of sentiment that even firm men yield to, he no sooner decided on it, than he prayed to God fervently for aid to do it. In the course and progress of this wild fervour that culminated in assassination, he seems to have forgotten his own injuries, and the fact that they and the growing pressure of debt were the spur that first urged him to seek revenge; and kept urging him. He was able to allege (6 W. 231) with apparent ingenuousness to Sir Thos. Gresham, not three hours before his execution, that there were but two inducements moved him to the act. First, a certain Egglissham's book full of vituperative abuse of Buckingham; secondly, the Remonstrance of the Lower House. Here he throws out of sight into the wallet behind him, revenge, debt, popular clamour, and the sermon at St. Faith's, all of which we distinctly see to have more or less influenced him at the time. We can in this way judge pretty fairly what was the frame of mind in which he quitted London on that Wednesday afternoon.

We return now to the highway cross, where we left him sharpening the point of his knife on one of the stone steps, apparently thinking that the cross might in some way hallow the edge of the murderous implement. He now enters the old maritime town of Portsmouth, and the bustle in the High Street\* around the door of No. 10 would, almost, without a question asked, indicate the headquarters of the great Duke. Felton was desirous to escape observation; he soon found a room somewhere, and kept himself close in his lodgings until the next morning.

On Saturday, August 23—the day before St. Bartholomew, not St. Bartholomew's Day,†

\* The house at this period was in the occupation of Captain Mason, treasurer of the army (5 G. vi. 348). It seems afterwards to have been converted into an inn, and called the Spotted Dog (5 S. ii., s. v. "Portsmouth"). Brayley says (11 B. 240), in 1834, "the premises are now tenanted as a ladies' school."

† In connection with St. Bartholomew's Day, it may be remarked that the saint is said to have suffered martyrdom in Armenia by being flayed alive,



as Clarendon has it—he was stirring early, and “pressed without any suspicion” (3 L. 123, folio 144) into the large house in the High Street.

Arrived at this point, I intended to have given Clarendon’s very readable account of the event, and readers who feel any interest in the matter will still do well to turn to it; but I found it too long and too full of minor inaccuracies for my purpose, and so resolved to compile the narrative afresh from the best authorities I could summon to that service. If memoirs, letters, pamphlets, and ballads be well handled, they must without doubt contain the most active life-spirit of the period which gave them birth. An account of any event that is abundantly interspersed in this manner with vivid hints from eye-witnesses and contemporaries, must read in lively wise and come nearer to Truth than a proud historical narrative that disdains for the most part those little coloured pieces that finally show up so well in a deft mosaic. If there were more narratives than there are so constructed as to attain this ideal, there would be a better chance that some future Thucydides might accomplish a philosophic history of a not too lengthy period and of vast human interest. The labour is so enormous, of such narrative as we are describing, that no man can do much very thoroughly—until this has been largely attempted and for every great period, the philosophic historian cannot begin to work at all. No man can accomplish the two things. Hume had not the right material to work upon, nor had he the right spirit of working. He is a metaphysician pretending to know history. You need but compare his account of Felton with that by Clarendon, and it becomes obvious that he has copied out of Clarendon all the inaccuracies of that very able writer,

so that a knife became his symbol. At the Abbey of Croyland knives were distributed in his honour on this day (10 B. ii. 257). St. Crispin is, I think, the only other saint whose emblem is a knife. He is the patron of the shoemakers. St. Bartholomew is the patron of tanners and curriers (see Cave’s *Antiq. Apostol.*). It would be curious to know whether this emblem of the knife had anything to do with the day selected by Charles IX. for the celebrated massacre of Protestants. Again, Smithfield, by St. Bartholomew’s, used to be the great centre for cattle slaughtering, and in Felton we have again an association of the day with blood and a knife.

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using almost the same words; and yet he has contrived to evaporate from them what Clarendon has succeeded in conveying to us, the spirit of the time.

The Duke had got despatches on this very morning, stating that Rochelle was relieved. He had risen, according to Howell (5 H. 5 sect. p. 7), in a well-disposed humour out of his bed, cut a caper or two, and dressed amidst a sort of bevy of gentlemen and soldiers. Having passed under the barber’s hands, and being now quite ready, he went to breakfast, which he had hurried on with all speed, attended by a great company. He purposed to ride over to the King to communicate the good news to him at Southwick (others say at Beswick, 4 E. i. 381), the seat of Sir Daniel Norton, which lay some five miles from Portsmouth.

Prior to quitting the breakfast-room, M. Soubise, the brother of the proud Duke de Rohan,—whose presumptuous family motto ran,

Roi je ne puis,  
Rohan je suis—

and other French Protestant gentlemen vehemently conjured Buckingham not to give any credit to news in itself so unlikely, but to hasten the embarkation. As the Duke drew to the door, turning his head slightly to speak with Colonel Sir Thomas Fryer, he was struck over his shoulder with a knife by Felton, and made at him for a few paces, for *he* saw who it was that had struck him, though no one else did, and pulling out the knife himself, exclaimed, “The villain hath killed me!” and fell dead in the hall. D’Ewes (4 E. i. 382) puts this somewhat differently, as “God’s wounds! the villain hath killed me!” and he censures the irreverence of the expression. He further adds that Buckingham was laid out upon the table of the hall, and was a quarter of an hour in dying, which is highly improbable.

No man had seen the blow given, and many supposed that the Frenchmen had done the deed, as they took their vehement gesticulations for anger, and would have slain them on the spot but that cooler heads restrained them. A hat was now found, but in the excitement of the moment no one seems to have been cool enough to examine it, or the writing that was stitched into the crown

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of it. One of Clarendon's mistakes lies in saying that this paper "discovered nothing of the name," and he adds that "it contained 4 or 5 lines from the Remonstrance, with a sort of ejaculatory prayer." All this is proved to be erroneous, for, curiously enough, the original piece of paper itself remains in existence—or did till quite recently—and was in the possession of Mr. William Upcott, of the London Institution. The exact transcript is as follows (11 B., p. 241):

"That man is cowardly base, and deserveth not the name of a gentleman or souldier, that is not willing to sacrifice his life for the honour of his God, his Kinge, and his countrie. Let no man commend me for doeing of it, but rather discommend themselves as the cause of it, for if God had not taken o' harts for o' sinnes, he would not have gone so long unpunished.

"JO. FELTON."

Many accounts (D'Ewes' amongst them) say there were two slips, each signed. It is just possible, therefore, that only one has been preserved, and that the other might have corresponded with what Clarendon relates. There is no occasion to suppose any exactitude in the matter, for even Dudley Carleton's account, written to the Queen on the day, and with, one would presume, the paper before him, does not correspond with the original paper\* as preserved.

Clarendon says that a man was now seen walking before the door very composedly without a hat, and that some one cried out, "Here is the fellow that killed the Duke!" etc., and that Felton quietly answered, "I am he." But Sir Symonds D'Ewes says (4 E. i. 383), with several others, that he was

\* The history of this paper, as given by Sir Henry Ellis (5 E. iii. 236), exhibits a striking pedigree. The unique document was found in the Evelyn papers at Wotton, Surrey. Sir Edward Nicholas had the first possession of it, and he was one of the persons before whom Felton was interrogated at Portsmouth. His daughter married Sir Richard Browne, and the daughter of this Sir Richard married Mr. John Evelyn. The widow of one of his descendants (a Lady Evelyn) presented it to Mr. William Upcott; but when the effects of this gentleman were brought to the hammer, the paper in question was not forthcoming in the sale catalogue (*N. Q.*, 1 S. iv. 152). It is not probable that such a paper would be destroyed, so should this meet the eye of the present possessor it is most desirable that he should now make the fact public. Upcott did very wrong in not presenting it to the British Museum; such things should not be left knocking about in private collections, where they may so easily be lost or burnt.

taken in the kitchen, which lay quite at the other end of the old house. Sir Dudley Carleton, in the letter above referred to, says the same, and that when the captains and others were calling out, "Where is the villain? Where is the butcher?" he resolutely drew his sword, and went out amongst them boldly, saying, "I am the man; here am I." Divers drew upon him, and would have despatched him out of hand, but were stayed by Sir Thomas Morton and himself. He was put under a guard of musketeers and conveyed to the Governor's house. He there deposed that he came round to the Duke's in the morning, and when he found from the motion within that the Duke was coming out, he drew to the door "as if he held up the hanging," and that Fryer being shorter than the Duke—the Duke inclining towards him—Felton delivered the blow over his shoulders; that he was a Protestant in religion, partly discontented for lack of pay due to him (£80), and that, as lieutenant, his company was given over his head to another; but *that*, he said, did not move him till he read the Remonstrance, when it entered into his mind that to kill the Duke would be to do the country a service. He then added, as we have before noted, that he was to be prayed for on the morrow at a church, by Fleet Conduit, "as for a man much discontented in his mind." At this they stayed questioning, thinking it fitter for the Lords to examine him.

When the fatal blow was delivered, Carleton says that the Duchess of Buckingham\* and the Countess of Anglesea came to the gallery which overlooked the hall, where they could see their dearest lord lie bleeding.

Ah! poor ladies; such were their screechings, tears, and distractions, that I never in my life heard the like before, and hope never to hear the like again.

This useless screeching of women at such a time partakes a little of the ludicrous as well as of the pathetic.

Sir Henry Ellis, quoting the Harleian MSS. (5 E. iii. 261), relates that as Felton passed through Kingston-upon-Thames in the

\* "The Duchess had warned Villiers on the very morning, for he had passed a restless night," writes one chronicler, "and he answered her harshly; but seeing that it proceeded from her affection for him, he softened it down by saying that he took it as a sign of her love" (2 J. 722).



following week, an old woman bestowed on him this salutation: "Now God bless thee, little David." Mead, in a letter (10 C. i. 394), says the people thronged round the Tower, shouting in his ears as he passed in, "The Lord comfort thee! The Lord be merciful unto thee!" This, however, cannot be easily harmonized with what Brayley says (11 B. 242), that early in September he was conveyed by water to the Tower. Sir Francis Nethersole writes to the Earl of Carlisle, "The base multitude in the town drunk healths to Felton" (6 S., 1628, p. 271). Rushworth relates (1 R. i. 408) that during Felton's examination, Laud at the council-table told him he would have to go to the rack, to which he replied with calmness that, if what he said under torture were to go for truth, he might name his lordship as the instigator, and they questioned him no further. He is said to have spoken much the same before my Lord Conway; whilst Ellis, on, I think, better authority (the Harleian MSS.), asserts that Lord Dorset, at the Tower examination, said this (5 E. iii. 266), with a similar reply from Felton. From all this it would appear that historical reports are, in some respects, about as trustworthy as common rumour.

(To be continued.)



## The Antiquary's Note-Book.

**Additions to Ritson's Bibliographia Poetica.** By W. C. Hazlitt.—Darrel (Ritson, f. 180). May not this be the John Darrel who was engaged in a controversy with Harsnet? Fry's *Memoranda*, 1816, f. 8. See my *Handbook*, 1867, v. Darrell.

Davidson, Thomas, Scottish printer, has on the back of the title to Hector Boece's *Croniklis of Scotland*, published at Edinburgh about 1535, "The Excusation of the Prentar," in five stanzas.

Denys, Richard, Esq., wrote "A treatise entytuled the treasure of a good mynde: famyliallie written to a frinde," in verse. Printed from a MS. in Fry's *Pieces of Ancient Poetry*, 1814.

Derendel or D'Eronnelle, Pierre, is prob-

ably the translator of the English verses printed below the engravings in *The True and lyuely historyke Portreasures of the Woll Bible*, Lyons, 1553, 8vo. This gentleman was perhaps connected with a French teacher of both his names, a native of Normandy, who gave instruction in London in the time of Elizabeth and James I., and published one or two educational works. He announces the verses, which are literally, not idiomatically, translated, to be turned out of French into English metre.

Dolman, R., has two stanzas with his own translation of the third volume of the *French Academy*, 1601, which I mention only because he may have been related to John Dolman, a contributor to the *Mirror for Magistrates*. In 1594 Parsons brought out his *Conference on the next Succession to the Crown of England*, and declared it to be "published by R. Dolman." At that time the real R. Dolman was presumably unknown as a writer.

Dowriche, Anne, has some verses written by a gentlewoman upon the "Iaylor's Conversion," 8vo., 1596, by Hugh Dowriche. They bear her initials only; but I apprehend that there can be little doubt as to her authorship. See Jolley's Catalogue, Part I., No. 852. This lady, who appears to have interested herself in French history, I conclude to have written *A French mans songe vppon the deathe of the Frenche Kinge*, licensed on the 4th September, 1589.

Drake, Ralph, has a satirical song on Friar Gastkyn, printed from Royal MS. 58 in Rimbault's *Songs and Ballads*, 1851.

Drayton, Michael. The spurious edition of *Piers Gaveston*, of which complaint is made in the preface to the edition of that and two other legends, 8vo., 1596, is not likely to have been the one which we know, since that bears the names of the same printer and publisher as most of Drayton's early books, including this of 1596.

Eastland, George, has an acrostic on LVCIE BEDFORD prefixed to Dowland's *Second Book of Songs*, 1600, dedicated to her ladyship.

Elderton, William. Nash, in the dedication to his *Strange News*, 1592, speaks of "The Parliament of Noses" as a production by this popular writer. Ritson's list is very defective.

Fairfax, Edward, of Denton. One of his twelve eclogues is printed in the twelfth volume of the *Philobiblon Miscellanies*. In one of the earlier volumes of the same series appeared Fairfax's "Discourse on Witchcraft."

Ferrers, George. See Holinshed, ed. 1808, iii. 868; and Blades, i. 58.

Fleming, Abraham. The "Rythme decasyllabicall, 1557," mentioned by Ritson, is in fact the poem of four 7-line stanzas on the back of the title of Thomas Ellis's "Report of Frobisher's Third and Last Voyage," 8vo., 1578.

Fletcher, Anthony, Preacher of the Word, has thirteen 4-line stanzas at the end of his *Very Proper and most Profitable Similies*, 1595.

Fouler, John. Fouler, who was a Bristol man, has a Latin hexastich with a translation before More's *Dialogue of Comfort*, 1573, to which he wrote the preface.

Fulbecke, William, of Gray's Inn, did not write, as stated by Ritson, two choruses for the *Misfortunes of Arthur*, 1587, but "A speech penned by William Fulbecke, gentleman . . . and pronounced instead of Gorlois his first speech penned by Thomas Hughes." Ritson speaks of Hughes as if he had been the author of the play, but several other persons were concerned in its composition. See my edition of Dodsley, iv. 340.

Fulwood, William, author of the *Enemy of Illness*. There were also editions of this work in 1571, 1578, 1582, 1586, 1593 and 1621.

G. A. has thirty couplets, containing an acrostic, before James Peele's *Pathway to Perfectness*, 1569.

G. H., Esq., has a commendatory sonnet at the end of Drayton's *Legends*, 8vo., 1596. See my *Inedited Poetical Miscellanies*, 8vo., 1870, Notes.

Grant, Edward. Before the translation by Timmes of the *Civil Wars of France*, by Ramus of Vermandois, 1574, is a long poem headed, "Edward Grant Schoolemaister of Westminster to the Booke." Printed in Fry's *Memoranda*, 1816, p. 109.

Granger, Timothy. See my *Handbook*, 1867, and *Collections*, 1876-87, for other productions by this writer, whom Ritson describes as "Graynger."

Gray, Dionis, Goldsmith of London, has a

metrical Address to the Reader before his *Store house of Breuitie in workes of Arithmetike*, 8vo., 1577.

Gray, William. In Publ. Lib. Camb. Dd. ix. 31, occurs a MS. entitled "Sayenges given the Duke of Somerset by his servant Gray," in verse. In my *Fugitive Tracts*, 1875, first series, are two or three ballads with his initials against Thomas Smyth.

Greene, Robert. The poetry in "Greene's Vision," 1593, was perhaps by Greene, though the body of the tract may not have been. At all events he disowned it. See my volume of *Prefaces, Dedications and Epistles*, 1874, where I printed some matter from the tract in question not given by Dyce, who perhaps never saw a copy, as only two are known, one being imperfect.

Greneacres, —, has an envoy on John Bochas in the edition of the *Falls of Princes*, printed in 1554, fol. 220.

Grevill, Fulke, Lord Brook, has in his *Works*, folio, 1633, an Epithalamium on Frederic, Count Palatine of the Rhine, written in 1613.

Gryffyth, William, of Anglesey. The *Lamentation of a Gentlewoman* on his death, separately licensed 20th December, 1577, and probably so issued, is reprinted in *A Gorgious Gallery of Gallant Inventions* 1578.

Hall, Arthur, of Grantham. The edition of the French version of Homer used by him 1555, contains, according to Brunet, eleven books, the last first added in that edition. But he translated only ten books—with which, considering the character of the version, we ought to feel perfectly satisfied.

Hall, John, of Maidstone. There is no question as to his identity with John Hall the surgeon. The Thomas Hall who has verses with the *Works of Chirurgery*, 1565, appears to have been related to John.

Hall, Joseph. His earliest appearance in print seems to have been in a copy of verses prefixed to Richard Greenham's *Book of the Sabbath*, preserved in Fuller's *Church History*. See my Warton, iv. 399.

Hall, William, has some verses in commendation of his kinsman, Anthony Munday, before the latter's *Mirror of Mutabilitie*, 1579.

Harbert, Sir William. Ritson has made



two authors into one. The volume of 1604 was by a different hand.

Hedley, Thomas, whom Ritson does not mention, subscribes with his name a broad-side paraphrase from Ovid called

"Of such as on fantasies decree and discuss  
On other mē's works, lo Ovid's tale thus."

And he was not improbably the author of a version from the same poet of the "Fable of Ovid treating of Narcissus," 1560.

Heywood, John. The edition of his *Epigrams*, which Mr. Frederic Locker has (8vo., 1550), contains only one century.

Heywood, Robert, of Heywood, co. Lancaster, wrote *Observations and Instructions, Divine and Moral*, edited by the late James Crossley from a MS. in his own possession, 4to., 1869.

Heywood, Thomas, wrote before 1600, yet he is not mentioned by Ritson.

Horne, Charles, wrote *Carmen Funèbre* on the death of Dr. Whitaker, of St. John's College, Cambridge, 4to., 1596.

Howard, Henry, Earl of Surrey. *Haward* appears to have been the usual way of spelling the name. I see it adopted in a quotation from Surrey in Archbishop Parker's version of the Psalms (about 1560), sign. G 2 verso.

Howell, Thomas. His *New Sonnets and Pretty Pamphlets* exist in an imperfect copy in 4to. and a mere fragment in 8vo. The ascription to him by Ritson of the translation of the tale of Narcissus from Ovid, 1560, is not sustainable.

Hungerford, Anne, Lady. At the end of John Buck's *Instructions for the Use of the Beads*, printed at Louvain, 1589, 8vo., occurs on a large folded leaf, illustrated by copper-plates, a series of verses entitled "The Lady Hungerfordes Meditations vpon the Beades."

Jackson, Richard, schoolmaster. This is doubtless the same person who wrote what is known as the Jackson MS., now preserved in Edinburgh University Library.

Johnson, Richard, wrote "The Authors Muse upon the History," four stanzas, before the *Seven Champions of Christendom*, first published in 1596-7.

Jones, Richard, printer, has on the back of the title to the *Treasury of Commodious Conceits*, first printed about 1573, some verses

addressed "To all that couet the practice of good Huswiuery, aswell wiues as maides."—*To be continued.*

**Archæology at the American Exhibition.**—Perhaps the American Exhibition is the last place to which many of our readers would go with the expectation of finding much of antiquarian interest. But we would point out one exhibit that has not received the attention it deserves. We refer to Miss Marie A. Brown's "Norse Exhibit" in the last avenue to the right of the main entrance; and the object of which is to draw the attention of Englishmen and Americans alike, to the undoubted fact of the discovery of North America by the Icelandic trading navigators in A.D. 982-985, resulting in a settlement frequently visited from Europe for a period of 350 years. The Sagas containing the narrative give very valuable glimpses of early Scandinavian life, many traits of which are admirably brought out by Miss Brown in her book on the subject. It is also there shown that there was a complete knowledge of the matter at Rome, and that Columbus visited both Rome and Iceland (1477), and conferred with the best authorities on these subjects. The main feature of interest to be seen at this exhibit is the collection of ancient maps (copies) bearing upon the subject, and taken from various sources, especially from Copenhagen, where this question has received far greater attention than it has with us. There is also a copy of the second Diego Ribero map, which formed so prominent a feature of the Colonial Exhibition last year.



## Antiquarian News.

The exhibition of the Relics of Mary Queen of Scots at Peterborough traces the unfortunate Queen from the very days of her convent life up to the deposition of her mangled corpse in the aisle of Peterborough Cathedral, and ultimately in the noble pile at Westminster. The catalogue is a valuable work, inasmuch as it is carefully and precisely annotated, and the authenticity and history of the relics are briefly set forth. The whole of the relics were exposed in the Old King's School building in the

Minster Precincts. Canon Moser, preaching on "The Relics" at the Catholic Church, Queen-street, prior to the opening of the exhibition, alluding to the event, said that they would shortly see a strange sight, a sight which a few years ago would never have been thought of, and that was the exposition or exhibition of the relics of Mary Queen of Scots. Such an inspiration, which caused those outside the Catholic Church to spend their energy and money in order to collect together all those things which once belonged or were in any way connected with this unfortunate queen, was indeed remarkable. This queen was a Catholic and she died for her faith; had she apostatised, had she embraced the Reformed religion, her life would have been spared, she would have lived, and possibly have ascended the Throne of England. But she preferred to live and die in the faith of her ancestors, and for that religion she was cruelly put to death at Fotheringhay 300 years ago. It was true many other reasons were alleged, but those who had studied the history of those times were convinced that she died, as she herself believed, for her faith. This conviction existed in the whole Catholic body, so much so that her cause was now being inquired into at Rome on the suggestion of the Scotch Bishops. The present Pontiff had recently canonised some and had inquired into the cause of others who had died for their faith in England. The cause of Mary Queen of Scots was at the time deferred, but it had been taken up by the Scotch Bishops, and now in Rome they were examining it to see if there were sufficient grounds to bring about her beatification. It was therefore very remarkable that at the very same time in Peterborough there were those outside the Catholic faith who were most zealous in collecting her relics.

At a recent meeting of the Stratford-on-Avon Town Council, the Mayor (Sir A. Hodgson), who presided, said in a few remarks he made at the opening of the Bancroft Gardens as part of the Jubilee commemoration, he unfortunately omitted to state that Lord Ronald Gower was desirous of erecting a handsome Shakespearian monument upon a site in those gardens. The monument was a very beautiful work of art, and consisted of bronze figures placed around a pedestal surmounted by a group. Three of the figures have been already cast. The Council would agree with him that their grateful thanks were due to Lord Ronald Gower for his very handsome offer. Mr. C. Flower said he was delighted to hear that Lord Ronald Gower had made public the offer which he privately intimated to him (Mr. Flower) some time ago. He knew what a beautiful and very expensive work it would be, and they might congratulate themselves that the munificent example set by an

American citizen, Mr. G. W. Child, of Philadelphia, was about to be followed by one of their own countrymen.

A Vienna correspondent announces the discovery of some unpublished letters of Leibnitz in the library of the Halle University.

"Tourist" writes from Melrose Abbey, July 7: "On my arrival here yesterday I was surprised to see two men engaged in building a wooden shed against the Abbey walls, and entirely filling up the space beneath one of the windows and between two of the buttresses. How such a piece of vandalism could have been perpetrated in this advanced age I cannot imagine, and how any one could have the heart to disfigure this very beautiful ruin in such an unsightly way is beyond my comprehension. I hope those in authority will speedily have the excrescence removed. I believe it is intended as a receptacle for the grave-diggers' tools."

At the last meeting of the French Académie des Sciences, M. Bertrand read a very interesting report upon the Gallic cemetery recently discovered at St. Maur-les-Fossés, near Paris, by M. Ernest Macé, who has presented most of the objects discovered there to the Museum of National Antiquities. The objects discovered are identical with those found hitherto in the departments formed of that part of Gaul which Cæsar allotted to the Belgians. The tombs are dug to the depth of about 3 feet 6 inches, and they vary in length from 6 to 7 feet, while in width they are from 2½ feet to 3 feet. Most of the tombs had been walled round to a height of from 12 to 14 inches to keep back the sand at the sides, and the body is placed immediately upon the sand and covered with a row of large flat stones to keep it down. In every case the bodies are laid with the face upwards, the sword in the right hand, fastened by a jointed iron belt near the head. On the right hand side is the point of a lance, the handle of which is placed between the legs, having probably been broken as a token of mourning at the funeral. Among the other objects discovered is a sword in a good state of preservation, with the chain still attached to it. This sword is 32 inches long, the sheath being in iron, while the hilt and guard are ornamented with three heavy nails meant to represent a sort of sham-rock leaf. M. Bertrand states in his report that though it is impossible to specify the exact date of these interments, there can be no doubt that the bodies are those of warriors of Gaul, armed exactly as the warriors of the Belgian provinces were at the time of the War of Independence, while, having regard to the care taken in the arrangement of the cemetery, he comes to the conclusion that St. Maur-



les-Fossés was an advanced post for the defence of Lutetia. M. Ernest Macé hazards the suggestion that the bodies are those of warriors killed during the attack by Labienus upon that city, but this theory is not spoken of by M. Bertrand, whether to confirm or reject it.

A remarkable illustration of the enduring character of human hair may now be seen in the British Museum, where lately has been placed a wig, lately found in a temple at Thebes, which is supposed to have been worn by an Egyptian priest at a period not less than 3,400 years ago.

Mr. West, of Gravesend, has secured a hoard of Roman coins, found near Springhead, on which Mr. Roach Smith writes: "The coins of early date in these hoards have no significance, but the most recent of them bear conclusive evidence. In the Springhead deposit there are two of Tetricus, which are the latest in the hoard, and they indicate the last days of his rule over Britain and Gaul. We find a considerable number of hoards which have a similar reference. He had, no doubt, made a levy of recruits for Gaul, who buried such coins as they could not carry, and never returned to recover them. In the latter half of the third century, the provinces of Gaul, Spain, and Britain were wrested from the Emperor Gallienus by a succession of able commanders, Postumus, Victorinus, and Tetricus, but were recovered for Rome by the Emperor Aurelian by the complicity of Tetricus. These successful adventurers styled themselves Emperors, struck coins, and exercised imperial powers, no doubt with advantage to the provinces they ruled over. The coins of Postumus, of which there are over eighty in this hoard, speak of good fortune, felicity, victory, and peace. The gold is generally of very fine workmanship. It is remarkable, also, that it is rare to find two from the same die; showing a vast number of skilful engravers. The coins in this hoard which precede Victorinus, Postumus, and Tetricus, are but few. They are of Gordian III., Philip, Trajanus Decius, Valerian, Gallienus, and Marius, a usurper in the reign of Gallienus. Springhead, it may not be generally known, is close to, if not included in, the Roman *Vagniacæ*, the next station from *Durobrivis*, Rochester, on the military road from Dover to London, and onwards to the north. It was a resting-place for the troops, and for change of horses for the public service. Some years since, nearly half a ton of horse-shoes was dug up, indicating probably a forge; and Roman remains, including coins, are continually being found. Traces of foundations are always to be seen, in dry seasons, in the field adjoining Springhead. They indicate buildings which belonged to the Roman station.

We understand that a proposal is on foot to purchase about an acre of the land on which the relics of the old Roman Wall stand at Wallsend, and to enclose it in a manner suitable for its preservation.

Elaborate preparations were made for some remarkable religious ceremonies on Knocknatober Mountain, in county Kerry, in connection with the Roman Catholic Church. The summit of the mountain is now crowned by a beautiful concrete altar surmounted by a magnificent Celtic cross, the height of which is 18 feet, the cross being 12 feet and 3 feet by 2 feet thick. To give an idea of the solidity of the structure, it suffices to say that the base of the foundation weighs 19½ tons, the altar and reredos weigh 12 tons, and the cross itself weighs 5½ tons, or 37 tons in all. To facilitate the ascent of the mountain and to make better provision for the erection of the stations of the cross which Bishop Higgins desires to be erected, Canon Brosnan is now engaged in having a path constructed along the whole route from the base to the summit. With regard to the mountain itself, it may be observed that, besides the Holy Well at its base, there is about midway up the mountain a place called Soggarth, and a rock near it called Clairch, where the holy sacrifice of the Mass was frequently offered in penal times to refugees.

Mr. W. Brindley writes to the *Daily News* from 67, Westminster Bridge-Road, July 6: "As contractor for the whole of the marble work to the National Gallery extension, I should be pleased if you would correct your statement in Monday's issue which implies that the quarries in Algeria, in which Sir Robert Playfair has taken such special interest, supplied the marbles for this work. Allow me to say that none of these marbles are from those quarries, although it was first intended they should be, for after nine months' delay they failed to produce them. I then was successful in finding far richer material about 100 miles off on the same coast, adjoining the old Roman city of Cæsarea, and these quarries have supplied the whole of the monolith columns and doorways. The *giallo antico* is the rose variety from the old Roman workings in ancient Numidia, now Tunis, and these quarries only are entitled to the name 'Numidian' of Pliny. The modern quarries of which Sir Lambert Playfair writes are at the extreme west of Mauritania, and never supplied Rome. Although these marbles are very beautiful their colours are too gaudy to be manageable in interior decoration."

St. Anselm's Chapel, in Canterbury Cathedral, is about to be restored, Canon Holland, a member of the Chapter, having offered to defray the cost of the work. The chapel lies just beyond the south-east transept, and is one of the few portions of the present

building that have been handed down from the time of William the Conqueror, having escaped the great fire which, in 1174, destroyed the first Norman choir of Canterbury Cathedral.

The five hundredth anniversary of the birth of King Henry V. was celebrated at Monmouth on August 9. The bells of St. Mary's Church, which were brought by that King from France, were rung throughout the day.

Mr. Elliot Stock has secured the balusters from the staircase of the house in Fetter Lane in which Dryden is said to have lived, and of which the destruction has been completed.



## Meetings of Antiquarian Societies.

**Westmorland and Cumberland Antiquarian Society.**—July 16.—The chair was occupied by the President, Mr. R. F. Ferguson. It was stated that the Yorkshire Archaeological Society had contributed £5 to the work at Re-cross, and that the Westmorland Society had offered a similar sum. The work, however, had been done at a much less cost than anticipated, and the balance would be divided between the two societies. Stone axes in a splendid state of preservation were shown by Mr. T. M. Pennington, Aynsme, Grange-over-sands; Dr. Beardsley, Grange-over-sands; and Mr. John Rawlinson, Ayside. Mr. T. Mason exhibited a large double-handed sword, which was said to have been picked up at Clifton in 1745, after the battle at that place. Mr. Waller considered it a processional sword, similar to what were in the Tower of London.—A paper on "The Registers of Crosby, near Carlisle," by Mr. T. H. Hodgson, was read, as was also an interesting paper by the President on "Pigeon-houses in Cumberland and Westmorland." The Rev. Canon Weston explained his explorations at Castlefields, Orton Scar, coming to the conclusion that it was an old fort dividing those north and south of Tebay.—On Friday morning the party assembled in the fine old Parish Church of Kirkby Stephen, which was restored some years ago at a cost of £4,000, the work being under the care and supervision of the late Canon Simpson, LL.D., than whom no one had a greater fondness for antiquarian lore. It is a large edifice of two aisles, with massive pillars, the east end being rich in stonework and decorative architecture, while the splendid east window sheds a "dim religious light" over the interior. The marble pulpit, presented to Canon Simpson by the Freemasons, was an object of much interest, as was also the new reading-desk erected to the memory of the late Canon by Mrs. Simpson. In the vestry are three large alabaster figures, representing Thomas, first Lord Wharton,

and his two wives, the Latin inscription being translated as follows:

I, Thomas Wharton, here do lie,  
With my two wives beside me;  
Ellen the first, and Ann the next,  
In hymen's bands who tied me.  
O Earth, resume thy flesh and bones,  
Which back to thee are given;  
And thou, O God, receive our souls  
To live with Thee in heaven.

Dr. Burn, for some time headmaster of the Kirkby Stephen Grammar School, parodied the above inscription as follows:

Here I, Thomas Wharton, do lie,  
With Lucifer under my head;  
With Nelly, my wife, hard by,  
And Nancy as cold as lead.  
Oh! how can I speak without dread!  
Who could my sad fortune abide?  
With one devil under my head,  
And another laid close on each side.

At ten o'clock the party went to Brough Church and Castle, the Roman Camp, and Re-cross on the summit of Stainmore. The road taken was the old coach-road from York to Carlisle, upon the old Roman road, where, until the advent of railways, six four-horse coaches passed along each day. After a nice run of four or five miles the village of Brough—or Church Brough as it is more properly called—was reached, and here the coaches were dismounted, and the party proceeded to the church. The church is a very old building, having flourished during six centuries, and, unlike the castle, which was its contemporary, it remains in an excellent state of preservation. Portions of the roof have been patched, and the seats have recently been renewed with pitch-pine—which does not appear to harmonize with the old oak of the roof. After the church had been inspected the party occupied the seats in the choir stalls, and the President read the following brief description of the church, which had been sent on to him that morning by his brother (Mr. C. J. Ferguson): The fine church of Brough presents many points of interest, and one of the most striking is the interior, with its sloping floor, which, to a certain extent, follows the slope of the ground outside, giving an appearance of great dignity to the edifice. A slight examination of the building shows that it was not built as we now see it. A further examination shows that the south wall is nearly four feet thick, whereas the other walls do not exceed three feet. We find that the south doorway is an early Norman doorway, with elaborately-carved arch stones, and further south traces of early masonry may be seen. We know, therefore, that an early Norman stone church stood here; the church is, therefore, the oldest building the parish possesses (for I believe the keep of the castle is late Norman), and, more fortunate than the castle, shows no sign of decay. Following the course of many ancient churches, the Church of St. Michael grew by slow degrees from a Norman church to the building as we see it now. In Norman times it probably consisted only of a nave and chancel, of which nave the south wall of the present church formed a part. I think the first alteration that took place was the lengthening of the church eastward, and then the addition of a small north aisle, all in late Norman or early transitional times. And it is not improbable that a tower



was built at the west end, and a bay added between it and the church to connect the two together. It is to be borne in mind that ancient churches were seldom or never taken down, but underwent a constant process of restoration and improvement to our own days, and these additions were, if possible, so contrived that the church could be used during the execution of the work. About the middle of the fourteenth century great benefactions had evidently fallen into the church, and great works were taken in hand. I suspect that the building was re-roofed, new windows were inserted in the south wall of the nave, except that on the west side of the doorway; and so successful was this that later on the small north aisle, if one existed, was taken down, or rather before it was taken down a much longer and wider aisle was built outside it as far as the length of the nave, to which it opened by two or three arches. At the east end of the aisle the local historians say that a chantry founded by the Musgraves existed. They seem at this time to have taken down the chancel-arch, and to have extended the arcade so as to form this chantry into a chancel-aisle. In place of the chancel-arch it seems probable from the two stories of windows at the east end of the south wall of the nave that they erected a screen and loft in place of the chancel-arch. At the commencement of the seventeenth century they seem to have taken the east end in hand, to have rebuilt the chapel at the east end of the north aisle, and to have almost entirely rebuilt the chancel. We can trace their additions still further, for in the screen of the tower we find the remains of the parson's pew erected in 1632. In the altar rails we reach the eighteenth century. The fittings are all of oak, as doubtless the whole of the fittings at one time were. The church, as we now see it, is the growth of six centuries; it has gradually grown with the parish, and now forms an authentic part of its history. The Rev. W. Lyde was asked to give a short history of the celebrated Brough funeral stone, which, he said, had caused such a great sensation in the world. The rev. gentleman explained that during the work of restoration the stone was found in the ground about three feet under the porch. The sensation that it subsequently caused was greater than was at first anticipated. His object that day was to explain to them what the stone was, what it was like, and what had become of it. Mr. Lyde here proceeded to the vestry, from whence he produced a plaster cast of the stone; this was held for the view of the company by the Rev. W. Lowthian, while the rev. gentleman continued his remarks. He said that the stone was about two feet long, and was composed of gritty sand-stone. When first it was discovered it was said by learned scholars that it could not be Greek (though he himself always thought it was), but that it was Runic. A cast of the stone was sent to Professor Stevens, of Copenhagen, who declared it to contain a Runic inscription of twelve lines, and these he actually translated into English. Many learned scholars were not content with this reading, and a great deal of controversy followed. One Professor read the inscription one way, and another in an entirely different way—all these men were splendid Greek scholars, and they got to sixes and sevens about the inscription. At last they came to the conclusion that it was undoubtedly

a Homeric inscription. Now he had to pass from what was the pleasant side of the stone to the disagreeable side. Some said it was of the third century: but he did not think this could be so. It was probable that during an invasion of Scotland the youth was slain, and that he was brought back to Brough to be interred. He dared say that the thought in many minds at the present moment was, "How came it about that the stone is not here." Well, he might make a clean breast of it, and say that it was in the Fitzwilliam Museum at Cambridge; it was once there, but now it had gone. During the Church Congress at Carlisle a few years ago he received a letter from Mr. G. F. Brown, of Cambridge, asking him to meet him at Carlisle. He (Mr. Lyde) accordingly went to Carlisle to see Mr. Brown, and almost the first words the latter said were, "I want to speak to you about the Brough-stone; are you prepared to sell it?" He replied, "It is not mine to sell; it is a matter for the members of the congregation to decide." But Mr. Brown was a sharp-headed Yorkshireman, and he was a soft-headed southerner, and the former made an offer of £35 for the stone. Unluckily—everything was unlucky for Brough—he had previously asked others the value of the stone, and they placed its worth at £20, and by some mysterious manner (he did not know how) Mr. Brown had slipped a cheque for £35 into his hand, remarking, "Now, go home, and consult your churchwardens." He accordingly returned to Brough, and immediately called together the churchwardens, to whom he explained that he had had an offer of £35 for the stone. One of the churchwardens said, "Well, the roof is bad; it rains in in three places," and others caught the same view of the transaction. He showed them the cheque, and this was the very worst part of the transaction; for if he had not shown them the cheque the bargain might never have been struck. It was decided to sell the stone for £35, and Mr. Brown wrote several times for the stone before he had the heart to send it away.—A silver cup, belonging to the church-plate, was shown by Mr. Lyde, and Mr. Whitehead declared it to have been made in Newcastle, and the date to be 1734. It was the gift of one Francis Thompson. It was not of much interest, and perhaps it was well it was not, or he did not know what the churchwardens might contemplate with regard to it. The President gave a description of the Roman stone now built into the wall, and containing the names of the Roman Consuls A.D. 193-211. The party next visited the castle ruins, and the massive walls, spacious court-yard, and the famous keep were fully described by the President. He explained that the keep was a rectangular Norman one, similar to others in the district—Carlisle, Appleby, and Pendragon. Close to the castle was the old Roman road, and if they looked over the walls of the castle they would observe a number of mounds, the relics of a Roman station. The castle, which was pulled about in the Stuart and Tudor times, was restored in 1661 by the Countess of Pembroke, who had a taste for building which he thought would hardly be appreciated by her family. In 1714 it was dismantled, and in 1763 it suffered further destruction. The keep was of the late Norman style of architecture. The castle covers a large space of ground upon

an eminence overlooking the river Scandell, and its various points of interest were inspected under the guidance of the President. At the invitation of the Vicar the party proceeded to the Vicarage, where an avenue of yew trees, said to be over 250 years old, called forth expressions of admiration. A fine example of the weeping-ash is also a worthy object of interest on the lawn. The bugle then called the party to the conveyances, which were waiting in the square near to the old cross. A fine drive was now in store for the antiquaries, as no further stop was made until Re-cross was reached. The distance was six or seven miles, through charming country, composed entirely of commonable or fell-land. On leaving Brough, a village of considerable size was passed, and on the hillside was to be observed very prominently the beautiful residence of Hillbeck Hall, the residence of Mrs. Brecks, lady of the manor. At several parts of the road the gentlemen had to dismount on account of the great steepness. On reaching the summit of Stainmore, it was intended that a paper, prepared by the Rev. T. Lees, should be read on the history of the Re-cross. It was only by a stroke of good luck that this part of the programme could be carried out. While bowling along the road at a nice pace, one of the occupants of the reporters' carriage espied a bundle of MS. lying on the road. A brother "chiel" was exceedingly agile in getting out of the coach and securing the MS. It turned out to be Mr. Lees's paper on the Re-cross. Nothing was said of the "find" until the summit was reached, and the President was observed busily rummaging his pockets and making most earnest inquiries for the missing MS. After suffering evident anxiety for some moments the worthy President was released from the dilemma, and his eyes betokened the pleasure derived from the return of the well-written paper. During the course of the drive, which was a breezy, enjoyable excursion, the effects of the long drought were everywhere observable, the hillsides being scorched and brown, while the peat-bogs to the east were smouldering, evidently from sparks from passing trains. At places broods of young grouse were startled, and now and again a hare could be seen racing away to quieter scenes. After crossing the Pennine ridge the party were soon on the borderland of the two counties of Westmorland and Yorkshire, and half a mile further away was the Re-cross. Here a large flag fluttered in the breeze, while a number of smaller flags outlined the camp, which must have been very extensive. The cross has recently fallen into decay, so as to be in danger of complete destruction, and at the joint expense of the Yorkshire and the Cumberland and Westmorland societies it has been firmly set in a base and surrounded by an iron railing, which, it is to be hoped, will effectually preserve it for many generations. The outlook was somewhat hazy, though on a fine clear day the view must be of a very extensive and enchanting character. The Rev. T. Lees had prepared on the subject "Re-cross on Stainmore" a paper full of antiquarian research. It stated: On the ridge of the Pennine range, at an elevation of 1,468 feet above the sea-level, half a mile on the Yorkshire side of the present boundary-line between that county and Westmorland, within a Roman camp, on the ancient road from Bowes to Brough, one of the

roughest and most exposed situations in England, stand the remains of what has long been known as Re-cross. Whatever its former design and appearance may have been, we see nothing now but a roughly-squared pillar, held in its base by a few loose stones, with no vestiges of carving or inscription on stem or socket. A much-worn slab of stone stands near it, about four feet long, on which you may perhaps detect the outline of a human figure, apparently intended to be inlaid with metal. A conical hole at the top, it has been suggested, may have held a metal cross. Mr. Lees then discusses various theories which had been held as to the origin of the Re-cross. The conclusion at which he arrives is embodied in the following sentences:—General Roy, in his magnificent work on *Military Antiquities*, gives a plan of the camp, and marks distinctly the position of the cross, and writes:—"Re-cross stands within the camp, by the edge of the road, and seems to have been a Roman milestone, having a fine square tumulus fronting it on the opposite side of the way." In later pages of his work the General repeats the idea, and gives other instances. Dr. Guest, one of England's most learned antiquaries, in his *Origines Celticae*, adopts the same notion, and also gives an interesting list of other examples. With such authorities to support us, we may, I think, come to the conclusion that the cross was originally a milestone on the great Roman road to the north, and that after the Romans quitted the country it served, in consequence of its position on the natural boundary, in after times as the military and political boundary between the two kingdoms of England and Scotland, as the Solway Firth does now. When we stand to-day on this storm-bleached height, contemplating this venerable fragment of the sign of our redemption, with nothing to disturb us but the whistle of the wind, the shrill shriek of the curlew, and the timid bleat of the mountain sheep, our minds naturally revert to the very different scenes this place has witnessed—the march of Roman legions, the bitter internecine contests of savage tribal wars, the proud mail-clad array of mediæval armies, waging wars of mutual reprisal; and, when coming down to later times, we think of the midnight forays of the moss-trooper, and the time of which Sir Walter Scott sings. A piece of Roman pottery, found near the stone, was shown, and the President asked if anything else had been found near it. A young man named Herd stepped forward with a number of old coins, and he caused much amusement by explaining that a button was also found at the same place! After this honest admission, no further question was put. The President, after expressing his thanks to the Rev. J. Wharton, of Stainmore, for superintending the work of guarding the cross, and placing the flags round the lines, observed in regard to the latter that Roy put the camp down—as he did almost everything else—as Roman. There was the peculiarity, which caused a doubt in his mind as to the camp being Roman, of there being so many gates. Here the gates were very numerous, and consequently the site was very unlike Roman. There were three gates on each side, and this caused considerable doubt in his mind as to its being Roman. Roy had no doubt whatever about it, and he had put a good many places down as Roman which to his



(the President's) mind were certainly not. There were no other camps visible from the place, and there generally were from a Roman place. His contention was that it was pre-Norman.—The Rev. J. Wharton also added a few remarks on the stone and camp, endorsing what had been said by the President.

**Asiatic.**—June 20.—Sir T. Wade (President) in the chair. Mr. E. S. W. Senáthi Rája read a paper "On the Pre-Sanskrit Element in Ancient Tamil Literature." This literature, it was argued, seemed to have no definite origin. Unlike the languages and writings of other peoples, which pass through various stages of natural development before arriving at maturity, the high dialect of the Tamil had apparently sprung up into full growth from the instant of its birth. Like the fabled *Rishis*, it had not traversed the intermediate states of infancy and youth. To the orthodox Hindu believer the solution was simple: the language was obtained by miracle. Different sects vied one with the other in claiming its invention for their own particular divinities, all, however, accepting Agastyn as the mouthpiece of revelation. According to the Arhatas, Tamil is one of the eighteen languages revealed by the omniscient Jina. There was again another theory which made the poetic dialect only the miraculously revealed language. The lecturer proceeded to give his views on the subject by applying the comparative method so frequently employed with successful results. One of his more important conclusions was that the ancient Tamils were in possession of an alphabetical system and a certain amount of literature independent of Sanskrit. The age of Agastyn—the historical predecessor of Tolkappiyān—was in reality a new era in the history of Tamil literature. Then Sanskrit influence first began to be felt; northern religions and institutions were introduced; the Brahmanical priesthood, bearing in its train Buddhists, Magranthas, Ajwakas, and other sects, poured down upon the south; literature, before exclusively Dravidian, became modified by the introduction of new heroes and new names gathered from the Brahmanical pantheon. This process of gradual change was a *fait accompli* before the second century A.D., for in Ptolemy and the Periplus of the Red Sea the most southern point of India was known by its Sanskrit name of Kumari.—After a few words from Prof. de Lacouperie, the President announced that the paper would appear *in extenso* in the October number of the *Journal*, and the proceedings of the session were declared closed.

**Society of Antiquaries.**—June 16.—Dr. J. Evans, President, and afterwards Mr. H. S. Milman, Director, in the chair.—Mr. J. C. Robinson exhibited a wooden standing-cup and cover, engraved with texts and various heraldic badges of the families of Digby, Knolles, Ferrers, etc.—Mr. E. Peacock exhibited portion of an octagonal stone pillar bearing on the front part of a precatory inscription in Norman French. It was found in pulling down some farm buildings at Redburne, Lincolnshire.—The President exhibited and presented to the Society's collection the brass matrix of the seal of Henry Raynes, Vicar-General of Lichfield and Coventry, 1713-35.—Mr. J. W. Trist exhibited a bronze statuette of Osiris.—Mr. Nightingale exhibited four mediæval chalices

recently found by him in use in the diocese of Salisbury, two from Dorsetshire and two from Wiltshire. One bears the London hall-marks for 1536-7.—Canon Church exhibited a small pewter coffin-chalice found in a grave in Wells Cathedral Church.—Mr. S. Clarke read a paper on the cathedral church of Las Palmas, Grand Canary, with notes on some churches in Tenerife, which was illustrated by an interesting series of plans and photographs.—Prof. J. Ferguson read a paper descriptive of the bibliography of the English translation of Polydore Vergil's "De Inventoribus Rerum," accompanied by the exhibition of copies of nearly every known edition.

June 23.—Dr. J. Evans, President, and afterwards the Director, in the chair.—Mr. S. Clarke called the attention of the meeting to the fact that during the preparations for the thanksgiving service on June 21st in Westminster Abbey, the ancient Coronation Chair had had a portion of the woodwork in front "restored," and had also been covered with a coat of dark-brown "oak-stain," thereby effectually defacing and obliterating the remains of the ancient decoration done by order of King Edward I. about 1300, by Master Walter the painter. Such treatment as this, he thought, ought not to pass unnoticed by the Society, and he therefore proposed the following resolution, which was put to the meeting and carried *nem. con.*: "That this meeting regrets that in the preparations for the thanksgiving service at Westminster Abbey the ancient Coronation Chair has been defaced with a coating of brown stain, and requests the Council to make inquiries whether something cannot be done to remedy the mischief, and to prevent the possibility of such outrages in the future."—Mr. Hailstone exhibited an interesting example of a late Elizabethan mazer.—Mr. J. W. Trist exhibited some curious preserved eyes of cephalopods found with human mummies in Peru.—Mr. Rolls exhibited a silver hennin from Algiers.—Mr. Worsley communicated an account of the discovery of an interment of the bronze age on Ty-Clwyfau Farm, near Llanfairfechan.—Mr. H. Price read a paper descriptive of the opening of a large barrow of the bronze age in the parish of Colwinston, Glamorganshire, and exhibited two fine large urns and other antiquities found.

June 30.—Dr. J. Evans, President, in the chair.—The President stated, with reference to the Coronation Chair, that in consequence of Mr. Plunket's reply to Mr. Howorth in the House of Commons, he had written to Mr. Plunket pointing out that he was afraid the actual condition of the chair must have been misrepresented to him, and asking him to examine and compare with the chair the Society's drawings, made in 1863, of the original decoration then remaining on it. Mr. Plunket, in reply, begged to be excused from expressing any opinion as to the relative condition of the Coronation Chair in 1863 and 1887, and stated that he had satisfied himself by personal examination that the chair is now practically exactly as it was a few weeks ago when handed over to the charge of his department. The President stated that Mr. Plunket's reply was not altogether satisfactory, as there was no doubt that the chair had been overlaid with some dark colouring-matter, which had since been removed, with, he believed, but little injury to the original decoration. He had again

written to Mr. Plunket, pointing out this fact, and expressing the hope that he had seriously visited the person or persons who had misrepresented the matter to him, and also those who had tampered with the chair. He had also expressed to Mr. Plunket the Society's appreciation of the careful manner in which the monuments and structure of the Abbey had been treated by the Office of Works during the recent preparations.—Much strong feeling was expressed by several of the Fellows present at the treatment of the Coronation Chair.—The Rev. Dr. Cox, by the kindness of the Marquis of Hartington, exhibited two large pieces of mediæval needlework, forming the hangings of the altar-rails at Hardwick Hall, Derbyshire. On examination, these are found to be made of the orphreys and hoods of about twenty-five copes, some of them apparently being sets, and apparently all of English work.—Dr. Norris exhibited a beautiful bronze fibula and other antiquities found on Hamdon Hill.—Mr. Page read a paper on some Northumbrian palatinates and regalities; and Mr. Westlake communicated an account of some ancient paintings in some destroyed churches in Athens, illustrating his remarks by some excellent copies of the paintings lent for the occasion by the Marquis of Bute, for whom they had been made before the churches were destroyed.

**Numismatic.**—June 16.—Anniversary meeting.—Dr. J. Evans, President, in the chair.—Mr. Hoblyn exhibited a selection of medals struck to commemorate the Jubilee of her Majesty Queen Victoria, as well as a selection of medals to commemorate her accession.—Mr. Montagu, V.P., presented to Dr. Evans the medal of the Society struck in gold, which had been unanimously awarded to him by the Council in recognition of his distinguished services to the science of numismatics, exemplified by nearly seventy papers on Roman, British, Saxon, and English coins contributed by him to the pages of the *Numismatic Chronicle* in the course of the past forty years, and by his standard work on the coinage of the ancient Britons.

**Pipe Roll.**—July 1.—Annual General Meeting.—Mr. H. C. Maxwell Lyte, V.P., in the chair.—Mr. J. Greenstreet (Hon. Sec.) read the report of the Council for the financial year 1885-6. The accounts showed that after paying for three volumes—the Pipe Rolls for the eighth, ninth, and tenth years of Henry II.—a balance of £10 remained to be carried forward to the next year.—The report and accounts were adopted.—In moving the adoption of these reports, Mr. Lyte commented upon the comparatively large number of libraries announced in the report as having become subscribers to the Society. He observed that such accessions to the members of a society were always peculiarly welcome, because the support of private individuals was of necessity more or less fluctuating in its character, while, on the other hand, the co-operation of such institutions as All Souls' College, Oxford, and the Athenæum Club—to quote the first two names on the list of twenty-five accessions—once obtained, it was pretty certain that, so long as the publications of the Society gave satisfaction, their support would not be withdrawn.—Mr. H. S. Milman, in seconding the adoption, spoke at some length on the value of the evidence recorded on the Pipe Rolls, as illustrated in a paper read the previous evening before the Society of Antiquaries by Mr. Page, a member of the Pipe

Roll Society. The speaker also enlarged upon the benefits likely to accrue to the Society by the decision of the Council to bring out not only a volume of our earliest and most valuable unpublished charters, but also another to include a large number of the Final Concords or Feet of Fines belonging to the reign of Richard I. This would give, he said, variety to the publications, and be likely to furnish matter of interest to a wider circle.

**Geological.**—June 23.—Prof. J. W. Judd, President, in the chair.—The following communications were read: "On Nepheline Rocks in Brazil, with Special Reference to the Association of Phonolite and Foyaite," by Mr. O. A. Derby; "Notes on the Metamorphic Rocks of South Devon," by Miss C. A. Raisin (communicated by Prof. T. G. Bonney); "On the Ancient Beach and Boulders near Braunton and Croyde, in North Devon," by Prof. T. M'Kenny Hughes; "Notes on the Formation of Coal-Seams, as suggested by Evidence collected chiefly in the Leicestershire and South Derbyshire Coalfield," by Mr. W. S. Gresley; "Note on some Dinosaurian Remains in the Collection of A. Leeds, Esq.;" "Notes on some Polyzoa from the Lias," by Mr. E. A. Walford; "On the Superficial Geology of the Southern Portion of the Wealden Area," by Mr. J. V. Elsdon (communicated by the President); "Report on the Palæo-botanical Investigations of the Tertiary Flora of Australia," by Baron C. von Ettingshausen; "On some New Features in *Pelanechinus corallinus*," by Mr. T. T. Groom (communicated by Professor T. M'Kenny Hughes); and "On Boulders found in Seams of Coal," by Mr. J. Spencer.

**Royal Society of Literature.**—July 6.—Sir P. Colquhoun, President, in the chair.—A paper was read by Mr. C. Leland "On the Literary Training of the Memory and the Eye."

**Hellenic.**—June 23.—Annual Meeting.—Mr. Sidney Colvin, V.P., in the chair.—The Hon. Secretary read the report of the Council. It mentioned the special meeting held on July 2nd, 1886, for the purpose of discussing various questions which had been raised in regard to the remains at Tiryns, which Dr. Schliemann, accompanied by Dr. W. Dörpfeld, came over from Athens on purpose to attend. The ordinary general meetings of the session, it stated, have been fairly well attended, and interesting discussions have taken place. The *Journal of Hellenic Studies* has won for itself a high rank among periodicals of its class, the last volume being in no way inferior to its predecessors in variety and interest. It has been determined that a bibliography of new publications in Greek archaeology, a summary of foreign periodicals, and a record of discoveries in Greece and the adjoining countries, shall be added to it. It has also been decided to raise the size of the text to imperial 8vo., and to abandon the separate issue of plates. A single-page plate in this form will be large enough to illustrate most objects of antiquity, while a double-page plate will be nearly as large as those now issued. The bibliographical supplement will begin with the next number of the *Journal*, which will be issued early in July. But arrangements have already been made which involve the issue of one more volume in the original form. When this is complete, an index will be issued to the first eight volumes of the *Journal*,



and also a list of the seventy separate plates, which may be collected in a convenient portfolio. The Council have begun purchasing books for the library. The report also mentioned that the grant of £100 made to the British School at Athens for three years had been called for, owing to the opening of the school. Four students have been enrolled during the season, and the results of the work done will be recorded in the form of reports by the director and some of the students in the next number of the *Journal of Hellenic Studies*. A grant of £50 was made in the autumn to Mr. J. Theodore Bent in aid of explorations at Thasos; but as £25 of the £50 granted last year was repaid by Mr. Bent, the charge upon the Society's income this year is only £25. The total receipts of the year amount to £914 15s. 2d.; the expenditure to £792 14s. A further sum of £300 has been invested in Consols, making a total of £1,014 so invested. The balance at the bank on May 31st was £488 15s. A further asset is the sum of £95 7s. 9d. advanced towards the cost of photographing the Laurentian Codex of Sophocles. As all the other expenses of that undertaking have now been cleared off, the sale of the remaining copies will gradually cover also the debt to the Society. Lastly, there are arrears of subscriptions amounting to about £150. On the whole, the financial position of the Society was regarded as satisfactory. Thirty-four new members have been elected, and twelve libraries have been added to the list of subscribers—a net increase of eighteen.—In moving the adoption of the report, the Chairman alluded sympathetically to the recent foundation of the *Classical Review*, and referred briefly to the chief archaeological discoveries of the year. The progress of research had been steady, if not sensational, and various institutions of all nations had been working with good result. Among these might now be numbered the British School at Athens, which had taken part in an important excavation on the site of the Temple of Olympian Zeus. The Athenian Archaeological Society had been very active, and had discovered on the Acropolis not only a large number of archaic statues of great interest, but, in the space between the Parthenon and the Erechtheum, the site of a primitive temple, certainly earlier than the Parthenon, and possibly dating from the period of Pisistratus. The excavations at Eleusis had also been continued with good result. The French School, besides the discovery of an ancient gate, *κατὰ τὸ Ἀφροδίσιον*, at the Piræus, had conducted very important excavations at the Temple of Apollo Ptoieus, in Eubœa, where numerous archaic figures, resembling the Apollo of Thera and others, had been found, as also many inscriptions. Further work had been done by the French in the Island of Delos. Turning to individual workers, Mr. Colvin referred to Mr. Bent's investigations in the Island of Thasos, and to Mr. W. R. Paton's examination of ancient tombs and necropoleis in Caria. In Cyprus the site of Arsinoe had been discovered, and in the course of the excavations had been found vases of really fine workmanship, a ring, and other objects, which promised a rich result from further explorations. If funds could be raised, a most important excavation might here be carried on upon a most favourable site. The matter would probably be brought before members of the Society in the course

of the autumn. In conclusion, the Chairman dwelt strongly upon the importance of adding as many members as possible, that the Society might have a large surplus of income each year, and be able to devote really adequate sums in aid of explorations as opportunity might arise.—Mr. Watkiss Lloyd seconded the motion, and the report was unanimously adopted.—At the usual ballot the former President and Vice-Presidents were re-elected, Prof. P. Gardner being added to the latter. Lord Lingen, Mr. Watkiss Lloyd, Mr. A. H. Smith, and Dr. H. Weber were elected to fill vacancies on the Council.—Mr. Theodore Bent gave a short account of his discoveries in Thasos, and exhibited photographs.

**Belfast Naturalists' Field Club.**—The above Society held its second excursion for the present summer by visiting Ardmillan and adjoining shore of Strangford Lough, starting on vehicles from the Ulster Hall at ten o'clock, the road being *via* Comber. Ardmillan has not a prosperous air about it. The contrast between its sombre and rather dilapidated buildings and the painfully white and trim farmsteads is very striking. Its subdued tints, however, proved an attraction to the photographers in the party, and soon half a dozen cameras were at work on it, much to the astonishment of the inhabitants. A further short drive, and the Lough shore opposite Scatrick Castle was reached. This massive square keep stands close to the water's edge, and commands a rude causeway which connects the Scatrick Island with the mainland. It, like all the other County Down castles, has played some part in history. It is recorded in *The Four Masters* that in 1470 a great army was led by the O'Neill into Clannaboy to assist MacQuillan. O'Neill on this occasion made a prisoner of Art, son of Donnell Call O'Neill, and took the castle of Sgath Deirg (Sketrick), which was delivered into the keeping of MacQuillan. The archaeologists and photographers having done the ruin—which, with its shattered walls reflected in the calm waters, and with distant stretches of sea and rounded hills, formed a pretty picture—the next move was for Mahee Island, distant about a quarter of a mile by sea. Mahee Island, like Scatrick, is joined to the mainland by a causeway; but this time boats were taken to save the longer journey by road, the causeway being at the opposite end of the island. The crossing of the narrow channel was most enjoyable. The clear, quick-running water of the incoming tide, and the lovely views opened out, were much admired. Approaching the island, the visitor sees little to distinguish it from any other of the many islands with which the west shore of Strangford is studded. Its gently swelling hillocks are cultivated or in pasture. Its greatest elevation, about 60 feet, is surmounted by a small ivy-mantled ruin. The base of one of the mysterious round-towers, and several more or less concentric grassy mounds, may be seen encircling the summit of the hill. These indicate foundations of walls apparently long since removed. To the south-east of the rescued tower traces of an oblong foundation are visible. These are supposed to be the remains of a Christian church whose early history runs back to the days of St. Patrick. From a valuable paper dated 1845, by the Rev. William Reeves (now Lord Bishop of the diocese), we learn that the ancient name of the church was Neudown, or

the Church of Inis Mochoi, and that John De Courcey, shortly after his invasion of Ireland in 1172, endowed it with certain lands, and by a charter attached it to the Monastery of St. Bees, in Cumberland. In later times it seems to have been demolished, and its very site became a matter of doubt and conjecture. On the island there is also a ruined castle like that of Scatrick, guarding the connecting causeway. Recrossing the channel and mounting the vehicles, the return journey was made by the shore-road, passing on the way the church of Tullynakill, close to its ancient graveyard and the ivy-clad walls of the older edifice. A short halt was made at Castle Espie. The now silent works, which were more than once visited by the Club when they were in full work, testify to the amount of business that was once done here. The magnificent range of kilns on the Hoffman plan, the pottery sheds, the vast quarry of rich salmon-coloured carboniferous limestone, now with about 100 feet of water in it, with the powerful engine and pumping-gear, represent a vast amount of idle capital. The botany and geology of the excursion were nil, the excessive drought having scorched the vegetation.

**Newcastle Society of Antiquaries.**—July 1.—The party, under the guidance of Mr. J. C. Gibson and Mr. C. C. Hodges, visited the Abbey Church of Hexham. On arriving at the church, Dr. Bruce made a few remarks. He said they were in the "Heart of all England," an extremely pretty place, a fruitful land—a likely situation to be occupied by the Ancient Britons. He also conceived it was occupied by the Romans—it was just the sort of place they would take possession of. Then they had this grand sanctuary, the Abbey Church, one of the best specimens of Early English in all England. It always struck him as very wonderful that, in the Middle Ages, when the country was to a large extent uneducated, and indulging in war, these magnificent sacred buildings should be reared. He also thought that the workmen who built these grand edifices must have been men of great skill, as they had apparently gone to work without any elaborate detailed drawings.—Mr. C. C. Hodges read a paper on Hexham, in which he expressed the opinion that Hexham was not the site of a Roman station, and that the Roman stones found at Hexham had been brought from the neighbouring Roman station of Corstopitum (Corbridge), which outshone in splendour any other Roman city in Northumberland. Referring to the Roman altar taken from the bed of the River Tyne a few days ago, Mr. Hodges said he had a theory as to how it came there, and his theory was confirmed by the fact that there were two other Roman stones lying in the river beside it. His theory was that the carters, in carting Roman stones from Corbridge to be used in the building of the church at Hexham, had had the cart upset in the river, and had not been at the trouble to get the stones out of the water again, but had returned for another load. Mr. Hodges exhibited views of what the Abbey and the monastic buildings were like a century and a half ago, and the party were conducted over the church, the crypt, the cloisters, the chapter-house, and shown those portions of the old monastic buildings which are still extant.

## Correspondence.

### POEMS OF SIR GEORGE ETHEREDGE.

Can any of the readers of the *Antiquary* assist me in tracing the poems of Sir George Etheredge? I have a copy of the first edition of his collected works, and at the end five poems are printed, viz., the two letters to the Earl of Middleton, a Song, the Forsaken Mistress, and a Song of Basset; these, and no more. Etheredge must have written other lyrics—if so, where shall I find them?

W. A.

P.S.—Putting on one side the State poems, what verse miscellanies are there dating from, say, 1665 to 1695, which one would compare to the Elizabethan song-books; or again, in the eighteenth century, to the poetical collections of Tonson and Lintot?

### LINCOLNSHIRE FOLK-LORE.

Will the readers of the *Antiquary* who have come across any scraps of Lincolnshire folk-lore be good enough to communicate them to me, as I am collecting together a volume of the superstitions current in this county?

MABEL PEACOCK.

Bottesford, Brigg.

### DISTINCTIVES OF A GENTLEMAN.

In the late Rev. W. Waterworth's *England and Rome* we are told when Peckham was Archbishop of Canterbury that a certain Sir Osmund Gifford carried off two nuns from the convent of Wilton. For this crime he was excommunicated, and "ere the excommunication was removed the licentious knight consented to be publicly scourged in the market-place and parish church of Shaftesbury, to fast for a considerable time, forfeit the distinctives of a gentleman, and go on pilgrimage to the Holy Land," p. 314.

Can anyone tell me what is here meant by "the distinctives of a gentleman"?

K. P. D. E.



## Reviews.

*The Poems of Laurence Minot.* Edited, with Introduction and Notes, by JOSEPH HALL, M.A. (Oxford: Clarendon Press, 1887.) 12mo., pp. xxiv., 147.

It is very well to have this exceedingly handy edition of the historical poems of Laurence Minot, who writes of what he saw or heard in the stirring days of Edward III. The editor gives us a good introduction, some admirable notes, an appendix, and a glossary; thus placing the poems before the



reader in the best way for rightly understanding them. There is only a single MS. of these poems, and they were printed by Ritson in 1795 and 1825. They relate the events of the battles of Halidon Hill and of Bannockburn, Edward's journey into Brabant, Edward's first invasion of France, the sea-fight at Sluys, the siege of Tournay, Edward's march through Normandy, the siege and taking of Calais, the battle of Neville's Cross, Edward's treatment of Spain, and the taking of Guines. As contemporary evidence of such events as these, the poems are of course of considerable historical importance, besides which they present some of the earliest specimens of English verse. Coming, as this volume does, so quickly upon the series of English history by contemporary writers, published by Mr. David Nutt, there is some indication that at last our publishing-houses are determined to place some of the treasures of English historical literature within the command of the general reader.

*Miscellaneous Papers, 1672-1865, now First Printed from the Manuscript in the Collections of the Virginia Historical Society.* Edited by R. A. BROCK, Richmond, Virginia, 1887, pp. 374, 8vo.

This volume of the collections of the Virginia Historical Society contains several documents of interest, from the Charter of the Royal African Company, in 1672, to incidents of the War of Secession. One of these last is the account of the career of the iron-clad *Virginia* (formerly the *Merrimac*), Confederate States Navy, March-May, 1862, which consists of much curious information. Another is the memorial of the Federal prison on Johnson's Island, Lake Erie, Ohio, 1862-64, containing a list of prisoners of war from the Confederate States Army, and of the deaths among them, with "Prison Lays" by distinguished officers. Among the papers of an earlier date is a communication concerning the Huguenot Settlement, with list of the refugees, which will be highly appreciated by those interested in the popular subject of Huguenot history.

*Jubilee Jottings. The Jubilee of George III., 25th October, 1809. A Record of the Festivities, with the Proclamations, Congratulatory Addresses, etc.* Compiled from Authentic Sources by THOMAS PRESTON. (London: Whitaker and Co., 1887.)

In this Jubilee Year of Queen Victoria it is well that we should be told of what was done at the jubilee of King George, and Mr. Preston has produced a handsome volume full of information on this subject. In the introduction there is an account of some of the earliest jubilees, and we learn that the first Christian jubilee was held in the year 1265, when Henry III. of England entered on the fiftieth year of his reign. As in 1887 so in 1809, India was the first to celebrate the royal jubilee. In the present year affairs cannot be said to be in so prosperous a condition as we could wish, but they will compare favourably with those of 1809. Then England was in the midst of a great war, and prices were high; coals fetched £3 12s. 6d. per chaldron at the pit's mouth, and the price of the quartern loaf, as fixed by the Lord Mayor, was 1s. 4½d. for best wheat bread, and 1s. 3d. for household; the King was going blind, and the Princess Amelia

was wasting away. Still the people were in a much happier condition than those in most other countries, and they rejoiced heartily. Feasts were given to the poor, debtors were discharged, prisoners of war were set free, and special subscriptions were started for their relief. In St. James's parish a huge punch-bowl, holding 104 quarts, was filled with punch, and the contents distributed to the parishioners, when the following toast was associated with the distribution: "The waters of life amended by the *spirit* of content, and the *acid* of the present times corrected by the *sweets* of the future." The illuminations were general, and in some places coal-gas, which was a great novelty in 1809, was used. One of the first symptoms of the preparations for the jubilee was the rise in the price of candles. Mr. Preston gives an account of the rejoicings all over the country, arranging the information under the names of the various towns. In an appendix is given a list of the London and provincial newspapers existing in 1809. Of the London daily papers the *Times*, *Morning Post*, *Morning Advertiser*, and *Globe* still exist. Of the Sunday papers only the *Observer* and *Weekly Dispatch* have lived till to-day.

*Ralph Thoresby the Topographer: His Town and Times.* By D. H. ATKINSON. (Leeds: Walker and Laycock, 1885-1887.) 2 vols., 8vo.

Thoresby has found an appreciative and discriminating biographer in Mr. Atkinson, and the Leeds publishers have produced the two handsome volumes before us with perfect taste and thorough execution in matters of type and binding. Leeds has right good reason to preserve worthily the memory of its famous citizen and historian, and we can assure our readers that this has been accomplished.

Mr. Atkinson, as much as possible, lets Thoresby speak for himself from his journals, his letters, and his writings. From all these sources we not only get an interesting account of the many avocations of a busy man, but glimpses into the history of the times which are by no means of slight importance, for they were the times for the most part of Queen Anne and the famous battles of Marlborough. Ralph Thoresby was born in 1657 and died in 1725, and thus, apart altogether from his literary career, the events of his life, mixed up as his father and other relations were with the Cromwellian party and then with the Restoration, present a picture of provincial history which is not readily to be obtained. In reading these volumes there is the ever-present fascination for autobiographical work, and although they do not rank with Hearne's diaries nor perhaps with Abraham de la Pryme's, they do not fall far behind these famous records of the lives of antiquaries. Of the notes of curious local facts, it is impossible to do more than just mention, because there are too many to fix upon any for quotation, but it is to be noted that the editor has spared no pains in looking up every available means which would serve to illustrate allusions contained in any of the documents quoted, and as this often leads him to unpublished MSS. in the British Museum and other libraries, it may be gathered that this biography is of wider value than is frequently the case. May we suggest that there are other biographies of our antiquaries required? Hodgson and Thoresby are now fairly suited.

## The Antiquary Exchange.

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NOTE.—All Advertisements to reach the office by the 15th of the month, and to be addressed—The Manager, EXCHANGE DEPARTMENT, THE ANTIQUARY OFFICE, 62, PATERNOSTER ROW, LONDON, E.C.

### FOR SALE.

Bibliotheca Britannica; or, a General Index to the Literature of Great Britain and Ireland, Ancient and Modern, including such foreign works as have been translated into English or printed in the British Dominions; as also a copious selection from the writings of the most distinguished authors of all ages and nations. Two Divisions—first, authors arranged alphabetically; second, subjects arranged alphabetically. By Robert Watt, M.D. Glasgow, 1820. Eleven parts, paper boards, 4to.; price £4.—W. E. Morden, Tooting Graveney, S.W.

Pickering's Diamond Greek Testament. Good copy; newly bound in polished morocco (by Ramage). Gilt on the rough.—Offers to 100, care of Manager.

Lord Brabourne's Letters of Jane Austen; 2 vols. in one; newly half-bound in red morocco; fully lettered; interesting to a Kentish collector.—Offers to 101, care of Manager.

Sub-Mundanes; or, the Elementaries of the Cabala, being the History of Spirits, reprinted from the Text of the Abbot de Villars, Physio-Astro-Mystic, wherein is asserted that there are in existence on earth natural creatures besides man. With an appendix from the work "Demoniality," or "Incubi and Succubi." By the Rev. Father Sinistrari, of Ameno. Paper covers; 136 pp.; privately printed, 1886; 10s. 6d.—103, care of Manager.

The Hermetic Works; vol. 2. The Virgin of the World; or, Hermes Mercurius Trismegistus, now first rendered into English by Dr. Anna Kingsford and Edward Maitland, 1885; 134 pp.; cloth boards; 10s. 6d.—104, care of Manager.

Littre's French Dictionary, 5 vols., 1878.—Offers to 100A, care of Manager.

Illustrated in Antique Etchings, small size, Works of Virgil apud Westenium, date 1667, very curious Latin annotations said to have belonged to the Pitt family.—Charles Bowden, High Street, St. Albans.

Several old Poesy, Mournful and Curious Rings for sale.—308, care of Manager.

First 14 vols. of the *Antiquary*, vols. i. and ii. bound, the rest unbound, all with publisher's covers, clean and complete; cost £5, price £2 10s. History of the Scottish Highlands, edited by John Keltie, published by Fullerton, 8 vols., cloth; cost £3, price £1.—W. Anderson, 46, Warwick Gardens, London, W.

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# The Antiquary.



OCTOBER, 1887.

## Olympia.



ON the coast of the Morea, and about twenty-five miles south-east of the island of Zante, there is a flat-topped, sandy headland, called—from its likeness to the shape of a fish's tail—Cape Ichthys. This headland forms the northern boundary of the Bay of Arcadia, and until a few months ago there clustered beneath it a group of small houses forming the village of Katakolo. Katakolo is the port of Pyrgos, a town situated eight miles off, and in the centre of the principal currant-growing district in Greece; but the earthquake of last summer has, I believe, shaken the houses in both these places to the ground, and left them little better than mere heaps of ruin.

For eight months in every twelve Katakolo is almost deserted. The *raison d'être* of the place itself, as well as of the railway connecting it with Pyrgos, is the currant trade; and between the months of June and September its harbour is alive with shipping, loading up with the crop of the season, and carrying it off to England, France, and America.

It is by no means an easy place to get at; but if the traveller is anxious to visit Olympia there is no better route than to go to Zante by the ordinary weekly steamers, and when there to hire one of those small trading craft, common to all Greek waters, to take him over to Katakolo. Once at Katakolo it is simple enough to get to Pyrgos, whence a drive of about twenty miles will take him through a part of one of the most lovely countries imaginable—Arcadia—to one of

the most interesting places in all Greece—Olympia.

The Bay of Arcadia is quiet enough now, but what a busy scene it must have presented once in every four years, during all those centuries in which Greece employed the Olympiads as a regular chronological era. During the weeks immediately preceding the summer solstice, and before the moon was at its full, there arrived in the bay a countless number of vessels of every size and shape. The sandy shore was thronged with a busy crowd, which daily grew larger and larger as sail after sail appeared in the offing, and discharged its living cargo on the strand. Greeks from all parts of their country's dominions came pouring in in an endless stream, and colonists from Epirus, Thrace, and Macedonia, from the shores of Italy and Sicily, from Asia and Africa, from the islands of the Ægean, and from the inhospitable Euxine, added their numbers to the eager, bustling throng, and pressed forward over the country towards the sacred grove of Zeus.

It is easy enough to imagine it all: the bay is the same now as it was then; the outline of the landscape has not changed; but the ships and boats, with their coloured sails, picturesque rigs, and gaudily painted hulls, are gone, and the shores of the Bay of Arcadia are deserted.

Greek roads are proverbially bad, but that from Pyrgos to Olympia certainly surpasses any thoroughfare claiming the name of road I ever travelled on. So far as the engineering was concerned, it was good enough: we ascended hills in skilfully designed curves, and crossed rivers by excellent stone bridges; but the road itself was innocent of having received any attention for many years—not, I should fancy, within the memory of the oldest living inhabitant. It was not so much worn into ruts as it was covered with a series of holes, of the nature of rifle-pits. We were told that there was little wheel-traffic along it, and that the carrying work was performed exclusively—I had almost added, and of necessity—by pack-animals.

It was our firm intention to visit Olympia, but one thing caused us a certain feeling of uneasiness—the quality of the vehicle provided to take us there. Pyrgos could only

boast two carriages, and we noticed, not without alarm, that the fore-part of the best of these was joined to the hinder part by sundry pieces of string. Its proportions were of the largest, the horses attached to its pole by sundry other cords and straps were of the smallest. There was, however, no great latitude for choice; we meant to go to Olympia, so we took our seats.

As we bumped along the roughly-cobbled streets of Pyrgos the sun was just rising, and the air was keen, bright, and refreshing. The town stands on the summit of a low hill. On three sides it is bounded by flat and marshy ground, and on the fourth by the lake Mouria, which extends for some miles between the town and the sea. Pyrgos is a typical Greek town, and the national dress is almost exclusively worn; but it is in ruins now, and no doubt another Pyrgos is being built in place of the interesting town I left only a few months since. For several miles we jolted along a road bordered on either side by vineyards busy with troops of work-people. Then we ascended a low chain of hills, where many a landslip had blocked the road in such a way that we had to get out and drag the carriage over cautiously. Arrived at the top of the hills, we made short work of getting to the bottom on the other side. The whip was laid across the horses, and we flew over the holes and over the pits; the driver and the man on the box appearing as if they were engaged in a personal encounter, while we inside were jolted about like gunners on the limbers of a field-piece.

Arcadia is certainly one of the most lovely countries in the world. Much of it is finely wooded with oak, palm, willow, olive, and Aleppo pine. Rushing rivers and streamlets traverse its plains, and its uplands are either carpeted with the finest turf, or covered with a tangled mass of gorse, cistus, and broom. Vivid patches of young wheat clothe the lower slopes, and the flowers are of all kinds, from the sombre asphodel to the brilliant scarlet anemone. The road along which we travelled was lined in places with rows of almond trees, resplendent in masses of pink and white bloom, through which the rugged outline of the snow-capped mountains, and the richly-wooded hills, made up a series of pictures of entrancing beauty. The sun

grew hotter and hotter, and as his rays drank up the dew-drops of the early morning, there was a joyousness in the air and a brilliancy in the landscape of which I have never known the equal.

But I must push on. After crossing an extensive plain—a veritable slough of despond—we mounted another range of hills, and passed through the picturesque village of Trecouli. Shortly afterwards we were entering the valley of Olympia. The gray olive here gave place to the rich green of the Isthmian pine, many grand specimens of which overhung the road above red sandy cliffs. To our left was the river Cladeus bounding the plain of Olympia on the western side, and to the southward, gleaming in the sunlight, the broader Alpheus wound along beneath blue, wooded hills. No houses were visible, and the lovely valley seemed entirely deserted; but at length we reached a cottage, and our driver told us that the road would take us no nearer; so crossing the river Cladeus at a ford, we walked in a few minutes to the scene of the recent excavations.

There is seldom, if ever, anything either beautiful or picturesque in the general appearance of excavated ruins, and the ruins of Olympia form no exception to the rule. For many centuries they have lain buried far below the present level of the ground, and though several travellers have made shrewd guesses about the site of the great Olympicium, the sacred Altis and the numerous buildings and temples have remained until lately undisturbed.

The overthrow of Olympia has been attributed to the earthquakes in A.D. 522 and 543, and some years afterwards the rivers bounding the place burst their banks and buried deeper and deeper in the sand the precious relics of a bygone age. In later times vineyards and cornfields covered the ground, and here and there there cropped up huge fragments of stone which the inhabitants of the neighbourhood broke up and used for building purposes.

In the discovery of the site of Olympia Englishmen have not played an unimportant part, though I have no wish to claim credit for my countrymen where no credit is due. It was an English traveller, Chandler by name,



who in the middle of the last century first drew attention to the remains of a Doric temple in the valley of Olympia. It was another English traveller (Leake) who in 1805 took measurements and pronounced the form of the temple to have been hexastyle. It was an English architect (Allason), ten years later, who prepared the first topographical plan of the site ever published, and it was his plan which was accepted by the Germans, and used by them in their subsequent operations.

It would be unjust to omit all reference to the work of the French in the same field. Fauvel visited the valley twenty years after Chandler, and he appears to have been convinced that the Doric remains noticed by the English traveller were those of the Olympieum. A French expedition in 1829 commenced opening out these remains, and discovered the famous Metopes; but after about six weeks' work they had the ill-fortune to be stopped by the Greek executive. For forty-five years nothing further was attempted, but in 1874 the Germans entered into an arrangement with the Greek Government, by which they were permitted to carry out excavations for a period of five years. In 1875 the German commission began its labours, backed by a grant from the Parliament, and supported by the liberality of a number of friends, the Emperor himself heading the list. The terms of the convention between the two Governments were, that all discoveries, with the exception of duplicates, were to be the property of Greece; so it will be seen that none of the priceless treasures of Olympia were to go to the country by whose labours they were brought to light. For all that has been done at Olympia we are indebted to the Germans, and nowhere in history do we find a more striking example of disinterested philanthropy than that afforded us by the unselfish action of this great nation. Upwards of £30,000 has been expended by Germany on a work which has been of inestimable value to all the cultured nations of the world, and to her alone is the credit due.

Standing at the edge of the excavations, which, I should mention, are of very considerable extent, the surface of the ground far and near seems literally covered with huge blocks of stone tumbled about in the most

hopeless confusion; but on descending to the former level of the ground, the care with which the various parts of the ruined buildings have been arranged at once becomes apparent, and with the excellent map prepared by the Germans, or with the smaller one in Mr. Murray's handbook, it is as easy to trace out the temples and buildings of Olympia as it is to follow the details of the most famous ruins at either Athens or Rome.

The Altis, or sacred grove of Zeus, was an inclosure measuring about 220 yards by 150, the north wall of which ran along the foot of Cronos Mountain, a low, conical hill, where the *Basile* sacrificed to the first King of Heaven. Some parts of the three remaining boundary walls have been discovered, especially that on the western side, together with the gateways where entrance was obtained to the sacred precinct. These gates appear to have been five in number, if we include the private entrance mentioned by Pausanias as the one through which the judges and combatants passed into the Stadium.

It would be impossible within the limits allowed to do more than make a passing reference to the numerous buildings formerly standing within the Altis; but it is a duty to refer at greater length to the once famous Olympieum, or Temple of Zeus, round which all the other buildings, both inside and outside the Altis, may be said to have congregated. No part of this great temple is left standing in the present day, but its remains at once attract attention, not only by reason of their colossal size, but also by their being slightly raised above the general level of the Altis. Climbing up the three great steps of the stylobate, or platform, on which the temple rested, the under-pavement appears tolerably perfect, and its general level is only interfered with by the broken butts of the columns. It is most curious to notice the extraordinary regularity with which these giant columns have fallen, the impression conveyed being that one of the great earthquakes already alluded to upheaved the temple from the centre and threw the columns outwards, as they lie side by side on the ground very much as the spokes of a wheel splay outwards from the hub. One is therefore inclined to believe that, even if the destruction of the temple was, as some suppose, in part due to the

Gothic troops of Alaric, or to bigoted Christians in the reign of Theodosius II., its ultimate overthrow was without doubt effected by a power passing that of man.

The date of its foundation has been given by Pausanias as about the year 572 B.C., for he says that it was built by the people of Elis out of the spoils of Pisa, and that Libon was the architect. Modern critics, however, assign a century later as the date of its foundation. The style of the building was Doric, and its form hexastyle—that is, with six columns at the end and thirteen at the sides. It was built of the stone of the neighbourhood, a rough, conchaliferous limestone, which was faced with a fine cement, over which colour was in places freely used. The thirty-eight exterior columns formed, with the wall of the cella, the peristyle, or open colonnade running round the outside of the building. Ascending the stylobate at the east end you passed from the peristyle, through brazen gates, into the pronaos. The cella was divided into a nave and two side aisles, there being seven columns on either hand with porticos above them. These columns were united by low walls, or metal gratings, and as you entered the cella there was a wooden staircase leading to the roof. The nave was subdivided, and in the largest of the divisions stood the great statue of Zeus, the work of one of the greatest sculptors the world has ever known—Phidias. The west end of the temple was similar to the east end, except that there was no entrance to the cella from the opisthodomus. Let us, however, look again at the colossal statue of Zeus. The statue was chryselephantine, a kind of work said to have been invented by Phidias, in which ivory was used for those parts of the figure remaining uncovered, and solid gold for the draperies. We have, thanks to Pausanias, so complete an account of the statue, that it may be as well to quote a part of it. "The image," he says, "is in gold and ivory, seated on a throne, and a crown is on his head. In his right hand he holds a Victory in ivory and gold . . . and in his left hand a sceptre adorned with all manner of precious stones . . . The robes and sandals are also of gold, and on his robes are imitations of flowers, especially of lilies; and the throne is richly adorned with gold and precious stones, and with ebony and

ivory; and it is painted with animals and worked with models. There are four Victories, like dancers, one at each foot of the throne, and two at the instep of each foot; and between the feet of the throne are four divisions . . . For the division nearest the entrance there are seven models . . . imitations of ancient contest . . . and in the remaining divisions is the band of Hercules fighting against the Amazons. The number on each side is twenty-nine. The throne is supported not only by the four feet but also by four pillars between the feet. But one cannot get under the throne . . . for at Olympia there are panels like walls that keep one off." The statue was inclosed on three sides by walls which were painted, the one opposite the doors of the temple being "sky blue only," the other being the work of Panæus, the brother of Phidias. On the fourth side there were probably doors, or perhaps curtains. The pavement round the statue was of black marble with a border of Parian marble, and on the base of the statue was written "Phidias the Athenian, the son of Charmides, made me." The statue was taken to Constantinople in the reign of Theodosius, where, about the year 394, it was burnt in one of the many fires continually laying waste parts of that great city. As to the way the temple was lighted, there appears from the German report a fixed impression that it was by an hypethral opening, *i.e.*, an opening to the sky; but it is impossible here to enter into this vexed question. The temple in the earliest days was roofed with earthen tiles, but later these were replaced by tiles of Pentelican marble, the invention of one Byzes of Naxos.

The appearance of the exterior of the temple must have been grand in the extreme. The peristyle was hung with twenty-one golden shields; the pediments were filled with masses of sculptures, the subjects being the chariot race between Ctenomachus and Pelops, and the fight between the Lapithæ and the Centaurs; and in the middle of the east pediment sat Zeus, while above, on the apex of the pediment, stood a golden Victory, and beneath it hung a golden shield. The Metopes between the triglyphs of the entablature at the pronaos and opisthodomus showed the twelve labours of Hercules, and the whole temple was brilliant with a blaze of colour and gilding.



The backgrounds of some of the Metopes have been found coloured blue, and some of the figures in the groups of the pediment were red. All the Doric buildings at Olympia have, I believe, been found coloured in parts with blue and red. In the group of Hercules and the Bull, the bull was brown and the background again blue, and there remains not the smallest doubt that the Greeks used colour freely in decorating the exterior of their temples, alike in the case of the sculpture as well as the architecture.\*

In order to bring home to the mind of the reader the size of the Olympieum, I will compare it to the Parthenon; and though these temples differed from one another, inasmuch that the Temple of Athena was octastyle, while the Temple of Zeus was, as we have seen, hexastyle, there was a difference of only 2 feet in their respective heights. In this the Olympieum had the advantage, but the Parthenon was 18 feet longer and 10 feet broader. The columns of the temples varied no more than an inch in height, but those of the Olympieum were a foot greater in diameter (7 feet 3 inches), being the largest Greek columns known. The form of the Parthenon is familiar to all of us; we stand on the Acropolis lost in amazement at its beauty, but not, at the same time, without an aching at the heart when we consider the destruction wrought by the hand of man alone. Something, at least, remains on the Acropolis to bear an overwhelming weight of history; but at Olympia the great fanes lie level with the ground, the glory is gone, and all around is stillness.

The raised terrace on which the Temple of Zeus stood was covered with hundreds of statues. Some of these were erected by prizemen in the contests, others by States in return for their success in war; and among them were groups of figures, and statues of poets and of gods. Many were of marble or stone, and others were of bronze; but most of these last were, in later days, carried off and smelted down, after the manner of Anastasius, who ordered all the finest bronzes collected by Constantine to be melted down into a colossal statue of himself. It is owing

to the vices of imperial vanity that posterity has been robbed of many priceless treasures; and it is by the wanton hand of the destroyer that we have been defrauded of many of those works of art which the Greeks themselves once regarded with the most passionate attachment.

One of the most valuable discoveries of all those made at Olympia has been the remains of the statue of Victory, erected by the Dorian Messenians, the work of the Mendæan Pæonius. It stood on the summit of a triangular pillar, and was among those surrounding the Olympieum. The pillar and the statue were found lying close together. Adjoining the north side of the terrace was a separate grove to Pelops surrounded by a wall, the inside being planted with trees. There were many statues there, and an altar on which the magistrates for the year sacrificed a black ram to the god. The remains of the grove have been partially cleared.

Next in importance to the Temple of Zeus was undoubtedly the Heræum, or Temple of Hera. It stood just at the foot of Mount Cronos, and inside the north wall of the Altis. The lower portions of many of the columns remain standing, as well as a part of the walls of the cella. It is not known who built the temple, or who was the architect; but it is of great interest, as it is the oldest Greek temple known, being of far greater antiquity than the Olympieum. The form of the temple was most uncommon, as it had six columns at either end and sixteen at the sides. These columns are supposed to have been originally of wood and to have been gradually replaced by stone, as they vary very considerably both in style and size; and, moreover, Pausanias mentions one column being still of wood in his day. The temple was of the Doric order, and was built partially of brick on a stylobate of only two steps instead of the usual three. Judging from the remains, it was not by any means a large building; it was long and narrow, and not of great height, as the columns are said to measure only 17 feet. The interior was filled with statues, most of which were chryselephantine; and among them was a statue of Zeus, and of Hera seated on a throne. But the ruins of the Heræum have given us

\* I know no better description of the Greek method of colouring than that contained in a volume entitled *The Ministry of Fine Art*, by T. G. Parry.

one treasure of inestimable value—Praxiteles' statue of Hermes carrying Dionysus as a babe. Casts of it are familiar to all art students, and it is undoubtedly one of the most beautiful Grecian works of art we possess at all; but words fail me to describe the grace and action of the figure, and the divine expression of the youthful countenance as it is seen in the original at Olympia. The statue was found buried beneath a heap of broken tiles, and though the infant Dionysus is much mutilated, Hermes is perfect, with the exception of the lower part of the legs and the right arm.

To the right of the Temple of Hera are the remains of a circular building, known as the House of Philip. It was built of brick, and had Corinthian pillars round it; and some of these, though much broken, are still standing. Just behind this, and close to the Heræum, are the ruins of the Prytaneum, where the custodians of the Altis lived, and where the winners at the festival were feasted.

Immediately to the east of the Heræum were the Treasuries—small temples erected by various cities to contain their votive offerings to Zeus; the remains of twelve of these have been found. In front of them stood a row of statues called the Zanes, erected out of the fines imposed upon athletes who had behaved unfairly in the games. These statues were of metal, and on the base of the first was written, "Not with money, but swiftness of foot and bodily vigour ought one to win the prizes at Olympia." The bases of a number of them have been discovered, and on their left was the secret entrance to the Stadium in the north-east corner of the Altis. To the right of the Zanes was the Metroum, or Temple to the Mother of the Gods, the smallest of the three principal temples within the Altis.

The Altis was bounded on the eastern side by the Stoa Poecile, or Painted Portico, with a long front of forty-six columns facing towards the Olympieum. In front of the Stoa were the Proedria, or seats of honour used during the festival; and almost in the centre of the Altis stood the Great Altar of Zeus, where the people sacrificed to the god, and this completes the chief points of interest.

If, however, we wish to picture to ourselves

the Altis as it was in the days when Greece had reached the zenith of her fame, we must think of many things besides those just referred to. Standing on the steps of the Stoa, a scene must have been presented to the eye, the parallel of which is not to be met with in our days anywhere in the world. Apart from the Temple of Zeus, the Heræum and the Metroum—each one built with such a subtle regard for orientation, that it not only lent its aid to the general effect, but at the same time gained for itself the full power of the play of sunlight—not only these, arrayed in all their glories of shining, glistening marble, and of colour skilfully applied, but countless statues and sculptures of inconceivable variety: figures of athletes, and colossal figures of Zeus; effigies in stone, in marble, in bronze, erected in honour of deities and in honour of men; groups of figures, too, and chariots and horses, such as the brazen chariot of Hiero, with race-horses on either side of it and boys riding on the horses, or the chariots of Timon, or of Aratus, or of Areus. And all these not sculptures as we know them, but sculptures ornamented with colour and gold; and some of them stood on the summit of tall pillars, and between them were great plane-trees, their shadows cast upon the marble pavement; and a crowd of men in coloured garments passed to and fro, and lent life and movement to the scene; while the whole was backed in by the sunny sky and the ever-varying charm of the brilliant landscape. Such, in a few words, was the Altis, the work of men who have taught us almost all we know, and from whom we have still much to learn.

The buildings outside the Altis were not very numerous. Some of them have been partially cleared, and among them we may mention the Palæstra, a great open court surrounded by colonnades, the columns of which are the most perfect at Olympia, and a square brick building, known as Phidias's Workshop, where he is supposed to have built up his great statue of Zeus. This building was afterwards used as a church, and across the east end there is an open-worked screen with crosses on it.

All the statues, sculptures, bronzes, and broken relics have been stored in a small house of two rooms at the foot of Mount



Cronos, and also in two wooden sheds close to the banks of the Cladeus. In the house may be seen the Hermes and the remains of the Victory, as well as countless small votive offerings—coins, masks, helmets, heads, and broken fragments; and in the sheds are all the larger remains, such as pedimental sculptures and reliefs, the colossal head of Hera, parts of the Metopes of the Olympieum, and numerous architectural remains. I was much struck with the want of finish in some of the pedimental sculptures, several of the heads in the larger reliefs appeared to have been roughly chiselled, and from this and from the traces of colour discovered on some of them, it appears as though the Greeks relied largely on the use of pigments for gaining effect.

A museum has been built on the side of a hill to the west of Olympia, and on the right bank of the Cladeus. It is a large building of Grecian style, and, like everything else here, is the work of the Germans.

The climate of the valley of Olympia is most unhealthy during the summer, and the Germans found it necessary to suspend their labours from May to October each year. The man in charge of the sheds told me he always left the place in summer, as the mosquitoes rendered his life unbearable; so it appears that the plague of ancient times continues down to the present day. The flies at Olympia, it is said, were driven across the Alpheus by Zeus, in answer to the appeal of Hercules, and the people of Elis sacrificed to Zeus, "the Averter of Flies," for the same end.

To omit all reference, even in so slight a sketch as this, to the games with which the name of Olympia is so inseparably connected, would be to overlook one of the chief points of interest, for "the Eleusinian mysteries and the Olympic games were deemed to exhibit more than anything else the divine purpose."

The Stadium, as we have seen, was situated just outside the north-east corner of the Altis. A part of it only has been excavated, and the goals at either end of the course discovered. The distance between the goals (a matter of no small interest) is given in the German official report as amounting to an equivalent in English measure of 210·27 yards. The accommodation of the Stadium at Olympia

would probably have been rather less than that of the Panathenaic Stadium, and might have contained 45,000 spectators.

The Hippodrome was to the south of the Stadium, and between it and the Alpheus. It has not received the same attention as the other remains at Olympia, and much of it has been carried away from time to time by the overflowing of the river. The course is supposed to have been about 850 yards in length.

The national games had a great effect in reminding the Greeks of their common origin and the elements which bound them together as members of one great family, though they had little or none in bringing about political union between the numberless independent states and communities of which the various provinces were composed. Pre-eminent among the national games, as every school-boy knows, were those held at regular intervals at Olympia. There were other games, such as the Pythian, Nemean, and Isthmian festivals, but though these also in time became national, and though they were conducted on much the same lines as the Olympic festival, they ranked as inferior to it in every way. We have little evidence of the origin of these meetings, though we know that the Olympic games were held from the earliest days of Grecian history. It was not, however, until the year 776 B.C., when Corœbus the Elean won the foot-race, that the Olympiads began first to be reckoned. Iphitus, the king of Elis, is said to have been mainly instrumental in reviving the games, and to him is the credit given of instituting the suspension of all warlike operations during their celebration (B.C. 884).

In the earliest days, and before the commencement of the Persian wars, the Olympic games were confined to the foot-race, and the time devoted to the contest was limited to one day; but by degrees other events were added to the list, and it became necessary to extend the time to five days. "When [Iphitus] renewed the games," writes Pausanias, "there was a general forgetfulness about the ancient games, but in a short while they got remembered again, and whenever they remembered any little feature of the games they added it to the programme." It was, perhaps, during the fifth century B.C. that

the Olympic festival was at its best, and it was at this period especially that the honour most highly prized was the wreath of olive leaves adorning the brow of the victor at Olympia. To be crowned before the whole of assembled Hellas was the ambition of every Greek, for the wild olive wreath not only immortalized the winner's name, but earned distinction alike for his family and the state to which he belonged. It is not then to be wondered at that men of every grade were alike ambitious of winning this much-coveted prize, and that success in athletic exercises was reckoned of the highest importance among the Greeks. Physical perfection was the one thing aimed at before all others, and symmetry of form, muscular development, strength, vigour, and agility combined with grace, were the qualities which made a man a king among his fellows. From earliest childhood the Greeks set themselves diligently to work to acquire proficiency in athletics by a regular system of training; they rubbed their bodies with oil to render their joints supple, and stood beneath the icy waters of flowing springs or fountains to harden their muscles; every day several hours were regularly devoted to athletic exercises, and no pains were spared to acquire if possible the very highest form of bodily perfection. Old and young, high and low, were all intent on pursuing the same course, and those in authority were not above stripping off their clothes to engage in a bout of wrestling when the labours of the day were ended. Thus every Greek was more or less an athlete, and admiration for the highly-developed human form was alike common to all classes. We have a distinct reflection of this in their sculpture, where the commonest form of decoration, and at once the most beautiful, was the introduction of the human figure in every variety of aspect and in all the perfection of manhood. Models such as our artists can never hope to find were constantly before the eyes of their sculptors; and thus it was that their temples, their towns, and their villages were crowded with works, many of which were of the most perfect and exquisite beauty. Numerous examples have come down to us, and while we stand before these with feelings of awe and admiration, we are, at the

same time, able to gather some idea of what many of the Greeks must have been at the best period of their history.

Before a man could enter his name for any of the contests at Olympia, it was necessary for him to prove that he was of Greek blood, and we find in the sixth century that even Alexander, the son of Amyntas, King of Macedonia, was not allowed to become a competitor until he had first proved his Hellenic descent. Next, each intending competitor had to show that he had gone through ten months' training, and this was then supplemented by thirty days' special practice in the gymnasium of Elis before the Hellanodiceæ, or judges appointed by the Eleans to decide the winners at the subsequent festival. After these rules had been complied with, the names of the competitors were written on a white board and hung up within the Altis. To draw back then was impossible. A combatant who was not forthcoming at the proper time brought disgrace upon himself and his family, and had, moreover, to pay a heavy fine. To such a length was this carried, that even if injuries had been received in a previous contest, a man had still to come forward or be judged as a defaulter and a coward by the whole of the assembled crowd. The pancratiast Serapion, an Alexandrian, is said to have been the only man ever fined for actual cowardice. He appears to have been so terrified at the sight of those with whom he had to compete, that he fled the day before the contest!

Turning to the games themselves we find that the most important of all the events was the four-horse chariot race, and to win this was to carry off the blue ribbon of the festival. The horse-races were numerous, and among them were the pair-horse chariot race, the single horse race, and the race for quadrigas of colts; and there was also a mule chariot-race.

The foot-races were: the long race; the armed race, each runner carrying a shield; the single course, or the length of the Stadium; and the double course, or once up and once down the Stadium. The races were run in heats in the same way that ours are in the present day, except that the field was more limited, and each competitor drew for his adversary by lot, the pairs thus drawn



being run off consecutively. In wrestling, three throws decided the victory. Boxing was another of the events, the fists of the combatants being bound or covered with strips of hide. The Pancratium consisted of boxing and wrestling combined, while the most complicated of all the contests was the Pentathlon. This was divided into five separate heads, viz., (1) the long jump, (2) hurling the quoit or discus, (3) running, (4) wrestling, and (5) throwing the javelin; and to be successful it was necessary to win three out of the five.

Such, then, were the chief contests when the Olympic games were at their best. All were carried out in a condition of complete nudity, according to the custom of the Greeks, a custom moreover on which they prided themselves not a little, as showing their superiority over Barbarians. The tens of thousands of spectators who assembled to witness the games wore no head-covering—all were bareheaded in the presence of Zeus; and among all the vast concourse of spectators there were, at this period, no women. All women of Elis who crossed the Alpheus on forbidden days “were hurled from the summit of a lofty mountain called *Typæum*.” One, Callipatira by name, dressed herself as an athlete, and took her son to Olympia as a combatant; but when elated at her son’s victory her disguise was discovered. Her life was spared on account of the many victors in her family; but a law was passed that henceforth all athletes were to come to the games naked.

It was not until the reign of Theodosius I. that the games were finally put a stop to; but in A.D. 394 they were celebrated for the last time. For nearly twelve centuries, therefore, we have a continuous record of the great festival, and during all this time it was celebrated with a regularity which is all the more striking when we consider the wars, tumults, and convulsions through which Greece passed in that period. Long before the festival was discontinued, however, the games had lost much of their representative character; the class of competitors changed, and the prizes at Olympia passed into the hands of a class we in these days should call “professional.”

It is curious to note that the last winner

at Olympia was an Armenian named Varastad, and thus the list of demi-gods and heroes closes with the name of a Barbarian.

Once, a king’s son was excluded from the lists until he had first proved his Hellenic descent; later, Greeks grew prouder of being Romaioi than of being Hellenes, but at the same time their glory passed away like a last breath into thin air.

E. GAMBIER-PARRY.



## Celebrated Birthplaces.

HAYES PLACE, KENT.

BY GEORGE CLINCH (BRITISH MUSEUM).

**H**AYES PLACE has two distinct claims to celebrity. It is the house in which one of England’s greatest statesmen died, and in which another, not less illustrious, was born. A stranger might ramble through Hayes not only unconscious of these facts, but even without seeing the house in which these great men spent several years of their lives, so much is Hayes Place buried in umbrageous trees. A high brick wall, skirting the roadside opposite the church, is one of the boundaries of a spot rich with historic associations. Upon entering the gateway, and following a turn in the carriage-drive, the house comes into view. It is a plain square mansion of comfortable and roomy appearance, with nothing remarkable about it to denote its historic interest. Once the residence of a branch of the family of Scott of Halden in the county of Kent, the place was alienated to Mr. John Harrison of Southwark, by Stephen Scott, Esq. Several members of the Scott family lie buried in Hayes Church, and their monumental inscriptions may be seen there upon the floor of the north aisle. The house in which they lived must have disappeared long ago, as the present house is comparatively modern. Mr. John Harrison sold Hayes Place in or soon after 1754 to the Right Hon. William Pitt, the second son of Robert Pitt, of Boconnock, in Cornwall. Tracing back the history of the family, I find that in the time of Queen Elizabeth, John Pitt

was clerk of the Exchequer. His eldest son, Sir William Pitt, was principal officer of the Exchequer in the time of James I. He was knighted in 1618, and died in 1636. His grandson, George Pitt of Strathfieldsay, Esq., married, in 1656, Jane Savage, daughter of John, Earl Rivers, and relict of George Brydges, Lord Chandos, whose grandson, George Pitt, was created Baron Rivers in 1776. Thomas Pitt, of Blandford, Dorset, youngest brother of Sir William Pitt, knight, was grandfather of Thomas Pitt, Governor of Fort St. George, Madras. The celebrated Pitt Diamond takes its name from the last-named member of the Pitt family. This magnificent gem, known as the Pitt or Regent Diamond, was bought by Thomas Pitt, Esq., during his governorship of Fort St. George, for about £10,400, in February, 1702. In 1717 it was purchased by the Regent of Orleans for £130,000. In the rough it weighed 410 carats, and when cut nearly 137 carats. The cutting occupied two years. It was reckoned the most perfect diamond in the world.

In 1756 William Pitt, grandson of the Governor of Fort St. George, and afterwards first Earl of Chatham, was Secretary of State for the Southern Department, and in the next year he was made Secretary of State for the Northern Department, with the Leadership in the House of Commons. According to Hasted's account, it was in 1757 that he bought Hayes Place; but his son John, afterwards the second Earl of Chatham, is known to have been born here October 10, 1756, so the probability is that Pitt came here before 1757. Very soon after, he laid out considerable sums of money upon his newly purchased estate. The house, as he bought it, was a square building of red brick. Pitt made a square addition to this house to the south of the main block. The two buildings are connected by a covered passage. Possibly the new building was for the convenience of his secretaries. Other important and expensive alterations were made. To the north of Hayes Place, and divided from it by an ancient road, there was a small estate and house. Mr. Pitt diverted the road, purchased the estate, pulled down the house, and added the land to his own. The old road, of which some indications exist in the grounds adjoining, originally ran along the north side of

Hayes Place. When it was diverted, the present road past "Jacob's Well" was constructed. The plantations of Hayes Place are generally thought to have been mainly directed by Pitt; and this is probable, because they seem to have been planned with a view of securing the privacy of the house and grounds—an object in entire harmony with Pitt's peculiar mental condition. "The truth is," says Lord Macaulay, "that he had for some time been in an unnatural state of excitement. No suspicion of this sort had yet got abroad. His eloquence had never shone with more splendour than during the recent debates. But people afterwards called to mind many things which ought to have roused their apprehensions. His habits were gradually becoming more and more eccentric. A horror of all loud sounds, such as is said to have been one of the many oddities of Wallenstein, grew upon him. Though the most affectionate of fathers, he could not at this time bear to hear the voices of his own children, and laid out great sums at Hayes in buying up houses contiguous to his own, merely that he might have no neighbours to disturb him with their noise."

On the 28th of May, 1759, William Pitt the younger was born at Hayes Place. The room in which the illustrious statesman first saw the light is situated upon the ground-floor, and is now used as a schoolroom. In the parish register of Hayes is the following entry relating to the event:

"William, son of the Rt. Honble. William and Lady Esther Pitt, was born the 28th of May, and baptized the third day of July, 1759."

Of William Pitt's early days there is nothing left at Hayes to remind us. There are no portraits or relics now existing there; but until quite recently there was an old wooden step for mounting a horse—*jossing-block* is the local name—which was interesting as having been used as a platform from which the younger Pitt, a small boy then, at his father's desire made speeches to an imaginary audience. The early training upon that homely wooden block at Hayes may have had an influence potential and lasting upon the future prime minister's after-life. The old block was getting very rotten, and the servants, ignorant of its history, regarded it as a mere piece of lumber. When it was inquired for



in order that the writer of this paper might see it, the discovery was made—too late, alas! to be of any use—that it had been destroyed. Thus probably the last relic of William Pitt at this place has unfortunately disappeared. It has been said that William Pitt when quite a boy used to go birdsnesting in the woods of Holwood, and his desire to possess that seat for his own, as he told Lord Bathurst, dated from those early days. Pitt's ambition was gratified. In the autumn of 1785 he purchased Holwood.

Upon the eve of his departure for America, in 1759, General Wolfe paid a visit to Pitt at Hayes Place. The following tale about his visit is told by Timbs in his *Anecdote*

was heard to roll from the door, Pitt seemed for the moment shaken in the high opinion which his deliberate judgment had formed of Wolfe; he lifted up his eyes and arms, and exclaimed to Lord Temple: 'Good God! that I should have entrusted the fate of the country and of the Administration to such hands!' This story was told by Lord Temple himself to the Right Hon. Thomas Grenville, the friend of Lord Mahon, who, with the consent of the narrator in 1844, inserted the same in his *History of England*, vol. iv. Lord Temple also told Mr. Grenville that on the evening in question Wolfe had partaken most sparingly of wine, so that this ebullition could not have been the effect of any excess."



HAYES PLACE, KENT, BIRTHPLACE OF WILLIAM PITT.

*Biography:* "After Wolfe's appointment, and on the day preceding his embarkation for America, Pitt, desirous of giving his last verbal instructions, invited him to dinner, Lord Temple being the only other guest. As the evening advanced, Wolfe, heated perhaps by his own aspiring thoughts, and the unwonted society of statesmen, broke forth into a strain of gasconade and bravado. He drew his sword, he rapped the table with it, he flourished it round the room, he talked of the mighty things which that sword was to achieve. The two Ministers sat aghast at an exhibition so unusual from any man of real sense and real spirit. And when at last Wolfe had taken his leave, and his carriage

in the month of January, 1764, the hereditary Prince of Brunswick came to England, to espouse the Princess Augusta, the King's sister. When the ceremonies were ended, he paid a visit to Mr. Pitt, who was confined to his chamber by a severe attack of the gout at his seat at Hayes.

On Sunday the 19th of May, 1765, the Duke of Cumberland paid a visit to Mr. Pitt at Hayes. Mr. Pitt was too ill to leave his chamber, but he received his Grace in his sick-room.

From his boyhood Pitt had been subject to severe attacks of the gout. There is extant a caricature which makes a joke at the Duke of Cumberland's unsuccessful visit

to the gouty foot at Hayes. The sign is that of a blown bladder, inscribed "Popularity," and underneath "By W. P."

When William Pitt the elder came into possession of the Burton Pynsent estate, he sold Hayes Place. The sale was effected in the year 1766. On the 30th of July in the same year Mr. Pitt was advanced to the titles of Viscount Pitt of Burton Pynsent, in Somersetshire, and Earl of Chatham, in Kent.

The purchaser of Hayes Place was the Hon. Thomas Walpole. He resided there, and made considerable improvements. The house was cased with bricks of a peculiar but good yellow tone, and the ornamental cornice and window-sills were probably executed at the same time. The cornice, by the way, looks older than that date, and was probably a copy of an earlier work. In 1767 Lord Chatham wished to return to Hayes. He liked the bracing air of Kent. Lady Chatham, in letters, begged that Mr. Walpole would sell them Hayes Place again. She urged it would save her children from destruction, and that her children's children would be bound to pray for him; and she requested that he would take some days to consider before he refused her request. Mr. Walpole was reluctant to part with his property, upon which he had spent much money, but, after some hesitation, he consented, and Hayes Place became once more Lord Chatham's residence.

On the 7th of April, 1778, as the Earl of Chatham rose in the House of Lords to reply to a speech by the Duke of Richmond, he fainted and fell down on his seat in an apoplectic fit. The Duke of Cumberland, Lord Temple, Lord Stamford, and other lords near, caught him in their arms. The House was immediately cleared, the windows were opened, and medical assistance was obtained. The scene of Chatham's fall has been portrayed by a master-hand in Copley's celebrated picture, which now hangs in the National Gallery. But it is to be regretted that the picture is misnamed. It is generally known and spoken of as the Death of Chatham. This has led to some confusion, because the Earl of Chatham did not die in the House of Lords. As soon as possible he was removed to Hayes Place, his favourite residence. There he languished until the 11th of May, 1778, when he died. The room in which he passed away is on the first

floor in the north angle of the house, and is still used as a bedroom. The great statesman was honoured by a public funeral, and was buried near the north door of Westminster Abbey, where a handsome monument to him bears the following inscription:

Erected by  
The King and Parliament,  
As a testimony to  
The Virtues and Ability  
of  
WILLIAM PITT, EARL OF CHATHAM,  
During whose Administration  
In the Reigns of George II. and George III.  
Divine Providence  
Exalted Great Britain  
To an Height of Prosperity and Glory  
Unknown to any former Age.  
Born 15th November, 1708;  
Died 11th May, 1778.

When it was all over, the banners used in the funeral procession were brought down to Hayes and hung in the chancel of the church. There they hung until moth and decay necessitated their removal.

After Lord Chatham's death, Hayes Place was retained by his family only a few years, and in 1785 was by them alienated to James Bond, Esq. From the latter it passed to the Right Hon. George Viscount Lewisham, eldest son of the Earl of Dartmouth. Finally it has passed into the hands of Everard A. Hambro, Esq., who now owns the place. To Mr. Hambro my best thanks are due for personally showing me round his most interesting and historic house. In conclusion, I may add that Mr. Hambro has caused the whole of the interior of Hayes Place to be most handsomely and thoroughly decorated, and to the south-east front he has added two curved flanking walls of an elegant character.



## Bone Caves.

BY H. P. MALET.

### PART II.

**I**N the very bosom of the hills our caves and bones are found. There are the remains of beasts that do not exist now; many of them tell of tropical origin, and of an easy road to European regions. It is generally allowed that Ireland and Great Britain were



once connected with the Continent; the similarity of organic remains in both places tells of animal migration to, and roving at will over, all these regions. The beasts of the fields had increased and multiplied in the luxuriant herbage of these moist countries; while the herbivora flourished, the carnivora were happy, but both had to bear the penalties of increase. We have shown the effects of drought; this happened then as it does now, and the remains of young and old of many kinds, even to the amphibious beasts, tell of fresh waters and of floods—all deposits without order, all in confusion, some bones rubbed, some with their corners still sharp, some gnawed, and some broken. Both of these two last accidents may have happened before they got buried where we find them; the marks of teeth may be only imaginary, for the knocking about amongst sharp stones might have had a similar effect. The entire bones with sharp angles came to their mausoleum in their skins. Cuvier held these bones as evidence against a flood, but he had not seen what I have—dead and living creatures rolling along on foaming yellow floods of rivers, to be deposited where the waters pleased, possibly with torn skins, possibly with broken bones; but as long as skin and sinews remained, these bones retained their sharpest prominences, and in this condition are certain evidence of a deposit *in situ* by water.

Let anyone imagine a water famine in a region tolerably full of wild beasts: 300 hyænas never existed without plenty of other animals to feed on; the carcass of a tiger or bear is as good for them as that of a horse or deer. The great Indian bison is devoured by the natural scavengers, birds and beasts, in a day or two; ants and reptiles finish them off, and in a week nothing is left but scattered bleached bones. The entire unrubbed bones in caves are proofs of travel in the skin, the confused burial is another proof, the pebbles and soil over them confirm the tale; and we now find these heaps or masses of bones buried deep in our limestone rocks. All the owners of these bones lived in the area of the water-shed, that sent its spoils to the spot in which we find those bone-caves without a trace of water running through them.

Sir C. Lyell made a curious remark on this

point in his *Elements of Geology*, p. 134. In alluding to extensive quarrying in Belgium, and the sections of caves discovered in the limestone, he wrote: "The former communication of cavities in the interior of the rocks with the old surface of the country, by means of vertical or oblique fissures, has been demonstrated in places where it would not otherwise have been suspected, so completely have the upper extremities of these fissures been concealed by superficial drift, while their lower ends, which extended into the roof of the caves, are masked by stalactite incrustations." In these caves "the remains of at least three human individuals" were found, "mingled in such a manner with bones of extinct mammalia as to leave no doubt of man having existed with them." In some caves "only parts of human skeletons were met with, sometimes nearly every part except the skull." It was therefore supposed that these mingled and imperfect remains had reached the spot through a vertical or oblique fissure.

The curiosity of this geological speculation consists in the fact that so careful a geologist as Lyell did not see through the natural actions that led to these fissures. When the remains were deposited on this site they were in all conditions—entire carcasses, broken up bodies, fractured bones, and headless trunks all rolled on together in a flood of water. If they had fallen in through a fissure, the remains would have been less mixed; entire skeletons would have been found, and the loss of the head was not likely. If the hyæna had dragged in the bones, why was the head gone? and why were "flint implements" found in these caves? Entire and imperfect skeletons were found; they were lodged there by one agent in one manner. When first deposited, there was a great heap; possibly some hollow in the estuary was filled up, and, as the tides allowed it, a solution of lime was deposited over the whole. This sheet went on growing, and the heap below went on decomposing and sinking. The lime-sheet was self-sustaining; it retained the shape which the nucleus gave, and remained so. All new-made lime formations give out their semi-liquid incrustations of carbonate of lime; this formed the sheet over the animal remains, and took away matter from the mass above. That portion

of this mass from which the stalactites and stalagmites were formed, faulted or slipped down in due time, perhaps on both, possibly on one side only, to form the crevice, and this may have been filled up afterwards by foreign drifts and natural incrustations. This meets what was said above as to external approaches to these caves not being antagonistic to their formation on a previously deposited nucleus. Without doing away with the theory that some caves were made through the swallow-hole, and the bones found in them came there by accident, it is not intended to contradict entirely the idea of Dr. Buckland that hyænas used some of these caves for dens. It may, however, be asserted that they never dragged in the bones, or left their own dung in their habitations. They may have gnawed some of the bones, but they did not take in the stone implements made by man and mixed up with the bones. Most men would have found in these stone tools a certain evidence against the hyæna notion; but the mind is not easily led away from a preconceived idea, and it does not seem to have struck anyone that the same agent put both stones and bones where we find them below, or mixed up with "diluvial loam and pebbles." These last were necessarily left by water, and are certain proofs of an open stream, for flint pebbles are not formed from lime formations such as those in which these caves are found.

The evidence so far is decisive for open-water agency as depositing the nuclei on which caves were formed; 300 hyænas, old and young, dying in one cave is something curious, considering that they never do die in their dens naturally. The dung of these beasts as found with the bones in the supposed den is not evidence for but against the use of the cave as a den. The large bones and the small ones show the innocence of the hyæna; he would not take the trouble to carry home a snipe's bone, and he could not drag in the heads of elephants. Bones, dung, soil, and pebbles are all direct proof of water action.

It has been observed that mammalian and bird remains have been deposited in different places (*Elements of Geology*, p. 138). This is quite natural; they do not now and never did die in the same places, therefore their relics were not often removed or buried by the

same agency at the same time, unless by accident.

Sir Charles Lyell unwittingly brings another witness in favour of the tawny beast, *Id.*, p. 136. "Ossiferous breccias are not confined to Europe, but occur in all parts of the globe; and those discovered in fissures and caverns in Australia closely correspond" with similar remains in Europe. The bones "belong to marsupial animals," and "are referable to the same peculiar type of organization which now distinguishes the Australian mammalia from those in other parts of the globe." This geographical distribution dates back to a time "before the larger part of the species now contemporary with man had been introduced into the earth." There is no mention of scavenger beasts in our antipodes, yet bones of creatures are found heaped together in the same confusion as in Europe. If organic remains are found in one place without being placed there by a contemporary animal, why do we require his aid in another place? Single specimens of complete skeletons, of entire and broken bones, are found all round the world. We have plenty of land and sea-types in Oxfordshire, but the hyæna did not put them there; he did not drag the 200 tons of bones into the St. Ciro Cave in Sicily, or help to bury those fauna which "are of higher antiquity than the country itself" (*Elements of Geology*, p. 184). No creature buried those bones and shells found, as Lyell told us, "2,000 feet" above the present sea-level, or those oyster-beds that still rest in their horizontal strata in the Apennines of Siena. It was all done in the same manner as those deposits in Sweden "called Silurian and Cambrian by geologists—in as level a position as if they had recently formed part of the delta of a great river, and been left dry on the retiring of the annual floods." (*Id.*, p. 48).

It is curious how close Sir Charles approached the truth without detecting it. He did not see that animals died alone, and were sometimes washed down and buried alone, sometimes in mud, in clay, in sand, or gravel; when solitary specimens are found it is all a natural transaction, but for a whole heap of bones an unnatural cause is assigned. Our geological teachers forget the character of the formation in which these heaps are



found : it is tenacious and self-sustaining, the situation was in a delta or estuary, and the burial took place in a flood that had gathered dead and living from a vast water-shed. These remains were, as above remarked, deposited in heaps by the same agent at the same time. Dr. Buckland did not see into the force that did this, or detect that when such a collection of legible matter was formed by such a force, there must have been a vast quantity of similar material that had become illegible by being dissolved. He did not recognise the fact that while the heavy remains sank in troubled waters, the solutions could only sink in still waters. Under this certain process we necessarily find bones in a confused mixed condition with the soil and pebbles laid above them by moving waters, while the layer of lime was placed over them by quiet waters, exactly as the *Challenger* found solutions settling down as ooze in nearly still waters all round the world.

The evidence before us is all in favour of water-floods as the sole agents for depositing the heaps of bones found in caves all round the world. We may give up the hyæna as the collector, and put down bone-heaps as the general cause for the formation of limestone caves. It may be allowed that some bones have been collected through swallow-holes in subterranean river-channels ; but as the water-sheds of such places are generally of small extent, the gathering of large quantities must have taken time, while the gatherings after long droughts were made at one time, and the preservation of them secured by the rapid dripping of the stalagmite sheet upon them. There is, however, one point of considerable importance that has to be cleared up before we can sum up the tale.

Estuaries of rivers have been fixed on as the sites for the deposit of animal remains in bulk. These may extend for many miles seaward ; but the bone caves are sometimes found hundreds of feet above sea-level. The present school of geology teaches "that it is the land which rises, not the sea which sinks" (*Science Primer—Geology*, Geikie, 1876). In another part, p. 56, "The very highest mountains in the world consist of sea-made rocks ;" that is, "formed under the sea." Therefore all these highlands have been upheaved, according to this school.

Geikie endeavours to prove it by his *raised beach*, pointing to "a former sea-margin." At p. 97 he tells us, "If the terrace has been left by a sinking down of the bed of the sea, you should meet with a corresponding terrace all over the globe." With all due deference to the Professor, I deny this. Terraces are only made by certain supplies of material heaped up in parallel lines by certain forces of wind and water at certain places. They never extend far, and each raised beach is evidence that wave and tide beat upon the very spot on which we find it. No beach has ever been upheaved ; but Geikie was right in saying that each line of beach "points to a former sea-margin." The interval between these beaches tells of the slow sinking of the sea, and not of a spasmodic or slow rising of these friable and inconsistent ridges of sand, shells, gravel, loam, and mud. There is not now, and never has been, any upheaving force, though Geikie still adheres to the theory that "when the earth was detached from its parent sun it must have been a fiercely hot mass as the sun is now." It is, however, a contested point as to the parentage, as well as to the innate inherent heat of the sun. On the other side the Professor allows the sinking of our coal-fields, as well as their burial by ocean sediment of many sorts. These burials are now half a mile below our feet, while the vegetation grew on dry land. The Pacific and Indian Ocean have both subsided by the sinking of their beds ; these local sinkings all round the globe give proof of a slow, general sinking of the sea-level. Dana told us that these sinkings coincided with the imaginary elevation of the mountains. It is curious that geologists have found recent fossils at the foot of mountains, and old ones at the top ; but even this direct evidence of a retiring sea did not extinguish the teaching of elevation by the contraction of an imaginary cooling sphere.

We find coals above and below sea-level : they give evidence of certain and uncertain sinking ; but, as those seams above the present sea-level were once below it to allow of burial by other ocean deposits, it is certain that these areas of vegetable growth were once under the waters. So it has been with the bone caves we are writing of ; all the

known ones are now above sea-level, but they were once below it; the waters heaped the lime deposits over them, the ocean bed subsided, the sea envelope went with it, and the limestone masses were left as dry land. There may be many bone collections in the rocks now below sea-level, for the washing out of water-sheds by rain-storms has always been as frequent as it is now.

I have used seasons of drought for large bone collections because more deaths occur then; but in ordinary times over extensive water-sheds there must have been deaths enough to supply carcasses and bones in plenty, when some 300 of one kind were thrown together in the Kirkdale Cave. If they had lived and died there, their skeletons would not have been broken up; bones would not have been broken. And on looking at the subject on every side it becomes evident that no hyæna ever used the cave as a den, in which his white dung-cake is found, and in which his own bones are discovered mixed up with hundreds of others. If hyænas lived near to any of these caves after the bones were buried by the alluvial soil and covered over with the stalagmite-sheet, it is quite possible they may have used them as dens if there was access to them; but remarks by Sir C. Lyell showed that some caves closed up at both ends had been found in the solid rock by accidental quarrying. On the other side, Sir Charles mentions "rivers which once flowed through caves now removed from any line of drainage." This comes with his ideas on the lapse of time required for all the changes under his consideration. He brought in the organic remains found "thirty feet above the river Wiley," and flint implements found with mammoth bones in drift deposits on a higher level. In all this river action is allowed. I claim its action for every extensive collection of bones in any part of the world. In the ordinary drift there was no formation of lime over any deposits, and therefore no cave; but where these organic remains are found, with or without implements made by man, in an arched, irregular cave, there are only two modes for its formation: one on a heap of any shape or size, acting as a nucleus for the deposit of the self-sustaining lime solutions, forming an

irregular cavern when the perishable materials of the nucleus sink down. The other cave is formed by the water-trickle from the surface through the previously formed limestone masses. In many examples of these subterranean waters that I have met with or heard of in India, Europe, and the British Isles, I only found one with an open river running into it. Here a supply of bones or carcasses from a considerable mountain water-shed might have been occasionally washed down. I have been in a cave in India, near Perhinda, Deccan, where I heard a considerable stream running through the rock at an unknown depth; this water was said to come from highlands far away. I heard of a swallow-hole above Aix les Bains that had an issue some five miles away. There is a small swallow-hole at Nettlebed in Oxfordshire, which is supposed to supply a spring at Ewelme. The ordinary water-sheds for swallow-holes are very small, so that the supply of carcasses or bones would be very limited. It is hard to say how so many bones got into these subterranean trickles in old time; but at present they are limited to accidental falls into the hole, or to casual deaths on its small water-shed. There is no space for a large supply of bones at one time. The subject may now be briefly summed up. Bones of many animals are found in caves of limestone formation. These formations are made from triturated shells or bones, and are in themselves evidence of great water action. Some caves have, and some have not, signs of water running through them. All these bone caves are above the sea-level, with many layers over them of water-deposited matter. The bones are mixed together, some rubbed, broken, or gnawed; some skeletons entire, and some bones retaining their sharpest points. Cuvier thought that these bones were buried "by the same agent," and that they belonged to animals "which lived and died there," or they were brought there by "inundation or some other violent cause." He also told us how Professor Buckland thought that the cave of Kirkdale was "inhabited during a long succession of years previous to the last general deluge by hyænas, and that they dragged into it the other animal bodies whose remains are found there."



It is clearly proved that animals do not die in their dens except by accident; that hyænas do not drag their dinners into their dens, and that they do not drop their dung there. It is shown that no general deluge was wanted to place the bones where we find them; that they must have been deposited by one agent, water, for no other could have left the bones so mixed up together. The sharp points of the bones are clear evidence that these came in their skins; the rubbing of other bones tell us that these were carried and forced along by water without the skins. The marks of teeth on bones tell of a gnawing before they came into the cave. All the bones in these caves are in a similar state of preservation. If they had been put there by wild beasts, a long time would have been occupied in gathering them; unless we can imagine that the herbivora came to die near the caves for the convenience of the carnivora; even then the bones could not have retained the condition in which they are found.

As to the making of the cave by the natural deposit of dissolved calcareous substances, the ordinary method is by deposit of the tenacious material on a nucleus or centre, in the same manner as hollow flints are made on a nucleus. Man has copied his dome and his arch from this universal system. Some caves have been certainly formed on such a nucleus as animal remains would give; the decomposition of the nucleus, the natural consolidation of it, assisted by the pressure of the dripping, newly-found lime-sheet, would give just such an irregular shape to the canopy as these limestone caves have. It is quite possible that the sinking of the nucleus may have disturbed the lime-deposit resting on it, and by this disturbance fissures may have led to the surface, giving entrance to water. Thus Cuvier may have been right in thinking "that some transient current had passed over them (the bones) in the deposit where they are found." In this case the entrance of small supplies of water through a swallow-hole would naturally form a tortuous channel underground, just as a surface stream does through its varying obstacles.

Without saying that the bone caves could not have formed and filled from the swallow-hole, there is one serious objection to the

filling of those caves with an immense quantity of bones, mixed up with human remains and implements made by man. The hole is always on highlands, sometimes very inaccessible; there is seldom any inducement for animals to collect for food or water in these places, while the collections in caves tell of many creatures at one time, mixed up with human bones and man's utensils. While allowing the possibility of this cave formation and filling, the latter part of the process is very improbable. I put the one agent, one time, and one washing out of one water-shed area, as the occasion when old and young were passed on by river waters to be buried by ocean deposits; to be left behind by the general subsidence of the ocean as parts of dry land; to be exhumed by natural denudation, or by the demands of man long after the deaths and burials had taken place.

Such is the natural history of these bone caves; it is very simple, though enrolled in the myths of man's imagination. In these old burials man sees the remains of some creatures that lived before him, of some coëval with his kind; they tell him of origin in warmer climes, and of dry land for beasts of the field to wander over; they tell of luxuriant feeding, of multiplying and increase in herbivora and carnivora. They tell of the denudation of surface-earth, and the use of organisms for its reconstruction. There are tales of starvation in the bones, and of knocking about under the wondrous forces of rain gathered into the channels of the water-sheds. They tell of the tempest and the flood, of their own struggles for dear life, and of the clean sweeping off of accidental surface-matter by the mighty forces of water; of the final deposit and burial of all this organic matter.



## Old Storied Houses.

BROADWAY AND CHURCH STANWAY.



THE extreme historical interest attaching to the former of these two villages in connection with the Stuart Wars—wars, by the way, from which it has never recovered—would be sufficient justification for an article upon it alone.

It lies on a broad sandy road between Evesham and Stow-on-the-Wold, in the south-eastern corner of the county of Worcester-shire, and differs from all other towns in this, that whereas our forefathers, possessing twenty times the land which we own now, were in the habit of building their houses facing one another, at the distance sometimes of a man's stride apart, and but seldom so broad as to admit of two carts passing one another at any point, they nevertheless constructed the village under description wide enough to allow the whole traffic of the county to pass through its streets. No doubt, the deed once accomplished, and the magnificent stone houses erected where some of them stand to this day, the ancient builder was not without an amount of astonishment in proportion to the rareness of his achievement, whereupon, in all probability, the happy thought arose to call the place Broadway—and Broadway it was called.

Little more than a way is it now; one might drive through by night and deem it hardly worthy of the name of village. Yet in its time, which time is growing gray and shows symptoms of moss, it was, we are given to understand, an important town, unfortunately not beneath the notice of Cromwell's guns. It is said that deep digging in the adjacent fields results often in the foundations of houses being discovered, and in very dry weather the lines revealing the ground-plan of unrecorded buildings trace themselves on the close-cropped pasture-lands, giving rise to stories of elf folk who build themselves palaces by night and shatter them at cockcrow with magic wands. To judge by those few stone buildings which remain, it must have required, however, something of a stouter nature than magic wands to blot the thriving town into an obscure village. The Lygon Arms is little less than a palace, tall, majestic, sombre, with a look of romance about it. There are four great gables facing the street, and a handsome Jacobean doorway. In the interior are "Cromwell's room," containing portions of a fine ceiling and a good old stone fireplace; an oak-panelled mysterious-looking bedroom with a large stone-mullioned window looking out on the street; a main staircase with a wicket on the top of the first landing, which,

though simple, is picturesque with its deep-set casement behind, and some good oak doors and doorways scattered over the rest of the house.

Besides this, which, if we remember correctly, is the largest house in the village, there are others of even more beautiful design. One fine specimen, with a grand doorway, bearing the Tudor Rose, stands on the opposite side of the village. Near it is a picturesque retreat in an old mossy orchard, with a lofty hall at the rear, possibly the remnant of something still more remote. But of all these romantic places there is nothing to equal a dark, three-gabled, ball-surmounted house, bearing date 1659-60, but with the illegible traces of a year very much anterior on a worn scutcheon over the door. It will be worth the while of anyone with a love for the uncanny to visit Broadway for the sake of seeing this house alone, and we can only hope that he may be so fortunate as to come upon it in the same closed, haunted-looking, deserted condition as it stood a few years back. The windows of the middle gable are built in a projecting pile from the stone stairs to the roof, and surmounting the topmost casement are three heraldic shields, but we did not succeed in making out their design; neither could we obtain any information as to the ownership, or, still more important, the holder of the keys.

One old man, who might have remembered it upwards of a century ago, but was slightly hazy on the subject, said no one ever went inside. Other inquiries in the village led only to intense astonishment at our desire. And the whole concluded in a large contingent of the inhabitants standing speechless, marvelling before the house itself, in which position we left them and it.

The village lies at the foot of a high hill, on whose summit are the ruins of a tower, anciently belonging to the Lygons. There can be no doubt that this was used for the defence of the town, commanding, as it does, a fine outlook across a great portion of the county. The entrances to the village are pretty, especially that on the sandy rocky road to the east, which in summer-time presents a lovely contrast of banks and foliage, with the gray majestic street, like a slice of an old city, between.



The Manor House and church are some little distance from the village, and the former is an interesting specimen of early domestic architecture.

Childs Wickham, near Broadway, is another old-world village surrounded by orchards, having many old stone houses and the remains of the village cross.

Leaving this attractive and little frequented spot, we pass through the village of Buckland (in Gloucestershire), not forgetting to look at the quaint square-towered church with an old fourteenth-century (but modernized) farmhouse adjacent, or at the rectory, bearing

in where the soft breeze parts the foliage, and presently we come on a little church, some very tiny cottages, and a huge Elizabethan mansion with a most picturesque and imposing Gate House, said to have been designed by Inigo Jones.

The time is the middle of June; but to make us more certain of the fact, the pink cabbage-roses are looking out above the gray wall in hundreds, fearlessly staring one out of countenance, peeping in the most ravishing manner through the ornamented holes, and tingeing the warm air with their delicious fragrance. We doubt if we could see



LYGON ARMS, BROADWAY.

the date 1520 (where there is a grand old oak open-roofed hall with a fine carved central arch and some ancient pictures), and proceed to Church Stanway. Denser and denser grows the country, with its cool green woods; nearer and nearer the trees lean together across the road. At last, in deep refreshing shadow, we come upon two cross-roads and a sign-board pointing in one direction to Stanway-in-the-Woods (where there are some quaint old houses), in the other to the larger village of Church Stanway. We follow the latter up a sweet-smelling shady lane, from which the blue sky is all but shut out, and the stray gold sunbeam only suffered to peep

such a lovely wall or such happy roses anywhere else in the country. The Manor House belongs to them, and we quite made up our mind that we would be admitted by a rose. It was, however, merely an attendant on the roses who opened the door and ushered us into the enormous hall, with its panelled oak ceiling, massive carved fireplace and lofty bay window. From room to room we went, losing all idea of locality, until, when we might have been anywhere between the roof and the basement, we discovered ourselves shut out as if by magic in a charming terraced garden, where the roses were dancing with delight in the summer breeze. Surely the

enchanted rose-gardens of Persia, arched over with blue skies, and impregnable saving to one dark-eyed wondrous beauty of the East, could not eclipse this little English nook, with its rare old English gray wall. But we must not in our admiration disregard the claims of other tenants of the gardens and park upon our notice: the great uncankered yew on the hill, near the classic stone summer-house, twenty-two feet in girth; the lithe smooth-limbed beeches with their glorious canopy of delicate greenery; the snow-white ancient ash-trees reaching up into the sky, and the hundred and one other forest trees, each with his own obstinate characteristic, as distinct as the idiosyncrasies of human beings.

But as to Church Stanway — a church there certainly is, and a Manor House, but whether the rest of the village, saving the two or three cottages already alluded to, lies somewhere in the woods around, we had neither a guide nor sufficient time to inquire. Most probably it is all comprised in that first and last glance, which remains in our memory, of a hundred roses dancing above an old gray wall.

A. FEA.



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### PART II.

**I**N the Tower Felton seems to have been well treated. He was lodged where Sir John Eliot lay, and was allowed two dishes of meat every meal (5 E. iii. 261).

Dr. Brian Duppa had, on the eleventh of September (6 S., 1628, p. 326), an interview

with Felton at the Tower, and told him that, though he had no mercy on the Duke, the King had sent divines to him; at this he fell on his knees, and acknowledged the King's great grace. At first it was suggested that he was puffed up with the vain applause of the multitude (6 S., 1828, p. 321), but I can see no sign that this was at all true at any stage of the transaction. After the deed, and when passion was satisfied, a reaction appears to have set in; and, as an earnest believer in religion, he had begun to feel that he had committed a grievous sin, and he confessed so to Duppa; but he attributed it only to the *Remonstrance*, which we know already, by his own confession, was not strictly true. There were dangerous propositions found in his handwriting, but these he explained as being only notes gathered long ago from a book called the *Golden Epistles*. He consistently reiterated, now and always, that no living creature knew of his resolution but himself, and he requested that he might do public penance before his death in sackcloth, with ashes on his head, and ropes about his neck (6 S., 1828, p. 326).

A certain Sir Robert Savage, a gentleman of Bucks, when the depositions were being taken, seems to have laboured under mania, asserting, as we learn by a letter of Mr. Mead's (5 E. iii. 261), that he offered Felton £80 to do the deed, and £40 were paid down. But Felton denied it *in toto*.\*

The family of the culprit were, at an early stage, put through severe interrogatories. Four days only after the murder, his brother, Edmund Felton, gentleman, was examined, and said it was ten weeks since he had seen his brother, that he much estranged himself,

\* On October 24, they satisfied themselves that "Savage is an incorrigible rogue," and has no knowledge of Felton. It is observable here that the writers have no notion of such a possibility as mental illusion as an element in human action; and perhaps it is a refinement that on the whole does a great deal more harm than good in the world. It appears that Savage went under two other aliases, and was not a man of title at all; but when he said that he would have settled the Duke if Felton had not, he must have been labouring under mania. Under any circumstances, such an avowal could only bring him into trouble. He was committed to the Tower, September 10th (6 S., 1628, p. 326); ordered to be transferred to the Fleet, October 11 (*Ibid.*, p. 349). October 24, it was advised he should be sent to Bridewell (*Ibid.*, p. 359). October 31, he was sentenced to be whipped as a rogue (*Ibid.*, p. 365).



and would not tell examinant his lodging. As it is certain, from other depositions, that Felton visited his mother and sister, there could have been no great difficulty in ascertaining his lodging had his brother wished to do so. He said he was of a melancholy disposition, sad, heavy, and of few words. He cannot believe his brother did the damnable act. He has not seen his mother or sister for a month, but hears they are in prison. Not exactly an affectionate son or brother does this Edmund, head of the family, appear to have been.

Two days later, August 30 (6 S., 1628, p. 277), the mother is examined. The news reached the Church of St. Dunstan's on August 24, after sermon, and while the psalm is singing the people stood up, some rejoicing, some grieving, which caused disturbance. A gentleman told her that the Duke was killed, and she swooned, not on that account, but for the woman's reason that her daughter swooned in the Church. When her daughter came home, she told her mother that Lieutenant Felton was the man that killed the Duke. She deposed that her son had come to her on the Tuesday before, and said he should go down to Portsmouth to get his pay, which was six or seven score pounds. He said he was so largely in debt he could stay no longer in town, and wanted money, but she had none. He complained he had been "put by" a captain's place, but he never spoke against the Duke.

The daughter, Mrs. Elizabeth Done, deposed to the same, but with slight variation. On October 11 she was again examined, and confessed that John had said "there were no brave spirits," and that on going to Portsmouth he desired her to pray for him.

On October 28 Owen Hughes, a haberdasher, was examined. He said he knew Lieutenant John Felton because his mother lodged in examinant's house in Fleet Street, and had come to and fro there; was not in his mother's company last Bartholomewtide, and said nothing about the Duke.

There is one accidental point of interest in connection with these depositions, and that is the examination, on September 6, of Alexander Gill the younger, usher of St. Paul's School, the son of the head-master, and the friend of Milton. It was shown on September 6 that he had said, "The King

is fitter to stand in a Cheapside shop with an apron before him, than to govern a kingdom" (5 G. vi. 355). This was said in a cellar, where he drank a health to Felton, a thing which was allowed to be at that time very common in London. But Gill protested he had no ill-will against the King (6 S., 1628, p. 319). He was further examined on September 26, when one Wm. Pickering, of Trinity College, Oxon, deposed to knowing Alexander Gill, who is of the same college. When he and others would not drink Felton's health, Gill said, "What! Is Pick a Dukist too?" It would appear that Gill went further, and talked of the Duke and the late King as being in hell together, and that William Chillingworth, then a fellow of Trinity College, Oxford, in disgust reported the whole direct to Archbishop Laud. For (4 M. i. 177) this Gill was cited before the Star Chamber, heavily fined, and sentenced to lose his ears (6 D. iii. 464).

He was not drunk, so to say, though he was not sober. But Gill, with others, had drunk Felton's health two days before in a tavern (6 S., 1628, p. 338). The interest attaching to this is that whilst acting as usher to his father young John Milton was under him, and is said to have much loved him. Three of his Latin letters praise Gill's Latin poetry highly. One of May 20, this very year, commences: "Accepi literas tuas, et quæ me mirifice oblectavere, carmina sane grandia et majestatem vere poeticam" (2 F. 830). He was about nine years older than Milton. Evidently he was a loose, rather rowdy republican, and by no means a good companion or director of the chief bard of England in his youth. Milton's republicanism may have been partly owing to the impulsive vapourings of this somewhat licentious young man. However, seven years later on he succeeded his father as head-master of Paul's School. His Latin poetry appeared as *Poetici Conatus* in 1632. I have never seen the poems, and know nothing of their merit; but posterity has not yet endorsed Milton's compliment by reckoning them amongst the *carmina grandia* of literature (Allibone, *s.v.* A. Gill).

Felton was brought to the bar of the King's Bench, Westminster Hall, for trial on Thursday, November 27, and was placed there at the extraordinary hour of between 6 and

7 a.m., as we learn from Mead's letter, December 6 (5 E. iii. 278). He had been removed from the Tower to the Gate House at Whitehall the previous day. Curiously enough the *State Trials* (4 S. iii. 372) report the day of the week wrongly, Thursday instead of Wednesday. If the *State Trials* are not correct upon a mere matter of fact, what is to become of historical evidence? I refer to Cobbett's *State Trials*. The Attorney-General, Heath, made a speech on moving judgment against Felton (6 S., 1628, 398), and compared him to Ravaillac. He also produced the knife in open court. At the sight of it, it was said by some observers, that tears welled up into Felton's eyes. When he was asked what he could plead without impanelling a jury, he said (Harl. MSS. 390, originally cited by Ellis): "I am sorry both that I have shed the blood of a man who is the image of God, and taken away the life of so near a subject of the King, as Mr. Attorney hath related." Here, lifting up his arm, he continued: "This is the instrument which did the fact (putting aside, be it observed, Mr. Attorney-General and his knife), which I desire may be first cut off, and the rest of my carcase I willingly yield to the court, to be disposed of as you and his Majesty shall please." He was then told that he could only suffer the ordinary punishment that the law decreed.

Throughout he exhibited a calm grandeur and self-possession. On commission of the deed he scorned to fly, and signed his name to the writing in his hat, so that it would have been in vain to fly. This led some ingenious wit of the period to devise an anagram upon his name (4 E. i. 386):

John Felton  
No'h ! flie not.

In prison, and at his examinations, he always preserved his equanimity and courage. He forced Philip, Earl of Pembroke, to exclaim, "Never was valour and piety more temperately mixed in the same person." He himself remarked, that when he struck the Duke he felt that he had "the force of forty men," and that as his arm fell he solemnly uttered the words, "God have mercy on thy soul"\* (4 E. i. 383).

\* A witty friend of the Rev. Jos. Mead said upon this, "There never was a man murdered with so much of Gospel" (10 C. i. 395).

The final scene was now close at hand. He is reported to have wept bitterly for the great sin he had fallen into, and that he almost despaired the day before his death. At Tyburn he said that the last night (he never blusters—he never fishes for applause) he was affrighted with death, but he thanked God that was past. He prayed all to note that it was an instigation from the devil. He had had the Lord's Supper administered to him the day before. His penitence and behaviour was such that Dr. Sutton said it amazed him, so that he could scarce believe that such a man had ever been a soldier. He was hung at Tyburn, and then hung again in chains at Portsmouth, November 29, 1628 (5 G. vi. 359).

It is said that he was of little stature, and a revengeful spirit; that when he sent a challenge to a gentleman he cut off a piece of his little finger and sent it with the cartel (1 R. i. 408), an action highly characteristic of the man. Another account describes him oddly as "a little, timber, meagre, ghostly, frightful-faced fellow" (1 V. 105). Portraits of him appear once to have been common, and pictures which were cut in brass were greedily caught up. Granger says (2 G. iii. 253), there is a unique print of him, whole length, in the collection of Benjamin Way, Esq., of Denham Court, Uxbridge. He was well connected, and I have read somewhere, though I cannot now trace it, that he was related to the Earl of Arundel, who with the Countess visited him in prison. There was a Bishop of Ely, a Dr. Nicholas Felton, one of the translators of the Bible, in the time of James I., and who only died in March of this very year 1628, probably related. There was also a John Felton who on August 8, fifty odd years before, did a bold act in St. Paul's Churchyard, and refused to fly.

In the history of jurisprudence the trial of Felton assumes importance as having tested finally the legality of torture.\* In the *State Trials* (4 S. iii. 372), and also in the abridgment of Rushworth, it is mentioned that by the King's wish the question was put to Sir Thomas Richardson, Lord Chief Justice of the Common Pleas, to be set before all the Justices. The King was indiscreet enough to add that if it were found legal he would not use his prerogative.

\* *Torture*, i. 35, 292.



The Justices at first assembled at Serjeants' Inn, Chancery Lane—how in this trial everything seems to cluster in the neighbourhood of our St. Dunstan's Church!—and they ruled that the King might not put the party to the rack. On November 14 all the judges assembled at Serjeants' Inn, Fleet Street—now sold up, and the proceeds appropriated by those who had no right beyond a life interest in the property—and they “agreed in one that Felton ought not to be tortured, for no such punishment is known or allowed by our law.”

Hume's philosophical comment on this is, “So much more exact reasoners, with regard to the law, had they become from the jealous scruples of the House of Commons.” If this be so, what will Mr. Hume say to Judge Jeffreys a little later on? or to the fact that Sir George Mackenzie used torture in Scotland as late as the time of James II. ? (6 D. iii. 475). The remark is of no value whatever. It is not law; or what is the same thing, it is judges' law. The judges felt they could now assert this without risk or personal danger, and Lingard only says they had been taught a salutary lesson. It was well to put an end to torture, but there is nothing in the decision that entitles the judges to respect. The times were turned face about, and the judges who under James were time-servers, were now under Charles serving the time. It wanted no courage, and it displayed no virtue.

Isaac D'Israeli has reprinted some fine lines on John Felton by Zouch Townley, a gentleman of the period and of good family (6 D. iii. 476); the two last run thus:

And now I leave thee unto death and fame,  
Which lives to shake ambition with thy name.

ST. PAUL'S CHURCHYARD (embayed).

C. A. WARD.



## Ancient Brasses at East Wickham, Kent.



AFTER undergoing many vicissitudes and narrowly escaping destruction altogether, an ancient brass of the early part of the fourteenth century has been replaced in the church of the above parish.

East Wickham, so called to distinguish it from West Wickham, also in Kent, is a small parish situated, as its name implies (*Wickham*, derived from the Saxon, literally “the dwelling near the great highway”), near to the great Roman highway, which runs from London to Dover. A small portion of the parish is intersected by this great Roman road.

The brass, which has just been restored, consists of two half-length figures of a male and female within a floriated cross. On the long shaft of the cross is all that remains of the inscription, which is in Norman French as follows: “Johan de Bladigdone et Maud sa fe'me.” The date is 1325, and it is one of the oldest known brasses, giving an example of a male figure clad in the civil costume of the period.

Hasted, writing in 1787, makes mention of this brass as follows: “In the chancel a grave-stone, on which has been a brassplate, the length of the stone, in form a cross flory gradated, now torn away except the effigies of a man and woman at half-length, and piece of the inscription in capitals of the fourteenth century, for John de Bladicdone and Maud, the rest obliterated.”

Many years ago the remains of this memorial became detached from the matrix in the grave-stone, and they were placed in a table-drawer in the vestry of the church.

But even here the remains were not safe from sacrilegious hands, for during the time that the brass was in the drawer the church was broken into by thieves, and the shaft of the cross was used for wrenching open a cupboard, thereby breaking the shaft into several pieces, none of which, however, were lost.

The original grave-stone still exists in the church, but somewhat decayed and worn. The restored brass has now been inserted in a new slab of Portland stone and fixed on the south wall of the nave opposite to the grave, and a small brass plate has also been placed on the new stone with this inscription: “Restored, 50 Victoria R., 1887.”

On the old grave-stone, by way of identifying it in years to come, there has been cut these words: “John de Bladigdone et Maud, 1325.”

The whole work has been done by subscription as a Jubilee memorial for the parish,

in addition to providing a permanent resting-place for the ancient memorial. It is to be wished that it could have been placed on the old grave-stone. It is true the stone is worn, but might it not have been turned, or a new face rubbed down, and a new matrix cut? It was said that it would be hidden under the matting in the church. True, but is the matting absolutely necessary?

On the north wall in this church may be seen other small brasses, which were placed there a few years ago. These had formerly a place on a stone in the floor. An inscription in black-letter states that these brasses are "to the memory of William Payn and his three wives—Elizabeth, Joane, and Joane."

There is a third brass, on which are portrayed the effigies of his three sons.

He was a Yeoman of the Guard in the household of Queen Elizabeth, so says the inscription; and he appears on his memorial as described by Hasted, viz., "as a corpulent man with a thick beard, and rough in his uniform, with trunk breeches, and a sword by his side, having on his breast a rose surmounted by a crown."

He died in 1568 leaving considerable benefactions of land, etc., to the poor of the parish. A copy of his will is inscribed on a large board on the north side of the church.

East Wickham Church and its memorials seem to have been missed by Weever, as no mention is made of them in his "Funeral Monuments;" yet many memorials in the churches in the immediate neighbourhood, as at Erith and Crayford, and at the old Abbey of Lesnes, are fully described by him.

Johan de Bladigdone, or Blendon as the name became in later years, possessed Blendon Hall in the adjoining parish of Bexley, where there is a small hamlet also called Blendon. The last member of the family who resided here was Jordan de Bladigdone, and he sold the family possessions in the reign of Richard II.

The old Hall of Blendon doubtless stood near to the present mansion, for a few years back, as some men were digging in the garden, some ancient foundations were discovered.

John de Bladigdone is said to have rebuilt East Wickham Church on the site of an older

church. This is more than likely, seeing that he was buried here. The architecture of the church, although it might puzzle the archæologist to say to what style it belonged more particularly, might well be of about his time.

The church, which is dedicated to St. Michael, stands on a knoll at the head of a very picturesque valley running up from the low lands of the Plumstead marshes, and it is but a few minutes' walk from the spot where the Roman lead coffin and other remains were discovered a few months ago.

It is built principally of flint, and consists of a narrow nave and small chancel, a low wooden turret being at the west-end, in which there are two bells. In an inventory of church goods at "Est Wickham," taken in the sixth year of Edward VI., there is this entry: "Item ij small bells of brass suted in the steeple." Altogether it is one of the quaintest and smallest churches (if not the very smallest) to be met with so near to the metropolis.

About forty years ago, an ancient fresco, representing St. Michael and his angels fighting against the dragon, was destroyed in putting up a memorial tablet on the south wall of the nave.

Hasted makes no mention of this fresco, for the reason probably that in his day it was hidden by a coat of whitewash.

In conclusion, one cannot help remarking that it is a matter for regret that in church "restorations" nowadays many of the old brasses which yet remain to us get put upon the walls rather than in their old places.

H. W. SMITH.



## Ganor-Customs.

THE RULES OF CUSTOMES PERTAINING UNTO WEST SHEEN, PETERSHAM, AND HAM.  
[PRINTED FROM A COPY TAKEN FROM A RECORD REMAINING IN THE TOWER.]



THE rule of customes made the 1st day of May in the 4th year of the reign of King Edward IVth, which customes were granted heretofore by the King and Kings unto the tenants belonging unto the Lordships of Westsheen,



Petersham, and Ham ; which we the tenants do hold our land by the said customes, etc., manors granted by the King and Kings, time out of mind, as hereafter followeth, viz. :

i. Imprimis it was granted to our customes, that we should have a court yearly, at the will of the lord ; and that all the tenants thereto belonging shall thither resort upon a fortnight's warning, by a precept made by the steward directed to the bailiff, and he to give warning against the day ; and those that come not at the said day so warned by the bailiff, shall forfeit the first court twopence, the second fourpence, the third court sixpence, and so double every court his forfeit.

ii. The second part of our custom is that when the steward and the lord with the Kings tenants be assembled in the face of the court then called together by name and sworn, that then the said homage shall enquire whether that any of the Kings tenants be deceased, and to present his name and next heir, or whether he died seised or not.

iii. The third part of our custom is that if any tenant do die so seised, that he dieing so seised, than that which descended ought of right to descend by custom of our Manor to the youngest son and his heirs, and if he have no son, to the youngest daughter and her heirs ; and if she die without issue, to remain to the next of his kin ; and if there can none of the kin be found, then to make claim to the lord, that then the lord shall by our custom seize into his hands as escheat for lack of heirs general ; and then the lord of his special grace may grant seisure to whom he listeth, upon a new fine levied to them and their heirs for ever.

iv. The fourth part of our custom is, if the said tenant do die without issue, and also seised, having a wife which surviveth him, and if the said wife do come unto the said court and make claim upon the lands after the decease of her husband, then she might have by our custom of the heir, the third part of the rent during her life ; and if there be no heir to be found then she is to have it of the lord.

v. The fifth part of our custom is that if any tenant will deliver a surrender before his death unto the use of his wife, or to his heirs, that then he must deliver it up into the hands of two of the Kings tenants of the said lordship ; and if he deliver it but to one, that stands

void and of none effect, except it be in the extremity of death : and further when the said tenants have received it to the use of their wives or their heirs whom they list to make it unto, the said tenants shall bring in the said surrender at the next court holden after the date thereof, or else the said surrender to be void and of none effect.

vi. The sixth part of our custom is, that we hold our lands by the rod, or copy of court roll, by custom of our manor at the will of the lord, and that we may lop, top, fell by the ground, wood and timber, and carry it away without any forfeit making of lands or housen, so that we do keep the housen in sufficient repairs ; and if we do not keep the repairs, then shall the lord seize it into his hands, and take the profits thereof unto his own use, untill such time as we have sufficiently repaired them, then to fine with the lord and so to have our lands again, without any interruption on any part made by the lord or his assigns after that we have payed our fine.

vii. The seventh part of our custom is, if any tenant that holdeth land of our sovereign lord the King do sue it out of the said court without licence of the lord of the soyle, he to forfeit all his copyhold which he hath lying within the Lordship, except it be brought by the commandment of the King or of his most honourable counsell and furthermore, whether he came to it by inheritance or purchase, and so holdeth it to him, his heirs, or assigns, and so at the time of his death to deliver or surrender unto his next heir, and if so be that after the death of any such tenant the heir doth give, set, or lay to mortgage any copyhold lands lying within any of the Lordships, before the said heir be admitted tenant and hath paid his fine, according to the said customs of the manor of the said lordships, that then all such said surrender and mortgage made by the said heir shall stand clearly void and of none effect, by our customes.

viii. The eighth of our customs is that the lord of the soil may lett, and sett, all manner of waste and void ground, by copy to any man that will take it, paying a fine to the Lord, and yearly quit rent to the King, for the lord is bound to augment the King's quit rent one year better than other by our custom, within any of the said three Lordships.

ix. The ninth part of our custom is, that

all our lands arrable, and unarrable, which lieth also red in the common fields, is as common once a year, except certain closes, which lieth enclosure; and for all the common fields one tenant to enter common with another in all vacation times, but not betwixt our Ladyday in Lent and Michaelmas; and every man that holdeth of the Lord a tenement of land shall common by our custom three sheep upon an acre, that is to say, sixty eight upon a tenement, and four oxen, three kine, two horses, one mare or gelding, and that no man which hath sold all his land from his house, shall common for no more but his bare house, that is to say, three kine, one mare or horse, and no more no man shall keep by our custom.

x. The tenth part of our custom is, that if any tenant holding lands of our sovereign lord the King, within any of the lordships, do cast down any parcel of freehold lying between two parcels of copyhold to the extent to make the copyhold land freehold then the tenant so doing shall forfeit all his copyhold land lying and being within the said lordships by our customs.

xi. The eleventh part of our custom is that any tenant shall top wood, fell furze or thorns within the several lordships portion and portion alike, and to carry home to their own houses for their own use; and that no man or woman keeping a common brewhouse, or bakehouse, fell no manner of wood, or furze or thorns, to bake or brew withall, except he be a tenant in land, he shall have no more in the common than his tenure will give, according to our custom.

xii. The twelfth part of our custom is, that the quit rent of the land belonging to the Lordship of West Sheen, is twopence the acre, and sixpence the house without land, the fine of the said Lordship is two years quit rent. The quit rent of Petersham and Ham, is fourpence the acre, and sixpence the house, and the fine is one years quit rent, every tenement is seven shillings and sixpence by our custom. And unto all these customs we the said tenants of the Lordship, we all do hold and affirm, by the grant of the King and Kings time out of mind.

And for further assurance our heirs forever shall come after us, we have put it in writing for a continual remembrance, done before John Judgell, one of the King's

honourable Counsell, and John Warman then the Lord of the soil for the time being. In witness whereof, John Hart, tenant, William Ballat, tenant, John Howe, tenant, John Brewell, tenant, William Thorn, tenant.

A most true copy from the antient original copy to be produced on all great and necessary occasions.

[From *Collectanea Juridica: consisting of Tracts relative to the Law and Constitution of England*, vol. ii., pp. 381-385 (London, 1792).]

ANDREW HIBBERT.



## The Early Custody of Domesday Book.

**A**BSENCE from town has prevented me from acknowledging earlier Mr. Round's courteous and learned remarks upon my published theory of Domesday Book's custody. The question, as far as the book itself is concerned, may be put on one side for the present, and the controversy may be allowed to centre in the position of the Royal Treasury before the close of the twelfth century. I have read Mr. Round's article with the deepest interest; but while believing that his theory is entitled to be treated with the greatest respect as an independent view, opposed both to previous authorities and my own recent observations, I still find myself unprepared to relinquish any part of my theory. Mr. Round has pointed out my errors in the matter of certain quotations from the chroniclers, and I fear that this part of my task was performed in a somewhat perfunctory manner, while Mr. Round's researches in this direction appear to me to be marked by the most original and brilliant results. It will be easily seen, however, that it is not on the chroniclers, but on contemporary official records, that both Mr. Round and myself actually rely for the elucidation of the difficulty. These, unfortunately, resolve themselves into two heads only, the Pipe Rolls and the *Dialogus de Scaccario*. Now the former afford ample evidence of the fiscal arrangements which Mr. Round has himself so well described.



Wherever the King wore his crown, or held his hunting-party, or led his army, thither the legislative and supreme judicial and financial business of the kingdom must repair—that is to say, the Concilium, Curia, and Scaccarium “follow the King” at home, while a large part of their members and official staff must be in attendance on him abroad. Again, there is another circumstance less apparent but equally real. Whether the Exchequer, for instance, was held at Winchester, or Westminster, or Northampton, or elsewhere, there a temporary “Chess-board” would be erected, if indeed one was not already in use; while the Castle of the great provincial town already had its own Treasury as the centre of a provincial government. This is especially evident at a season of recoinage, when almost every local Treasury sent in its store to the central mints. In fact, the merest glance at the Pipe Rolls will show us that the sheriff was the provincial paymaster of the provincial governor, avoiding thus the expense and risk of a double transfer. A century later, this plan was elaborated by the system of Assignments to such an extent that three-fourths of the revenue were paid over without being received at the Treasury. I mention these circumstances to illustrate the view of an itinerant Exchequer, Treasury, and official staff. Mr. Round rightly observes that I admit these things. Perhaps I should go even further than he does in my admission, and yet my theory is not in the least shaken by them. Again, I am in accord with Mr. Round in believing that the Exchequer, though following the Court, must have had some headquarters—Westminster, according to the common belief and my own contention. But Mr. Round shies violently at the name of Westminster, lest he should be drawn on to acquiesce in a *permanent* official establishment there of any kind, and therefore he is reduced to surmise that the Court of Exchequer—the greatest engine in the constitutional history of any country—was a kind of by-play at the Treasury of Winchester. On a third point I also agree with Mr. Round, that the old Royal Treasury at Winchester was to be still found there throughout the reign of Henry II.; but that does not make it the only Treasury in the kingdom—the others, according to Mr. Round’s view, dis-

gorging their receipts, on the departure of the official staff, into the Winchester Treasury. On the contrary, just as it is certain beyond all question that in the thirteenth century there were several Treasuries perpetually employed, so it is equally certain that they existed in the twelfth. Indeed, but for the activity of the *Camera Curie*, and the convenient system of assignment above mentioned, there would have needed to be many more.

Mr. Round gives several notices from the Pipe Rolls in proof of the disbursement and circulation of treasure from the central repository at Winchester. Such isolated cases are, however, most misleading. At that rate, half a dozen other towns might each be shown to have had the one Exchequer. These entries only show that when money was wanted for the army abroad (the chief item of expenditure), it was issued by the Winchester Treasury to subsidiary treasuries at Southampton and Portsmouth; or the London Treasury might issue to Winchester, just as Winchester might to London when an expedition had its rendezvous there. There is nothing here to give the least claim to Winchester as a sole Treasury, for I could point out at least as many instances of treasure issued from London.

But it is quite apparent that Westminster and Winchester stand out from these local Treasuries as arch-Treasuries, and especially as repositories of records; therefore I endeavoured to show that a dual Treasury must have existed from the reign of Henry I. Mr. Round now advances a most interesting proof of the preservation of Domesday Book in the Winchester Treasury at the beginning of the latter reign; but this does not necessarily conflict with my theory, which was intended to conjecture the gradual withdrawal of the records, etc., from Winchester to a new headquarters at London, with the foundation of the Exchequer under Roger le Poer. Where I took my stand was in support of the existence of such a Treasury at Westminster in the reign of Henry II., on the evidence of the *Dialogus de Scaccario*. Now I am prepared to assert that nine persons out of ten who read this inestimable treatise would have no more doubt in their minds that the Exchequer and the Treasury with their contents,

so vividly described by the author, were at Westminster, than of their own existence. Then the tenth reader uprises, and challenges proof—like the sceptic who denied the existence of the first Napoleon. The proof is difficult, because the author never realized the necessity for actually labelling his descriptive sketches. Mr. Round objects that the officials being all paid off after each session, the Treasury would be deserted. Now this seems to me to be a radical misconception of the very nature of the Exchequer, which had a perennial official existence *somewhere*—if not at Westminster. During vacation, the Barons went on circuit, as we are told, and the Court ceased to sit; but the Marshal and Constable and Chamberlains, or their deputies, would always be found there ready to pay the quarterly salaries of officers, or pensioners, and to cash the various orders and warrants that were always coming in. Besides, even according to Mr. Round's authority, it is not true that the Exchequer was thus closed, because the Usher of the Treasury of the Receipt, at least, was not paid for the session but once a year *ratione ostii*, besides fees for providing the "properties" of the Exchequer, and *2d. for every warrant presented to be cashed* as a recompense for his pains. Again, we are told that between terms the writs of summonses were written and sent out by the Marshal, to be served by the Usher of the *Upper Exchequer* (whose duties had temporarily ceased by the closing of the Court). But it is useless to multiply instances. I refer our readers to the *Dialogus* itself.\* Another objection made by Mr. Round is to the employment of Winchester clerks in the counting of the treasure. As I have never wished to disparage the importance of the Treasury there, this is of little moment, for in any case the Winchester Treasury must have absorbed the services of the Westminster experts on the same showing. I rather look on this mention of clerks taken from Winchester as wholly favourable to my own view, since it affords direct proof that the interior of the Treasury

\* Mr. Round overlooks the possibility of the actual Westminster Treasury having been situated in the church, where one certainly is known to have been at a later date. At least, we are told that the sacristan of the church provided ink to the Exchequer, "*totius anni*." I am still engaged in investigating this question.

described in the *Dialogus* was *not* at Winchester, and therefore must have been at Westminster. In fact, once admitting the description given in the *Dialogus* to apply to Westminster, there can be no doubt that a permanent Treasury existed there. How can we suppose that the vast contents of this Treasury were moved twice a year to Westminster for a few weeks, and then returned to the Winchester Treasury? These must have comprised some thousands of Rolls, Charters, and Accounts ("*numerosa multitudo*"), with stacks of money-chests, and great bins filled with old tallies and other records tied up in county-bags. These, which are enumerated in the *Dialogus*, are the "properties" that Mr. Round would make his light-hearted official carry away with him after "blowing out the candle" and locking the door at the end of term. Unfortunately, too, the passage on which Mr. Round relies does not support his view. "*Quæ circumferuntur et includuntur et custodiuntur a thesaurario et camerariis*" is not complete without the words which follow, "*sicut supra plenius ostensum est*," and a reference to this passage shows that this "carrying around" referred to certain iron bands with which the chests were girded, and not to vehicular motion. It is true that an *Arca* is often alluded to in the sense apparently of a travelling record-chest, which followed the Court with the Chess-board and Barons; but it proves nothing that a single *Arca*, happening to be at Winchester on one occasion, was forwarded to the Westminster Exchequer, and thence to the ceremonial Exchequer at Northampton. Such entries are quite isolated, and afford no clue to the movements of the Treasury, otherwise hundreds would occur instead of three or four.

I fear that I shall find it as difficult in turn to persuade Mr. Round of the soundness of my theory as I may be thought obstinate in combating his own far more attractive one. I cannot doubt, however, but that patient research will some day accomplish the solution of this extremely difficult problem. In the meantime, when Mr. Round is able to demonstrate that the Treasury of the Receipt described in the *Dialogus* was not situated at Westminster, I will become a willing convert to his theory.

HUBERT HALL.



## Notes from Chester.

### I.—DESTRUCTION OF PART OF CHESTER ROWS.

**T**HAS recently been determined by the Chester Town Council to destroy the ancient timber house at the Cross against which formerly stood the conduit. Previously it had been decided to retain it, now it is said to be of "small interest." This house is an extremely good specimen of timber-work, and stands at the angle of Eastgate and Watergate Row; it is one of the most picturesque bits in Chester, and the only ancient house at the junction of the four streets. Although it is late sixteenth or early seventeenth century work, it is good in detail and quite sound.

It is much to be hoped that this house may be preserved. Chester without its old houses would be indeed a poor place, and both the inhabitants and a strong party in the Corporation desire that the ancient character of the city should be maintained.

The widening of the streets could be managed quite as easily by removing the comparatively modern houses on the opposite side as by destroying this characteristic bit. It stands near the noted God's Providence House, and was sketched by Randle Holme when the conduit was attached to it.

#### IRBY HALL.

This ancient timber-house in Wirrall, the only half-timbered hall in that district, formerly richly furnished with old halls, is threatened with destruction. It is moated, and was formerly a Grange of the Abbey of St. Werburgh, in Chester. It is used as a farm house, and has been allowed to fall into disrepair, but a small expense would save it. Its date is 1606, but a much older house stood on the site.

#### THE ANCIENT GUILDS OF CHESTER.

A very interesting address was sent to the Queen on the occasion of her Jubilee by one of the ancient trade guilds of Chester, that of the bricklayers, which still keeps its old organization with its alderman at its head. The city is governed by the aldermen or heads of the old trade guilds, many of which

still exist. The local government is, therefore, a most interesting survival from mediæval times.

#### THE WALLS OF CHESTER.

The old dispute as to there being any of the Roman wall *in situ* still goes on. It is well that it should be decided early, as the doings of the city authorities, who spend an annual sum with the laudable intention of keeping up the wall, but with the actual result of destroying it, will in a few years leave no ancient wall to examine. Instead of numbering and re-setting the ancient stones and thus keeping the character of the masonry and showing what the various patchings of mediæval and later work may have been, such work being in itself a history of the building or the siege that Chester endured, an entirely new wall in a wretched style is put up, the old stones are *re-cut*, the coursing is nothing like any mediæval or Roman work that ever existed, but is coursed like no wall that existed in Chester at any period, and is a kind of rock-faced or rusticated work, like the fence of some modern villa, presumably intended to imitate the old weathered stone. Every trace of antiquity on each stone is utterly destroyed.

Manifestly the only right way to restore these walls is to re-set the ancient stones exactly in their old places by numbering and photographing them. Only thus can the antique character of the masonry and its indication of various periods be preserved. Possibly less may be done each year by this method; but, at all events, it will save the wall from being rebuilt in worthless modern work. A great parade is made in Chester of respect for antiquity, but for want of knowledge nearly all the alterations made are lamentable as regards the destruction of old work. Some restorations of the Abbey gateway have been commenced, the mason employed has cut the new stones of the great archway with a plain chamfer instead of a former sunk chamfer, which gives indication of the date of the building.

E. W. Cox.



## Ashingdon Church, Essex.

**A**MONG the many picturesque, though little known, parish churches of Essex, few exceed in interest the small and unpretending eleventh-century erection, situate a few miles from the ancient town of Rochford, known as the parish church of St. Andrew, Ashingdon. Built, like the neighbouring church of St. Peter, Hockley, upon the summit of a really lofty eminence, as indicated by its name, it commands a fine view of the surrounding country, now so serenely peaceful in all its autumnal beauty, but once the scene of one of

Edmundsbury, had died in a terrible fright after a vision, in which we are assured by the monkish chroniclers that he had seen St. Edmund in full harness, coming against him with a spear in his hand. "Help!" cried Sweyne; "fellow-soldiers, St. Edmund is coming to slay me!" And as the saint ran him through, he fell from his horse and died the same night in torments. With this dread warning memory ever haunting him, Canute no longer ravaged the country; a time of comparative tranquillity had succeeded the conquest, and with the hearty zeal of a convert he proceeded to the erection of churches in all the places which he and his father had devastated with fire and sword during their



ASHINGDON CHURCH, ESSEX.

the fiercest and most important battles ever fought in the East of England—that between Edmund Ironside and Canute—which terminated so disastrously to the Saxon monarch and settled Canute upon the throne of England. The lines of entrenchment and fortifications thrown up by the contending armies are in places still distinctly visible. And if in his wantonness the victorious Dane burnt the rude Saxon church of timber which he may have found here, he, after his conversion, doubtless atoned for the sacrilege, and built another of stone and lime, prompted thereto, perhaps, by the fate of his father, Sweyne, who, having threatened to destroy St.

wars with the Anglo-Saxons. And here upon this eminence—which by its name probably commemorates one of his chieftains (Assandune), who may, perchance, have fallen in the great battle, and whose body even now may rest in peace beneath its summit, which commands so fair a view of the scene of his last great struggle—arose the little church, a memento alike of the great battle with its crowning victory and the conversion of the heathen conqueror to the religion of the conquered Christian. As every race whose history is identified with this country, be he Celt or Roman, Saxon, Dane, or Norman, has left the mark of his occupation, so in the



fabric of this little church we may see examples, simple and unimportant though they be, of every style of Gothic architecture, till we come to the stuccoed classicality of those "heaven-born architects," the village carpenter or churchwarden. The church, consisting of chancel and nave with a massive western tower, like so many of its fellows, has, unfortunately, passed through the hands of the so-called restorer, but far too frequently destroyer; still, much of interest yet remains, and it is quite evident that now at least the venerable edifice is tended by careful and loving hands. Among its most interesting features are the piscina, an aumbrey, and a low side, or leper, window. The register of burials commences in 1564, of baptisms in 1566, and of marriages in 1568.

E. SPARVEL BAYLY.



## The Antiquary's Note-Book.

**Dress of the Ancient Britons.**—In the address of Professor Sayce to the Anthropological section of the British Association, he said: "Now the dress of Celtic Gaul and of Southern Britain also, when the Romans first became acquainted with it, was the same as the dress which 'linguistic palæontology' teaches us had been worn by the primitive Aryans in their first home. One of its chief constituents was the braccæ or trowsers, which accordingly became to the Roman the symbol of the barbarian. We learn, however, from sculptures and other works of art that before the retirement of the Romans from the northern part of Europe they had adopted this article of clothing—at all events during the winter months. That the natives of Southern Britain continued to wear it after their separation from Rome is clear from a statement of Gildas, in which he refers in no flattering terms to the kilt of the Pict and the Scot; yet from within a century after the time of Gildas there are indications that the northern kilt, which he regards as so strange and curious, had become the common garb of Wales. When we come down to the twelfth century we find that it is the national costume. If we turn to Ireland, we find

that in the days of Spenser and later the national costume of the Irish was the same as that of the Welsh and the Highland Scotch. The knee-breeches and short coat which characterize the typical Irishman in the comic papers are survivals of the dress worn by the English at the time it was adopted in Ireland. The Highland dress, therefore, was once worn not only in the Scotch Highlands and in Ireland, but also in Wales. It characterized the Celtic parts of Britain, with the exception of Cornwall and Devonshire. I see, consequently, but one solution of the problem before us. On the one hand, there was the distinctive Celtic dress of the Roman age, which was the same as the dress of the primitive Aryan, and was worn alike by the Celts of Gaul and Britain and the Teutons of Germany. On the other hand, there was the scantier and colder dress, which originally characterized the coldest part of Britain and subsequently mediæval Wales. Also, must we not infer, in the first place, that the aboriginal population of Caledonia and Ireland was not Celtic, or at least not Aryan Celtic; and secondly, that the dominant class in Wales, after the sixth century, came from the northern portion of the island where the kilt was worn? Both inferences, at all events, agree with the conclusions which ethnologists and historians have arrived at upon other grounds."

**Eighty Years Ago.**—In the *Gentleman's Magazine* for June, 1817, Mr. J. Carter writes: "In returning down St. James's Street, I fell in with eight Morris dancers with bells and time evolution staves, attended by the proper musick, a tabor and pipe. The figures of their dance were pleasingly varied, and well performed. This ancient pastime may be held a rare sight, as it is, with most others, now nearly forgotten, except with Antiquaries. (See Mr. Douce's most curious and learned dissertation on Old Customs, in his *Illustrations of Shakespeare*.)"

**Selling of Wives in England.**—In 1773, three men and three women went to the Bell Inn in Edgbaston Street, Birmingham, and made the following singular entry in the toll-book which is kept there: "August 31, 1773. Samuel Whitehouse, of the parish of Willenhill, in the county of Stafford, this day sold his wife, Mary Whitehouse, in open market, to Thomas Griffiths,

of Birmingham, value one shilling. To take her with all faults. (Signed) Samuel Whitehouse and Mary Whitehouse. Voucher, Tho. Buckley, of Birmingham." The parties were all exceedingly well pleased, and the money paid down, as well for the toll as purchase.

**Additions to Ritson's Bibliographia Poetica.** By W. C. Hazlitt (*continued*).—Jonson, Edward, who spells his name in the same manner as the more illustrious Benjamin, has a commendatory poem in Latin before Udall's *Floures for Latin Spekynges*, 1533.

K., T., has some lines to his friend Thomas Read, Esq., with his translation of the *Householder's Philosophie*, ascribed to Tasso, 4<sup>o</sup>, 1588.

Keir, H., has two epitaphs, one in English, the other in Scottish, on the death of Henry II. of France, in the Collection printed at Paris in twelve languages, 4to., 1560.

Kempe, William, schoolmaster at Plymouth, prefixed a few verses in eulogy of Sir Francis Drake's Reservoir at Plymouth to his translation of the *Art of Arithmetike* from the Latin of Ramus, 8vo., 1592. Ritson ascribed his *Dutiful Invective*, 1587, to the actor of the same name.

Kempe, William, actor, has in his *Nine Daies Wonder*, 1600, a few verses interspersed, and wrote some temporary *jigs* and other fugitive pieces no longer known. But it is doubtful whether all these were not really from other pens making use of his popular name. I do not think that even the *Nine Daies Wonder* was actually his.

Knevett or Knyvett, Sir Francis, has poems and translations in MS., P. L. Cambridge, Dd. iv. 23, written temp. Elizabeth.

Kyttes, G. The *Unluckie Firmentie*, of which he was the author, probably appeared in print before 1589, as it is referred to in Nash's epistle before Greene's *Menaphon*, published in that year. It is the same piece as the *Paunch* of the Percy folio MS.

L., G. See *Legh, Gerard*, bids Ritson; but why? Legh or Leigh was not the author of the *Artificial Apology*, entered under G. L., nor the writer of that connected with him.

Lane, John, wrote: 1. *Tom Tel-troths Message, and His Pens Complaint*, 4to., 1600; 2. *An Elegie on Queene Elizabeth*, 4to., 1603,

reprinted in my *Fugitive Tracts*, 1875, second series; 3. *An Alarum to the Poets*, 4to., 1648; 4. *Chaucer's Pillar*, Ashmole MS. 53; 5. *Triton's Trumpet*, Royal MS. 17, B. 15; 6. *Triton's Triumph*, 1621, *Ibid.* and MS. Trinity College Cambridge, O. ii. 68; 7. *Guy Earl of Warwick*, an heroic poem, 1616, MS., sold among Dr. Farmer's books in 1798, and Harl. MS. 6243 (dated 1621). The last was licensed in 1617, but is not known in print.

Lodge, Thomas, has a sonnet in French on the back of the dedication to Greene's *Spanish Masquerado*, 1589.

Marshall, Thomas. Thomas Park, in a copy of the *Paradise of Dainty Devices* which is now in the Huth collection, corroborates the statement of Wood and Tanner, that Marshall's name occurs as a contributor to the edition of that miscellany, 4to., 1577.

Mascall, Leonard. His *Art to Plant and Graft* was first printed in or before 1572. There is also a good deal of original and translated verse in his *Three Books of Cattle*, ed. 1605 (but published long before).

Munday, Anthony, dedicated to Sir Francis Drake, in Latin verse, his translation of *Palmendos*, 1589.

Nelson, Thomas, whom Ritson does not even name, besides pieces described in my Bibliographies, wrote the *Device of the Pageant* at the installation of John Allot as Lord Mayor of London, and Mayor of the Staple, 4to., 1590.

No., Hen., *forsan* Henry Noel, was part-writer of *Tancred and Gismunda*, 1591, originally written in 1568.

Newton, Thomas. Ritson fails to distinguish between the two authors of this name.

Orleans, Charles, Duke of, father of Louis XII., wrote poems, which were translated into English by some anonymous writer of our country. This English version, extant among the Royal MSS., was edited in a very wretched way for the Roxburgh Club, 4to., 1827. The poems were also turned into Latin by the Duke's secretary. See *Retrospective Review*, xvi.

Page, Samuel, of C.C.C., Oxford, wrote most probably *Amos and Laura*, printed in 1613 with the second known edition of *Alcilia*.

Parker, Henry, Lord Morley. See Fry's



*Bibliographical Memoranda*, 1816, pp. 80-82, and 146-47; and my Warton, 1871, iii.

Peend, Thomas, wrote not exactly a poem, but some verses, "in the Translatours behalfe," before Studley's version of Seneca's *Agamemnon*, 1566. He calls himself there, however, Delapeend.

Percy, W. In the preface to his *Cælia*, 1594, this writer proposed to introduce to public notice ere long matters more eventful and ponderous; this intimation refers to certain dramas, which, with the exception of two printed for the Roxburgh Club, still remain in MS.

Perkins, Robert, Curate of Arteswicke, was the author or collector of a MS. volume of poetry described in Brand's Catalogue, 1807, as "a very curious and valuable collection, written in 1588." Where is this Perkins MS.?

Powell, William, a Cambridge man, has in a copy of *Pia et Catholica Christiani Hominis Institutio*, 1544, eight 4-line stanzas addressed to Sir Henry Guilford, with his autograph.

Purfoot, Thomas, the elder, printer, has a poetical dedication, consisting of eight 7-line stanzas, addressed to Lord Robert Dudley, before Nicholas Malby's *Remedies for Diseases in Horses*, 4to., 1576, 1586.

Pympe, John, has a poetical epistle in the *Paston Series of Letters*, under date of 1477. Gairdner's ed., iii. 185.

Raleigh, Sir Walter. His *Cynthia* seems to survive only in a fragment preserved at Bridgewater House, and printed by Edwards in his *Life of Raleigh*.

Redford, John, has some songs, accompanying his interlude of the "Marriage of Wit and Science" in *Shakespeare Society's Papers*, 1848. In a marginal note to his account of his own life, in his *Husbandry*, 1580, Tusser characterizes him as an excellent musician. He seems to have been with him at St. Paul's School.

Rich, Barnaby, has an epitaph on Sir William Drury Knight, Lord-Governor of Ireland, who died at Waterford, October 3, 1579—in the *Paradise of Dainty Devices*, ed. 1580 (thirteen 6-line stanzas).

Roberts, Henry, has under his initials two 7-line stanzas at the end of *The Honourable Actions of that most Famous and Valiant Englishman, Edward Glemham, Esquire*,  
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1591, of which also I take him to have been the writer.

Roberts, Humphrey, of King's Langley, has twelve short lines, headed "The Author his Verdict vpon Rash Judgement," before his *Earnest Complaint for Reformation*, 8vo., 1572.

Rogers, Matthew, wrote verses "To his Children," printed with Bradford's *Complaint of Verity*, 8vo., 1559.

Roulstone, Michael, wrote some verses on the back of the title, and at the end, of a copy of Davies of Hereford's *Holy Rood*, 1609, in Lilly's Catalogue for 1863.

Rous, Anthony, wrote an English version of Æsop in metre, not known to have been published. It occurred in a 4to. MS., on paper of the seventeenth century, at Sotheby's, May 23, 1872, No. 356.

Roydon, Matthew and Owen. It appears that there was also a Humphrey Roydon, who in 1596 produced a Latin version of Æsop, printed in that year in 8vo.

S., D., forsan David Sterrie, wrote *A true report of a horrible murder done in Bristow*, 8vo., 1573, with a moral at the end by Jud Smith, both in verse. Reprinted in my *Fugitive Tracts*, 1875, first series.

S., W., i.e. William Seres the printer, wrote *An Answer to the Proclamation of the Rebels in the North*, 8vo., 1569. No doubt he was the person whom Ritson himself cites as the author of a little metrical tract, published in 1562.

Sarjent, James, has a ballad of eleven stanzas, which he calls a sonnet, at the end of Richard Ferris's *Dangerous Voyage*, 1590, on the arrival and entertainment of Ferris at Bristol, August 3, 1590. As two ballads on this adventure were entered separately at Stationers' Hall, one of them may have been Sarjent's, which was probably, if so, anterior in appearance to the tract, and republished as part of it.

Scory, Sir Edmund, has verses signed E. S. before Drayton's Poems, 1605, and I have seen a copy of that book and that edition in the old vellum cover with E. S. in gold on the sides. A tract, printed by Scory in 1610, is described in my *Bibl. Coll.*, 1876, in v.

Saunders, Laurence, wrote to his prison-fellows of the Marshalsea "certayne godly

verses," printed in the collection of *Letters of Cranmer, Ridley, etc.*, 1564, p. 215.

Sheale, Richard. In the *British Bibliographer*, iv. 100, is printed from a MS. the *Chaunt of Richard Sheale*.

(To be continued.)



## Antiquarian News.

Mr. A. W. Franks has presented to the British Museum a most remarkable coin lately received from India. It is a decadrachm of the Bactrian series, the first ever met with, and bears on the obverse a horseman charging with his lance an elephant, on whose back are two warriors; and on the reverse a king or Zeus, standing, holding a thunderbolt and a spear; in the field is a monogram composed of the letters AB. The obverse records some victory of the Greeks over the barbarians, and the reverse may be a representation of Alexander the Great. The coin evidently comes from the district of the Oxus, and was struck about the middle of the second century B.C.

On July 14, Thurgarton Priory, in the county of Nottingham, was put up for sale. This property, lying on the Trent, between Nottingham and Southwell, is situated in Thurgarton, Epperstone, and Southwell parishes, near to Sherwood Forest and "the Dukeries." It includes a modern house of brick, on the site of an old convent. The Early English tower and three bays of the (St. Peter's) parish church form part of the priory church belonging to some Austin Canons, who were established here, in 1130, by Ralph de Ayncourt. At the suppression their income was computed to be £259 9s. 4½d. In 1853, the priory church was renovated by Mr. Hine, of Nottingham, architect, who added a chancel and north aisle.

A small volume purchased by the Bodleian Library at the Brice sale at Sotheby's, catalogued as *Quatuor Evangelia . . . sec. XIV.*, is found to be the very Evangelarium described in the life of St. Margaret, Queen of Scotland, written by her confessor, as the book which she most valued and as the subject of a miracle. Since she died in 1093, the MS. cannot be later than the eleventh century. The miracle was that when a priest dropped this volume into a river it remained entirely uninjured for some hours till its loss was discovered and it was fished up. The clue to this identification was given by Miss Lucy Hill, author of *Old Saints and New Demons*, who recognised the miracle thus described on a fly-leaf of the MS. to be identical with one recorded of St. Margaret's book.

For nearly 800 years this book must have lain unrecorded and perhaps unrecognised, for there is no trace of any writing which would suggest the connection now established.

Dr. Halbherr's excavations at Gortyna, which were continued from the beginning of March to the end of May, have yielded a rich harvest of archaic inscriptions, and have brought to light the exact form of the mysterious ancient building, on the walls of which was found the archaic legal inscription which has made Dr. Halbherr so famous in the world of science. In order to carry on this work Professor Compagetti, the well-known folklorist, bought on his own account the land of the locality termed "le vigle."

Professor George Stephens writes from Copenhagen of an important "find" lately made near Bergen, in Norway. A bone stylus with a Runic inscription was discovered, together with a little book in red Latin letters, evidently written with the stylus. The date seems to be the twelfth century.

Owing to the death of Sir Henry Charles Paulet, Bart, certain good sporting properties in Hampshire were recently sold. These comprised the freehold manorial estate and house of Little Testwood, a tithing of Eling parish, at the western head of Southampton Water, and overlooking the pretty Test valley. At the same time was offered for sale the Canterton Estate, which formed a portion of the settled estates of Sir Henry and the late Lord Henry Paulet. Canterton lies in Bramshaw and Minstead parishes, in the New Forest; its southern limits being barely 300 yards distant from Stoney Cross, where is preserved the Rufus's stone.

Stutton Hall, Suffolk, erected by Sir E. Jermy, Kt., and remarkable for its ornamental chimneys and brick-work gateway, was put up for auction, on July 12, at the Great White Horse Hotel, Ipswich. This old Elizabethan house stands on the banks of the Stour, about 7 miles from Harwich harbour; the property extends over 470 acres—for the larger part rich pasture.

It is stated that the trustees of the British Museum have called the attention of Lord Salisbury to the statue (belonging to the nation) of Rameses II. at Mitrahenny, and represented to him the desirability of its removal to this country. We believe also that the committee of the Burlington Fine-Arts Club has memorialized the Prime Minister to the same effect. The latest intelligence from Mitrahenny is that Major Bagnold has turned the statue over 50°, and expects soon to increase it to 90°. It is earnestly to be desired that effectual precautions will be taken, now that the front of the figure is exposed, to preserve it from all damage, and also, it should be added, from the direct action of the sun.



Mr. J. W. Benson, of Ludgate Hill, has just finished the repair of a very interesting clock. When old St. Dunstan's, Fleet Street, was pulled down some years ago, the clock that had its place in the tower was sold by public auction to the Marquis of Hertford, and the late peer had it set up, figures of giants and all, in the grounds of St. Dunstan's Villa, Regent's Park, a residence erected for the Marquis by Decimus Burton. The clock is what is known as of the "bedstead" pattern, very cumbrous as compared with the new turret clocks; but although it is more than a couple of hundred years old (A.D. 1676), it is not much the worse for wear, and Mr. Benson has had little to do beyond renewing the brass bearings, cleaning, and reburnishing. The clock has considerable interest attached to it, and Cowper, in his *Table Talk*, refers to it in lines that are certainly complimentary to the old clock:

When Labour and when Dulness, club in hand,  
Like the two figures at St. Dunstan's stand,  
Beating alternately in measured time,  
The clockwork tintinnabulum of rhyme;  
Exact and regular the sound will be,  
But such mere quarter strokes are not for me.

It may be remembered that Mr. Frith, R.A., in last year's exhibition at the Academy, introduced the old clock in his picture "Dr. Johnson's Tardy Gallantry." The ancient timepiece has now passed into the hands of a private gentleman, for whom it has been restored.

Our readers will doubtless like to know that the Roman lead coffin, found with other remains at Plumstead in January last (see *ante*, vol. xv., p. 165), is at length safe in the museum at Maidstone, after lying for over six months in the churchyard of St. Nicholas, Plumstead, where it was re-buried by the unwarrantable action of the Vicar of Plumstead. Mr. G. Payne, F.S.A., of Sittingbourne, one of the Council of the Kent Archaeological Society, by perseverance and much trouble to himself, has overcome all the difficulties which stood in the way of securing this valuable and interesting relic of the Roman period. Mr. Payne obtained a faculty from the Bishop of the Diocese (Rochester), and on Thursday morning, August 18th, at six o'clock, the coffin, which had been buried eight feet deep, was unearthed. The remains of the skeleton within the coffin were re-interred in another receptacle duly provided, and the coffin conveyed in a waggon, lent by Mr. W. G. Dawson (on whose land the coffin was discovered), to Woolwich Arsenal Station, and thence by rail to Maidstone.

In the course of drainage works being carried out in a mansion of the Tudor period, occupied by Mr. Tucker, at Cowick Barton, near Exeter, the workmen came upon a stone coffin containing bones. Further exploration revealed more bones in a stone-walled

grave lying in the immediate neighbourhood, some tiles, the remains of a leaden chalice, and a coin. It is thought that the workmen have brought to light the site of the old Priory Chapel of St. Andrew, belonging to the Benedictine Order. The Priory was founded by the Courtenay family, and passed at the time of the dissolution of the monasteries into the hands of the Russells, by whom it appears to have been demolished. The remains in the coffin are considered to be those of one of the Courtenays.

At a meeting of the general committee of the British Association in Manchester, it was reported that the committee had passed the following resolution amongst those submitted to the Council: "That the Council be requested to consider the advisability of calling the attention of the proprietor of Stonehenge to the danger in which several of the stones are at the present time from the burrowing of rabbits, and also to the desirability of removing the wooden props which support the horizontal stone of one of the trilithons; and in view of the great value of Stonehenge as an ancient national monument, to express the hope of the Association that some steps will be taken to remedy these sources of danger to the stones." With regard to this resolution, the Council reported that "they had carefully considered the question, and having had the advantage of perusing the detailed report recently prepared by a deputation of the Wilts Archaeological and Natural History Society on the condition of the whole of the stones constituting Stonehenge, are of opinion that the proprietor should be approached with the expression of a hope that he will direct such steps to be taken as shall effectually prevent further damage."

The excavations proceeding in Piccadilly on the site of the new premises of the Junior Traveller's Club have brought to light many interesting objects. The houses which are built on that portion of the thoroughfare have for their foundations a series of well-formed arches at a depth of about 16 feet from the surface. In piercing some of these great difficulty was experienced on account of the toughness of the substance of which they are constructed. This having been overcome, a series of subterranean passages, apparently connected, were discovered. These were full of foul gas, and contained a vast quantity of rubbish, among which have been disclosed numerous articles of interest. Not the least interesting is a red granite tomb, dated 1509, some bronze armour, several fowling-pieces, a richly embossed lamp, and a large quantity of vellum manuscripts. The vaults have been only partly explored, and further discoveries are anticipated.

The delegates of the Scientific Societies and members of the Monuments Preservation League have petitioned the Municipal Council of Paris against the

proposed cutting of a street through the ruins of the amphitheatre of Lutetia brought to light in 1883. Though at the time of the discovery of the Gallo-Roman remains the Town Council voted one million two hundred thousand francs towards their excavation and preservation, the work of clearing is going on but slowly, and the public are not admitted to view the ruins, the area of excavations being enclosed by a hoarding. Among the objects discovered so far are fragments of columns, plinths, capitals, heads of statues, bronze clasps, pins, coins, red pottery similar to the specimens discovered at Samos and Arezzo, fragments of inscriptions, etc.

The stone marking the last resting-place of John Cunningham in St. John's Churchyard, Newcastle, is in a terribly neglected condition. As a pastoral poet the inhabitants of Newcastle have for upwards of a century been proud of his genius and merits; now his grave is neglected, and in such a condition that it cannot with any degree of pride or pleasure be shown to visitors; yet the guide books point it out as one of the sights of the city. An effort is now being made to restore it to its original condition.



## Meetings of Antiquarian Societies.

**Essex Archæological Society.**—July 12.—The business meeting was held at the ancient Town Hall of Great Dunmow. Mr. G. Alan Lowndes presided. The annual report of the council stated that since the last meeting they had had under consideration a proposal for extending the usefulness of the society by holding more frequent public meetings for reading papers, the exhibition of antiquities, and for visiting places of interest in a number of towns or villages in the county—such meetings to be held four times a year, one to be always held at Colchester, and one to be an annual general meeting.—Mr. Henry Laver (Colchester), in seconding the motion, called the attention of the society to the great want of knowledge of anything that was going on at their meetings. The council met occasionally at Colchester, which was unfair to members living in other parts of the county; and if they could have more frequent meetings of the society and of the council in different parts of the county they would interest more people in their work, and they would know a great deal more about the work of the society. At present there were many churches and many grand houses which had never been visited. He considered in order the four points which it was suggested they should in future adopt, viz.: 1st, excursions of the year; 2nd, a meeting at Colchester, when papers could be read and anything which could be brought for exhibition which would be of interest should be shown; 3rd, a meeting to be held at some other town accessible by rail; and 4th, an indoor meeting, which he would suggest should be at Barking

in the ensuing October—not a meeting to be regarded in the light of an excursion, though, no matter what the weather, it might furnish occasion for seeing Barking Church. He also advocated the commencement of excavations in several places, in order to clear up doubtful points.—Mr. E. Durrant brought under notice the condition of Coggeshall Abbey, and on the motion of Mr. Laver a grant of £5 was made towards the expense of putting the roof in a state of security.—The Rev. E. S. Corrie then read a paper upon "Pargetting," or decorative plaster-work, exhibiting an etching of a very beautiful specimen of pargetting on a "Manor House at Colne."—An adjournment was afterwards made to Dunmow Church. The church, dedicated to the Virgin Mary, is a large and fine stone building in the decorated and perpendicular styles. It has aisles and clerestory windows, a south chapel and embattled western tower. At the entrance are the remains of a stoup. Mr. T. Gibbens traced the history of the building. He said it formerly had three altars; the tower, he considered, dated from A.D. 1410. Much attention was bestowed on a very large gallery-pew over the south entrance, and various theories were raised as to it, and to the walls of that part of the church.—Mr. Fred. Chancellor said it was a fine specimen of an Early Decorated church, the chancel of which they could see in its original condition on the north side. The roof of the chancel was one of the best he had ever seen of a very common type of Essex roof, and he was glad to see it in most excellent preservation. The oaken principals were closer together than he had ever seen before in this kind of roof. The church, as could be seen, consisted originally of the nave and chancel.—The inspection over, vehicles were re-mounted and the road taken for Thaxted. The splendid cathedral-like church, one of the most noble and costly in the county, was thoroughly inspected, after which the Rev. G. E. Symonds, the vicar, read papers upon it and upon the history of the town. He alluded to the evidences there are of the considerable trade and manufacture of cutlery formerly carried on in Thaxted. Much vandalism had been in force in the church many years ago, traces of mistaken *improvements* being apparent; but great testimony was borne to the Rev. G. Symonds' unflinching efforts to restore the original character of the church, and to atone for the neglect of the parish. The nave of the church was probably built in 1340 by William de Burgh; the chancel and some of the north windows curiously placed in very close juxtaposition being the work of Edward IV.—The long line of carriages then proceeded to Horham Hall, an ancient manor-house, surrounded by a moat, which the members were enabled to inspect, through the kindness of its owner, the Rev. George West. The special features of the manor-house are its hall, 40 feet long, 24 feet wide, and 25 feet high, in which is a capacious fireplace, 10 feet wide and 4 feet deep; and its square tower, from the summit of which a lovely view of the surrounding country can be obtained. It is said that thirteen churches can be seen in clear weather from this eminence, and Mr. West stated that on the Jubilee night he saw twenty fires burning and some splendid displays of fireworks.—Standing in front of the enormous fireplace in the hall, with his visitors grouped informally around him, the rev. owner of the old mansion read a short paper on its history. He said



that, according to Leland, Sir John Cutte, Treasurer of the Household to Henry VIII., built the mansion in the year 1502. It then consisted of three sides of a square, enclosing a court, with large stables and coach-house beyond. Where the present gates now stand, facing the porch, was a large entrance gateway with a very strong gate-house, with turrets and buttresses and rooms on either side. There was a drawbridge by which visitors crossed the moat and entered the courtyard. From an old print, which had unfortunately disappeared, it was evident that, facing the small door now opening out of a passage beyond the large hall on to the lawn there was a private chapel, which Sir John Cutte intended to be the final resting-place of his body. In his will he gave directions that he should be buried in Thaxted Church until his private chapel was completed. Tradition was silent as to whether his body was ever removed. Mr. West called the attention of his hearers to the three chimneys at the south end, which were very fine specimens of early brickwork; to the large bay-window in the hall, and to the square tower, supposed to be of the later Elizabethan period, and surmounted by a square turret, which, with the battlements, had been evidently added in more modern times. The large hall, he said, was the present most distinctive feature of the manor-house. Lighted by a large bay-window, it plainly showed for what purpose it was built, and what it represented, viz., the most important room in the house, where all the members of the household met to partake of their daily meals, the family and guests sitting at one end and the servants at the other. If Sir John Cutte could now speak, he would doubtless tell them of the dainty feasts and splendid banquets which gained for him the description of being "more magnificent than prudent." He could also tell of royal Elizabeth's visits to the hall, both before and after she was Queen. Mr. West also referred to the Minstrels' Gallery, or ladies' bower, as it was sometimes called, which was once open to the hall, being protected by an iron screening. Adjoining this was Queen Elizabeth's bedchamber, a capacious room, 28 feet long, 18 feet wide, and 13 feet high, which was doubtless built and prepared for her majesty when visiting the hall. It had a beautiful flint Tudor arched roof, divided by principal and secondary moulded oak beams, at the intersection of which were knots of ribbon, leaves, and flowers, finely carved, gilt, and coloured. Along the wall-plates were placed alternate badges of shield and portcullis, the shield having once borne Elizabeth's arms.—The next place visited was Tilty Church, which consists of the east end of the church of Tilty Abbey. The abbey has passed away. The church is small, but very interesting, of the Early English period. The east-end window is especially fine, and of the fourteenth century work. There are fine piscinae in the nave and chancel. In the latter also are three sedilia of fourteenth-century. Fragments of Roman brick are apparent externally. There are several fine brasses, one to Margaret Tuke, of Laver Marney, with three swaddled infants. In the open field beyond the church stands the last ruin of the cloister wall, a lump of thick rubble work. Here, also, a paper was read by the Rev. G. E. Symonds.

**Yorkshire Archæological and Topographical Association.**—July 27.—The members of this associa-

tion had their twenty-first annual excursion. The party, numbering very few short of a hundred, started for Doncaster Station about half-past ten o'clock, and proceeded by way of Wadworth, Tickhill, and Sandbeck Park to Roche Abbey. On arrival at Roche Abbey the ruins were inspected, and were described in full by Dr. Fairbank, of Doncaster. Leaving Roche Abbey, the party proceeded by way of Braithwell to Conisbro', where the castle was viewed, and the various objects of interest explained by Mr. Ellis, of London.

**Derbyshire Archæological and Natural History Society.**—August 13.—The society visited Peak Castle, proceeding to Hassop Station, *en route* for Castleton. The drive from Hassop Station to Castleton, in brakes, was a delightful experience. Very appreciative was the party of the magnificent scenery—so truly Derbyshire in all its characteristics—through which the road proceeds; and many were the beauties of landscape and objects of interest to which reciprocal attention was called from time to time. It would have been pleasant if a divergence might have been effected, and the interesting village of Eyam—with its mournful associations—re-visited; but the day's proceedings had been carefully mapped out, and time would not allow of any halt being made until the Mecca of the society's pilgrimage was reached. Now and then a worked-out lead-mine with its grass-covered heaps of refuse was passed, and a discussion ensued as to the probability of the Romans in bygone days having profited by the mineral wealth of the neighbourhood. Grindleford Bridge being reached, it was interesting to reflect that the shallow winding stream over which the road passes is the Derwent, which here has only just burst away from the leading-strings of its parent, Dame Kinderscout, but which assumes such broad dignity as it proceeds towards the south. In the vicinity of this village is the desecrated chapel of Upper Padley, associated with the religious persecutions of the "spacious times of Queen Elizabeth," when Padley Manor, the residence of the Fitzherberts, a Roman Catholic family, was searched on Candlemas Day, 1587, and two priests found concealed, who were afterwards hanged, drawn and quartered. Members of the expedition were reminded of a pleasant visit made there some time ago. Soon the village of Hathersage was passed, and the fact mentally recalled that the wild moorland scenery of this neighbourhood is said to have supplied Charlotte Brontë with the fine word-landscapes with which "Currer Bell" adorned the pages of her marvellous story of *Jane Eyre*. Here, too, says the legend, Robin Hood's boon companion, Little John, was born, and is also buried. The hamlet of Hope marked the next stage in the journey, and then, passing through the valley of Hope—one of the most charming of Derbyshire Dales—the village of Castleton was reached. Here luncheon was partaken of, and then the toilsome ascent to the ruins was commenced. The castle crowns the summit of a very high hill, and is approached on the north side by a number of zigzag paths. The ruins are not gained without persevering effort, but when reached the eminence commands a glorious view. When the party had gathered within the area enclosed by the crumbling walls of the fortress, Mr. W. H. St. John Hope read, as announced, a paper on the history of the castle, in which he gave some interesting extracts from

the Pipe Rolls, showing by different items that the edifice had existed from the days of the Norman invasion. It was probably built by William Peveril, natural son of the Conqueror, soon after the Conquest, and the remains show it to have been a very massive structure. Some of its architectural features, particularly some examples of herring-bone masonry, are purely Norman, and very interesting. The castle has been immortalized by Sir Walter Scott, in his *Peveril of the Peak*; and in the first chapter of that work he writes as follows of its original proprietor: "William Peveril obtained a liberal grant of property and lordships in Derbyshire, and became the erector of that Gothic fortress which . . . gives the name of Castleton to the adjacent village. From this feudal baron, who chose his nest upon the principles upon which an eagle selects her eyry . . . descended an opulent family of knightly rank, in the same county of Derby." The "Castle of the Peke" does not appear to have been much used as a residence, the space being very limited; but chiefly served the purpose of a fortress and a military store. As a place of defence, being bounded on the east and south by a ravine of great depth, and on the west by a frowning precipice 260 feet deep, its position is unique. The keep (the walls of which are 55 feet high and 8 feet thick) and part of the outer walls are all that is left of the venerable building. The descent from the castle, after its exploration, required no less effort on the part of the visitors than the ascent, the declivity being so very steep. When the village was regained, there being yet some time to elapse before the departure for Buxton, the members of the expedition dispersed in different directions. Some retired to the inn to rest, and for an early cup of tea, others paid a visit to the church, whilst many went to explore the profound wonders of the Peak Cavern. On returning several of the party preferred walking through the Winnets—a sublime mountain pass flanked by files of gray rocks—and rejoining the vehicles at a further stage. The distance from Castleton to Buxton is about 12 miles.

**Royal Archaeological Institute.**—August 2.—The Salisbury meeting of the Institute began on Tuesday, August 2nd. General Pitt-Rivers, the president of the meeting, gave an able and pregnant review of what archaeology has done and is now doing with regard to prehistoric or non-historic man, a subject that is essentially his own. But he gave a wider significance to the term than it often bears, apparently including within it—we think with doubtful utility—all those races of dim historic times previous to the tribal invasions after the withdrawal of the Romans from England. Archaeology, he said, had learnt what it had to tell of these races from the study of gravemounds, and in the second instance of camps and villages. There can be little doubt that in several districts of England the barrows have been so far exhausted that the study of camps and villages will, of necessity, be the chief pursuit of archaeologists of the present and future. When once the site of an early village has been ascertained, the richness of the material for investigation beneath the surface of our quiet fields will probably be startling in its variety and worth. If General Pitt-Rivers can only succeed in firing a score or so of intelligent landed proprietors to undertake like investigations to his own, our know-

ledge of the earlier English-making tribes will be immeasurably increased. The general passed rapidly in appreciative review the Wiltshire labours of Stukeley, Hoare, and Merriman, together with the various and more recent labours of Mr. Boyd-Dawkins and Sir John Lubbock, especially accentuating the differences that the barrows had shown between the round-headed tribes from the North and the long-headed tribes from the South. He then spoke of the district that stretches westward from Salisbury to Blandford as being exceptionally rich in ethnological value, particularly with regard to the race of short, dark-haired men. This led the president to speak of the excavations that he has laboriously and systematically conducted on his estates round Rushmore, which have led to the discovery of several Romano-British villages. From the skeletons here exhumed, the remarkably short stature of one section of our ancestors has been put beyond cavil. The average height of the men was only 5 feet 2 inches, and of the women 4 feet 10 inches. The skeletons seem further to show that there had been some admixture of the earlier and later Britons, together with a certain Roman strain that experts believe they have detected in two or three of the skulls. In the latter part of his address the president dealt briefly with the earliest traces of man as found in the drift, stating that evidence was gradually accumulating from the skeletons of this period, two more having been found at Namur within the last year. Speaking of the low class of skulls found in the drift, General Pitt-Rivers plunged into debatable waters, and caused a little sensation among the numerous clergy present by talking with quiet assurance of the "earliest struggles of our ape-like ancestors to become men."—Precentor Venables, in his discourse in the early afternoon in the chapter-house on the Cathedral Church of Sarum, told well the oft-told tale of the translation of the cathedral of Old Sarum to its present site by Bishop Le-Poer, a work begun in 1220. The remarkable ground-plan of Old Sarum minster was illustrated by a large diagram. The unity of the design and the astonishingly preserved purity of the Early English style of Salisbury Cathedral, make it an easy church to visit and describe.—The members visited the Early English hospital of St. Nicholas, founded by Ela, Countess of Salisbury, about the same time as the cathedral church. The master, Rev. G. H. Moberly, kindly explained its plan, but his views were not altogether accepted. Mr. Micklethwaite sought to establish that there were here originally two chapels side by side, their naves, as it were, being used for the cells or cubicles of the poor men and poor women who were on the foundation, and that at a later period this plan, not working well, was abandoned, and a block of detached buildings erected for use of the poor. The arcade between the two naves still remains, and the two chapels, one being used for service and the other as a kitchen. Close at hand are the remains of the old bridge chapel of Harnham Bridge on an island in the river.—The episcopal palace, a block of low, irregular, picturesque, but probably highly inconvenient buildings, to the east of the minster, was then inspected. The bishop was most assiduous in explaining everything, and in giving the freest access to every nook and cranny of the



rambling house. Beneath the old hall, now quite modernized, runs a fine lower hall, or undercroft, of thirteenth-century work, with groined roof and supporting columns. The bishop has begun an excellent work, in which we hope he will persevere, of clearing out some of the many partitions and disfigurements that have so materially hidden this excellent work. The chapel is an upper room, and is of good Perpendicular design throughout. The bishop there read a document of the time of the Restoration, describing its consecration, and thought that it therefore could not have been used for this purpose previously. Dr. Cox thought that it had been used as a chapel from the time of its first building, stating that reconsecrations of previously used buildings, after the disuse of the Commonwealth, were not uncommon. Mr. Micklethwaite agreed that it had always thus been used, but said that it would only have been licensed and a consecrated altar-slab used in pre-Reformation days.—The Bishop of Salisbury's lecture on the Episcopal Seals of Sarum, with which he opened the Antiquarian Section in the evening, was long and elaborate, showing an almost complete series of examples. At the time of the Reformation the bishops somewhat strangely dropped the words "*Dei gratia*" from their seals, and it has remained for Bishop Wordsworth, in his beautifully designed seal, to restore the omitted words.—On Wednesday morning the archaeologists visited the massive earthworks of Old Sarum. Here General Pitt-Rivers discoursed on the date and construction. Though doubtless of a pre-Roman origin, Old Sarum was altered and held by the Romans, and again materially changed and strengthened by the Normans. A fragment of the wall on the outer defence, about 10 feet thick, was subjected to close examination and much discussion. Though the veteran Dr. Bruce, of Newcastle, seemed inclined to give it a Roman date, which has also been assigned to it by Mr. Roach Smith, the general consensus of opinion leant decidedly in the direction of its being part of the Norman work.—The church of Great Durnford, small in size, but full of interest, was visited on Wednesday. There are some good remains of fifteenth-century glass in one of the north windows of the nave, the principal of which represent St. Nicholas, as pointed out by Mr. Porter, the sun of Edward IV. being repeated as a border in the upper tracery. In addition to the glass and the excellent Perpendicular nave benches, there are good late Norman doorways both north and south, a well-designed late Norman font, a Jacobean pulpit, a Jacobean lectern with Jewel's *Apology* chained thereto, a 1670 mural brass to Edward Young, his wife, and fourteen children, and a 1657 pulpit-cushion and hangings of such an æsthetic shade of green, that they might have been just bought at Liberty's. Mr. Ponting, Mr. Micklethwaite, and others also discussed the remarkable western buttresses of the tower, and pronounced them Norman.—A further stay was made at Amesbury, where a Benedictine monastery was founded by Queen Elfrida towards the end of the tenth century, and was refounded by Henry II. The cruciform church, of considerable size, with a noble choir, is principally Early English, but there is much Norman still left about the nave. It is undoubtedly the monastic church, the nave having been used for

parochial purposes. The traces of the conventual buildings on the north side are obvious. In an adjacent building Mr. Micklethwaite detected a very small Saxon window. Mr. Porter drew attention to the remarkably massive lock and key of the great south door, and its bobbin arrangement for the outer pulling of the latch. This lock, though recased, seems to be coeval with the door, and the door with the doorway, which is one of the very few parts of the church that is of Perpendicular work.—Stonehenge was soon afterwards reached. Here General Pitt-Rivers, who is Inspector of Ancient Monuments, most appropriately addressed a large congregation. The general brought into clear light the various theories of any degree of soundness about the date, construction, and use of this wondrous megalithic circle, marshalling the various proofs and objections with judicial fairness. He was followed by the Rev. E. Duke, who spoke most interestingly of the connection of the numerous adjacent mounds with the great stones. The latter he regarded as a temple, and of undoubtedly prehistoric date. Mr. Arthur Evans followed with a singularly able address, in which he most ingeniously built up a theory as to the date of Stonehenge from the finding of an amber necklace in a neighbouring barrow, through proving the amber to be coeval with certain Greek vases of known date, and thus giving to the circle an approximate age of B.C. 450. To him succeeded Dr. Cox, who boldly followed the lead of Fergusson's *Rude Stone Monuments*, advocating the theory of an historic date approximating rather to A.D. 450 than B.C., and giving shortly his reasons against the temple idea, and in favour of these gigantic blocks being brought into position as a combined sepulchral and military trophy by a great company of victorious troops. One piece of downright evidence he gave, with precise measurements, dates, and detail, of the age of kindred work at Carnac in Brittany. He himself had taken out from the ground beneath an immense stone, moved in October, 1873, a Roman tile. Prebendary Scarth spoke of the deterioration of the circle, and the upsetting of some of the stones since he was last there, upwards of twenty years previously, and called for greater care and attention. The large party then drove to Mr. Duke's interesting Jacobean seat at Lake House, where his valuable collection of local antiquities were displayed on the bowling-green.—Thursday morning was given up to visiting minor points of interest within the city. The Hall of John Halle, restored by Pugin, and now used as a china and glass shop; the old mansion of the Audley family, afterwards a workhouse, and now purchased by the diocese as a church-house for Sarum; and the Poultry Cross, which is an excellent example of a market-cross of hexagonal design, were all visited and described. But the best feature of the morning's work was the inspection of St. Thomas's Church. It is a remarkably fine example of a well-executed Perpendicular church of moderate size. The roofs, which retain much of the original painting, are well worthy of attention. Above the chancel arch, on the nave side, is a great fresco of the "Doom;" our Lord on the rainbow, the apostles seated below, on the right the resurrection of the just, on the left the condemnation of the lost. It is now quite perfect, having been

carefully renewed. There must have been some common origin for these "Dooms," for their features are often precisely reproduced in quite different parts of the country. Thus both in Somersetshire and Staffordshire there is to be seen the comical little figure of the bishop with nothing on but a scarlet mitre, hopping out of a grave on the right.—In the afternoon Britford Church was visited. The unique interest of this church consists in the two arches, one on each side of the nave, in the bay immediately west of the present transepts. The presence of Roman bricks has caused one at least to be pronounced of Roman origin even by a great authority such as Mr. Roach Smith, and this theory did not lack its support among the members; but it seemed to be conclusively established that the arch of Roman tiles is simply an employment of materials previously used, and that both of them are Saxon. There was some good debating on this church, in which the rector, Mr. Arthur Evans, Mr. Pullan, Mr. Harrison, and Mr. Micklethwaite took the chief part.—A drive through Lord Radnor's park brought the party to the large church of Downton, which has a good Decorated chancel. Here is a fine specimen of the low-side window. A different class of work then came under consideration, namely, the Moot Hills of Downton. General Pitt-Rivers was the guide and expounder of these extensive earthworks. They have usually been supposed to be of late Celtic origin, but the general's practised eye saw them to be Saxon. A few days' inexpensive digging would set this matter at rest. It is much to be hoped that one result of this archaeological pilgrimage will be trench-cutting for pottery and other deposits both at Old Sarum and at Downton. The series of seven steps or narrow terraces cut in one part of these entrenchments points to a "moot" or palaver place of rather later date.—On Friday the chief event of a long and admirably planned day, which included visits to the interesting manor-houses of South Wraxall and Great Chalfield, was the visit to what Mr. Freeman justly calls "the most ancient unaltered church in Britain"—the little Saxon church of St. Lawrence at Bradford-on-Avon. The late Canon Jones, to whom the remarkable discovery of this church and its digging out from parasitical buildings were due, established its identity with the *ecclesiola* named by William of Malmesbury in 1120. It consists of nave, 25 feet 2 inches by 13 feet 2 inches; chancel, 13 feet 2 inches by 10 feet; and north porch, 9 feet 11 inches by 10 feet 5 inches. The use of this porch, so large as compared with the rest of the building and of equal height, has been much discussed, and was talked over on Friday. The *Athenæum* reporter of the meeting suggests it to have been a baptistery. The fourteenth-century bridge of Bradford-on-Avon also attracted much attention, with its alleged chapel on a projecting pier, now used as a powder magazine. Dr. Cox showed that the pier had carried a chapel, but that the present erection was of post-Reformation date.—An interesting and well-worked paper in the evening was that of the Rev. J. Hirst, "Thoughts on the Past Influence of Reigning Women." Another excellently illustrated paper, on Edington and kindred churches, was by Mr. Ponting, diocesan architect.—Saturday's plan included the oft-visited art-treasures of Wardour Castle

and Wilton House; but Tisbury Church excited the most interest, though chiefly of a painful character, in the minds of a considerable section of the members. It is a good-sized cruciform church with a fine chancel. The south transept used to contain the most interesting and exceptional features of any church in the whole county of Wilts. This was a receptacle for the human bones that from time to time cropped up in our over-used parish churchyards. Into this charnel-house were two early bone-shoots; over it was an altar gained by several steps. It will scarcely be credited that in the last few months all this has been practically swept away by an architect who ought to have known better, for the purpose of erecting an organ chamber and vestries, ugly disfigurements in themselves, and space for which could readily have been found elsewhere. One valuable and historic feature of an exceptional character remains, namely, a double chancel arch that tells its own tale.—On Sunday many of the members visited the chapter library, and inspected some of the most valuable manuscripts, such as a tenth-century Psalter with Anglo-Saxon translation, and an original copy of the Magna Charta. Other members paid a visit to the charming and peaceful shrine of the little church of Bemerton, with its rectory and garden on the river's bank, a mile out of the city, where George Herbert wrote and died.—On Monday the members proceeded by special train to Codford Station, and thence to the church of Boyton, which was described by the Rev. R. Z. Walker. There is a good chain-mail effigy to Sir Alexander Giffard, but it has been over-restored. The feet rest upon what was said to be an otter, but we believe it to be a lion over-scraped by the restorer. The church was scarcely worthy of a visit, but close at hand was the interesting manor-house of Boyton, built in 1618. It is a good compact specimen of the domestic work of that date, and contains an elaborately contrived secret passage and chamber, which was to some extent interfered with for a heating apparatus when the late Duke of Albany was tenant.—The next move was to Scratchbury Camp, on the high ground overlooking Warminster. It is an important British earthwork containing an area of forty acres. It was well described by Prebendary Scarth, though until excavations are made nothing accurate can be ascertained.—A visit was afterwards paid to Heytesbury Church, which was restored in 1867. It is a large cruciform building, and used to be collegiate. The rector gave an excellent description of this church and its history. Though at first sight it seemed much over-restored, on looking at the photographs of the church in its former condition one could only be thankful, as Mr. Pullan—who at first thought of cursing, but changed to blessing—readily admitted. The most remarkable feature of the church is the large single lancet at the end, which is internally arranged, with Purbeck shafts, as a triplet. The little church of Knook has an early blocked-up doorway on the south side. The subject of the tympanum is an interlacement of two gryphons with a foliated ribbon ornament of the character of Scandinavian as well as of Byzantine work. Taken in connection with the capitals and shafts of the jambs, it seems to be of Early Norman work. It was much discussed, Mr. Micklethwaite pointing out that the capital of the



western jamb was worked out of an older Saxon sundial. Over the altar is a band of Saxon knotwork, placed there at a recent restoration; part of it is old, and was probably used in the jamb of a former Saxon doorway. Heytesbury House is modern, but the visit to it ensured a sight of the valuable pictures collected by the first Lord Heytesbury, who was for many years ambassador in Spain and in Russia. There are excellent specimens of Murillo, Velazquez, Luini, and others, as well as the celebrated small Van Eyck about which there has been so much discussion. The Rev. A. Porter, who had noticed at Droitwich and at other Worcestershire churches a tile bearing Heytesbury and Hungerford quarterly, on making inquiries here was rewarded by bringing to light from a large hamper (where they had lain forgotten since the restoration of the church twenty years before) a most excellent collection of early fifteenth-century encaustic tiles in good condition, which he believes to have been kilned at Droitwich in 1420.—The last day of the Salisbury meeting was devoted to the inspection of the museum formed by General Pitt-Rivers at Fareham, and to the two Romano-British villages of Woodcutts and Rotherly Wood, all adjacent to his fine residence at Rushmore on Cranborne Chase. During the long drive brief pauses were made at Bockley Dyke and Achling Ditch, and the question of their being a defence raised by the Belgæ on the confines of their territory was discussed. General Pitt-Rivers has wisely placed the chief portion of his local "finds" in a village museum at Fareham, where they are frequently visited, especially on Sundays between the hours of service. In addition to the stone, bronze, and iron "finds," and the highly interesting plans of the pits, ditches, and ramparts of the unearched villages, is a large collection of agricultural implements and domestic appliances, both of bygone times and of current use in other countries. It is the kind of museum best suited for a country population, and the appreciation shown of it must be a source of great satisfaction to its munificent founder.

**Selden Society.**—July 23.—The chair was taken by Lord Justice Lindley.—The council will consist henceforth of the Lord Chancellor, the Lord Chief Justice, the Master of the Rolls, the President of the Probate, Divorce, and Admiralty Division, the Attorney-General, the Solicitor-General, the treasurers of Lincoln's Inn and Gray's Inn and of the Middle and Inner Temple, the Chief Justice of the Supreme Court of the United States, and the president of the Incorporated Law Society. The above are members *ex officio*. To these were added the names of Mr. Phelps, Minister of the United States, Lord Derby, Bishop Stubbs, Lord Herschell, Lord Thring, Lord Aberdare, three of the Lords Justices (Cotton, Lindley, and Bowen), eight other members of the judicial bench, Mr. Justice Gray, of the United States, and about eighty leading lawyers in England and America. The provisional committee were able to announce the early publication of a volume of thirteenth-century Pleas of the Crown, from the Eyre Rolls preserved in the Public Record Office, to be edited by Mr. F. W. Maitland, Reader in English Law at Cambridge, with full indexes both of subjects and of persons and places. This volume will throw considerable light on the history of the petty jury.

It is proposed next in order to print a series of records of real actions and of cases illustrating villein status and villein tenure; but how soon these may appear will depend on the number of subscribing members who may join the society.

**British School at Athens.**—July 6.—First Annual Meeting.—The Earl of Carnarvon in the chair.—Mr. Macmillan read the report, of which the following are the most important passages:—At the last meeting, on October 19, 1886, it was announced that the school building was complete, and that a director had been found for the first year in the person of Mr. F. C. Penrose. It was further stated that an income of £400 a year had been provisionally secured for three years. Mr. Penrose went out to Athens early in November; and about the middle of December Mr. Ernest Gardner, of Gonville and Caius College, Cambridge, and now Craven University student, was admitted as the first student of the school. Two months later the Oxford Craven fellow, Mr. David G. Hogarth, of Magdalen College, was admitted. Later in the session two more students, Mr. O. J. Jasonides, of Athens, and Mr. Rupert Clarke, of Exeter College, Oxford, were added to the number. In accordance with the rules drawn up by the committee, Mr. Penrose, besides directing the work of the students, has delivered three public lectures on the Parthenon, the Erechtheum, and the Temple of Olympian Zeus, and will deliver three more in the course of October before he lays down his office. He has, moreover, at the expense of the Dilettanti Society, conducted excavations on the site of the Temple of Olympian Zeus at Athens, which have established the important fact that the temple was octastyle, not decastyle, as has hitherto been generally supposed. Before closing this brief record of the first year's work of the school, mention must be made of the very cordial welcome given to the director and students of the British School both by native Greek archaeologists and by the members of the other foreign institutes. Special mention is due of the extreme friendliness of the relations between the British and American Schools. The American director and students did their utmost to smooth the way for their English colleagues, generously throwing open their excellent library. Representatives of the British School were present at the laying of the corner-stone of the American School building, which is now in course of erection on the adjoining site. The two properties have been surrounded by a single fence at the joint cost of the schools, and will, it is hoped, be to a certain extent enjoyed in common. It is obvious that for the work of a school at Athens, one indispensable requirement is a good library of archaeological and classical books. The committee are happy to be able to state that a very good beginning has been made in this direction during the first year. In the first place, valuable gifts of books have been received from the delegates of the Oxford University Press, from the Syndics of the Cambridge Press, and from many publishers. Mr. F. F. Tuckett, Mr. Barclay Head, and other private individuals have also made valuable gifts to the library, and it is hoped that their example may be widely followed. In the next place, the committee have expended a sum not far short of £250 upon the purchase of the books which it was considered most important for the school to possess.

**Hampshire Field Club.**—August 30.—On arrival at Itchen Abbas, the members assembled at the church, which does not possess sufficient interest to have made it a feature of the day's programme, but advantage was taken of the time in waiting for the arrival of the train from the Alton direction to dispose of one or two matters. Mr. W. Dale, hon. gen. secretary, called attention to the destruction of barrows on Beaulieu Heath, respecting which a condemnatory resolution had been passed at a meeting of the club earlier in the season, and read the following letter, which had been received from the Hon. Gerald Lascelles :

"Queen's House, Lyndhurst, July 9, 1887.

"Sir,—I have to acknowledge the receipt of your letter of the 6th inst. Although I was well acquainted with the circumstances under which leave was given to erect a rifle range on Beaulieu Heath, I was not aware that advantage had been taken of this permission to destroy the two barrows spoken of. Being in a very remote corner of the Forest, to which I am hardly ever called by my business, I had not inspected the site of the butts since the line was first laid out. I have been there to-day, and deeply regret to find that the statement in your resolution is perfectly correct, and that the barrows are destroyed beyond the possibility of reinstatement. I can only say that the permission which was given did not in the slightest degree warrant this wanton and unnecessary act of vandalism, and would never have been given at all had it been conceived possible that such an advantage would have been taken of it. It appears that my subordinate officers, having satisfied themselves that leave was given to construct a range, did not report to me what was going on, supposing the whole thing to be sanctioned. For myself I can only say that had the circumstances come to my knowledge in time, not a single spadeful of soil would have been allowed to have been taken from the barrows, and I am exceedingly distressed that so wanton a piece of mischief should have been done on lands under my charge.

"I have addressed a strong letter of remonstrance to the colonel of the corps, to whom leave is given to use the range, but I hardly know what reparation he can be called upon to make.

"I am, yours truly,

"GERALD LASCELLES.

"W. Dale, Esq."

Mr. C. R. Pink acted as director for the day, and at each of the churches gave some notes on the history, architecture, and features of interest. Itchen Abbas Church, which is dedicated to St. John the Baptist, he said, was entirely rebuilt in 1863, a few details only from the Norman work of the former building being again used. The party next moved towards Avington Church, passing on the way a picturesque old mill, mentioned in "Domesday," and then through a fine avenue of lime-trees, with the little Itchen stream rippling over a pebbly bed between pretty banks, leading to Avington Park. The church at Avington is a very interesting example of eighteenth-century work. It is dedicated to St. Mary, and was built either in 1769 (Duthy) or 1789 (Murray), by Margaret, Marchioness of Carnarvon, whose husband afterwards became Duke of Chandos. Avington House was not

entered, but some information about it was given by Mr. Pink. It was formerly the property of the Bishop of Winchester, and at the Dissolution came into the hands of the Clerks of Micheldever, to whom there are curious monuments in Winchester Cathedral and at South Stoneham. From them it passed in the time of Elizabeth to the Brugge or Brydges family, and so to the Dukes of Buckingham; being afterwards transferred by purchase to the Shelleys. Charles II. was a visitor to the old house, residing there whilst Winchester Palace was building. The infamous Countess of Shrewsbury (whose first husband was killed by the Duke of Buckingham in a duel) was his hostess. She had married George Brydges of Avington. Nell Gwynne was also a guest with the king. The present greenhouse is said to be the site of the old banquetting-room, the stone columns to the ceiling remaining. A walk through the fine park, with magnificent limes, beeches, and chestnuts, reminding more than one of the party of Knole, next led to Martyr Worthy Church. This is dedicated to St. Swithun, and consists of nave, west tower, and modern apsidal chancel. The foundation is Norman, the building being of that period, with later insertions. There are good late Norman north and south doorways in an excellent state of preservation, the south one having a moulded archivolt, and the north a chevron ornament. That on the north side is the best preserved, due no doubt to its protection from the storms coming up from the south side. There is one single-light and one double-light Perpendicular window on each side of the nave; the tracery of the double-light windows is new, and all are much restored. The south single-light window is apparently Norman, opening inside; but the north one, Mr. Pink suggested in his description of the church, appeared to be new work inserted simply to match the south window. There is a Perpendicular west window in the tower. Attention was particularly drawn by the director to the richly framed low-pitched roof which covers the east end of the nave; this he thought might have been over the portion of the church (about 18 feet by 15 feet) east of the former chancel screen. There is said to have been no chancel existing when the present modern one was built. So possibly even if at first there was a Norman apse, the chancel may have been provided within the nave in late mediæval days. The accommodation for worshippers in such a sparsely peopled parish would need be but small. Over the west end of the nave is a plain open-framed rafter and collar roof. On the south side next the chancel arch are an early (twelfth or thirteenth century) piscina and shelf. Referring to the north and south doors, so commonly found in Hampshire churches, Mr. Shore thought they were for processions, but Mr. Pink suggested that they may have been for funerals, as there was a superstition that the corpse should not go out of the same door as that at which it came in. The next church visited was that of Easton, dedicated to St. Mary. This is a late Norman and Transitional foundation, but has been restored. It has a nave, chancel with apse and west tower. Of the nave windows there are two original round-headed, moulded and deeply splayed, on the north side, and on the south side two square-headed, two-light Perpendicular windows. There is a door to the roof-loft and staircase in the north wall. The doors are round-headed,



that on the north plain, but the south very rich, Transitional, with banded shafts, carved caps, moulded archivolt, etc. (much restored). There is a plain pointed tower, rebuilt in 1872, some of the old stones being re-used. Some curiosity was displayed in the Jacobean pulpit, which it was thought might have been made up from the ends of old pews. There is a rich, pointed Transitional arch to the chancel, which gave rise to some discussion on account of its horse-shoe shape. On this side is a tablet to the well-known Agatha Barlow, whose five daughters were married to five bishops. Her husband was first a monk at St. Osyth's, Essex, then prior of canons at Bisham, Berks; after the Dissolution, Bishop of St. Asaph, 1535; St. David's, 1536; Bath and Wells, 1547; deprived by Mary; then Bishop of Chichester, 1559. He died in 1568. His son William was Rector of Easton, and chaplain to Henry Prince of Wales, and Archdeacon of Salisbury, 1614; he wrote on magnetism and navigation, etc. He died in 1625, and was buried in the chancel here, but his monument is gone. The party was met at this church by the rector, the Rev. B. Pidcock. Headbourne Worthy Church, the last and most interesting in the programme, consists of a nave, chancel, south porch (modern), tower south-west of nave, and west chapel. It is generally stated in the guide-books to be dedicated to St. Martin, but this the rector, the Rev. J. H. Slessor, says is an error, it being really dedicated to St. Swithun. The chief feature of interest connected with the church consists of the Saxon remains. The nave and a portion of the chancel (about 8 feet 6 inches in length) have been built on the Saxon lines of foundation, and in the north wall of the nave there are three vertical stone "strips," a feature of Saxon architecture explained to be due to the imitation of woodwork, of which the churches were originally constructed. There is another similar strip in the south wall of the chancel, besides a characteristic "long and short quoin" in the north-east angle of the nave. This last has the corner stones of the wall placed alternately the long and short way, and is understood to be an undoubted evidence of Saxon work in old buildings. Over the small door leading from the west chapel to the nave is a rood with flanking figures, which Mr. Pink said may be considered unique, though it may be compared with the later one at Romsey. The figures have been almost razed to the general surface of the wall, but represent apparently our Lord on the Cross with the Blessed Virgin Mary and St. John. There seems no doubt that they belong to the original Saxon building, and are *in situ*. The foot of the cross rests on the keystone of the door (which has been cut away for the floor of the later chapel constructed over), and similarly the hand and cloud above the cross are in connection with a fragment of the Saxon "string" which no doubt formerly extended right across the gable. The rector exhibited a fragment of the sculpture which he had found, and which showed the animus with which the figure must have been destroyed. This appears to have been the work of Bishop Horne, of Winchester. The drapery coming down to the feet of the figure was pointed out by the rector as showing great antiquity. Carter in 1844 mentions two Saxon corbels built in 10 feet from the floor in the nave next the tower, but the rector says

he could not at the time of the restoration find a trace of such detail. The nave is 41 feet 9 inches by 19 feet 9 inches inside, being larger than that at Corhampton, which is 35 feet 8 inches by 17 feet 10 inches. The Saxon chancel was probably terminated by an apse, the chord being at the line of the existing "strip." That at Corhampton, like this, has been destroyed; but the church at Bradford-on-Avon had a square end. The north wall of the nave and the south wall of the chancel were rebuilt in consequence of their dangerous state by the present rector, under the direction of the late Mr. G. E. Street, R.A., each stone being numbered and lovingly replaced in its old position. In order not to obstruct the Saxon quoin a flying buttress has been placed to support the wall. The church was altered and partly rebuilt, and a tower added in the thirteenth century, and there are later insertions of windows in the nave. On the south side of the tower, but now covered with ivy, appears one of those early dials similar to those at Warnford and Corhampton, which may perhaps support the tradition of the founding of this church by St. Wilfrid, although these dials (especially Corhampton) may be taken for thirteenth-century work, or probably earlier. Of thirteenth-century work may be noted the transomed window with low side-shutter arrangement in the chancel. There is a beautiful piscina and shelf on the south side of the nave next the chancel-arch, with fine Early English carving. On the south side of the chancel also there are a plain sedilia (the supports of the mullions to which are modern), piscina and shelf. There are good two-light Perpendicular windows in the nave, all similar, one in the north wall, and two in the south; the latter were recently "restored," or rather renewed, on the old lines. The rector found a late doorway opening through the south respond of the chancel-arch from chancel to nave. The present chancel-arch is modern; there is no reason to suppose the old one was Saxon; among other reasons it was much too spacious. It had no detail apparently, and was much dilapidated and distorted. The rector said he had preserved a drawing of the doorway, which was a pointed arch, very distorted, and merely a hole through the wall. There were no features of interest in it, and it had evidently been rebuilt in the thirteenth century. It is now destroyed. The font appears to be a thirteenth-century one, mutilated and placed upon a modern base. It has a handsome walnut cover, carved by the present rector with flowers and foliage. The west chapel is an unusual arrangement, and various theories have been broached to account for it, that it was a baptistery, for the brethren of Hyde Abbey, for an anchorite, etc. The building had two stories, the upper one being the chapel, but the floor of the latter has been removed. The altar was placed at the foot of the cross, and there is a credence recess at a convenient height in the south wall. The walls are plastered, and painted with diaper consisting of *gutté de sang* and alternate I. H. C. and X. R. C. There is some beautiful faded embroidery on silk hung against the wall, formerly used, it is said, as an altar-cloth. This was rescued by the present rector from an old farmhouse. There are three good ancient bells. The open-timbered roof in the nave is ancient, and of good simple design; the bosses have been carved and added by the present rector.

The cross on the tower-roof is of wood covered with lead, and it is, as pointed out by the rector, probably ancient. There is an interesting brass in the north wall of the chancel, formerly in the chancel-floor, with the following inscription: "Hic jacet Johes Kent quondam scholaris Novi Collegii de Wyncestre et filius Simonis Kent de Redyng. Cujus anime propitiatur Deus." Issuing from the mouth of the figure are the words "Misericordias Domini in eternum cantabo" (The mercies of the Lord I will sing for ever). This brass has given rise to some speculation. The costume appears to be that of a priest or scholar. John Kent (son of Thomas Kent) was admitted to a scholarship in Winchester College on August 22, 1431, and died August 31, 1434.

**Stockport Society of Naturalists.**—June 23.—A large number of the members visited Owens College, under the leadership of Messrs. A. Willett and J. W. Gray. A lecture on coal was delivered by Professor Boyd Dawkins. After the lecture a portion of the geological museum was visited, where specimens were seen which further illustrated the remarks of the lecturer. The party were afterwards shown through the various portions of the new building by Mr. Hardy and Mr. Percy F. Kendal.—Under the leadership of Mr. T. H. Rathbone, the hon. treasurer of the society, Baguley Hall and Wythenshawe Park were visited on Saturday. Baguley Hall and Wythenshawe Hall formed the subject of a paper by the leader. Baguley Old Hall is one of the earliest of the great halls now existing in Cheshire. One side of the quadrangle still remains, in the centre of which is the great hall, which exhibits an excellent specimen of ancient domestic architecture. The sides are formed of huge beams of oak, the interstices of which are filled up with wickerwork; in these are four large bay windows with square heads. At one end is a passage through the building from the exterior to the inner court, the doors of which are concealed from the hall by screens of oak, ornamented with pointed arches of oak. The uprights of the screens ascend until they mix with the roof, which is supported by immense arched beams. In the great hall rests the recumbent effigy of Sir William de Baguley. This figure is said to have been brought from Bowdon Church. The oldest portion of Wythenshawe Hall dates from the days of Henry VIII., and is partly half-timbered and plastered. The great hall has a flat ornamental ceiling, with richly-carved Elizabethan walls in oak panels. A withdrawing-room over the great hall, as at Bramall Hall, seems to indicate the period when the habits of the gentry were tending towards refinement and luxury. Over this latter room is a dormitory having the original open timbered roof. It is said that there are evidences which suggest a Saxon homestead on the present site, but the earliest mention of Wythenshawe is in the time of Edward II., when Thomas de Mascy, staying in Wythenshawe, conceded to his son William one messuage and the whole of the land in Wythenshawe. This is dated the Monday next before the Feast of St. Margaret the Virgin, 1316. The chief historical event in connection with Wythenshawe is its siege in 1643 by the Parliamentary troops under Colonel Dukinfield. In *Burghall's Diary*, published at Chester in 1778, we have the following account of the siege: "February

25, 1643. Mr. Tatton's house of Wythenshawe was taken by the Parliament, who laid a long siege to it. There were in it only Mr. Tatton, some few gentlemen, and but a few soldiers, who had quarter for life. The ammunition was but little. The siege was conducted by Colonel Dukinfield, who finally reduced the place by bringing two cannon from Manchester, the heavy balls from which pierced the whole building from back to front. One of these round missiles has been carefully preserved as a relic. There is a tradition that one of the Parliamentary officers carelessly exposed himself by sitting on a wall, and that a female domestic begged for a musket to try if she could fetch him down, and she succeeded. Mr. Watson supposes the officer to be Captain Adams, slayne at Wythenshawe on Sunday, the 25th, and who was buried at Stockport, February 27th, 1643. In the last century, six skeletons were found in the garden, lying close together, who were supposed to be soldiers buried in the house during the siege, the house being then much larger than it is at present." On leaving Wythenshawe Hall Park, which contains some fine specimens of the horse-chestnut tree, the party were met by the steward to the estate, Mr. Thomas Worthington, who very kindly invited them to look through his garden. Northenden was reached about seven o'clock, and tea partaken of at a snug little place near the church. A visit to the parish church was made, and then a pleasant business meeting in the cool and open, with Dr. Hudson in the chair. The leader read a paper on the "History of Baguley Hall, Wythenshawe Hall, and the parish of Northenden," and also included a few notes on the geology of the district.

**Berwickshire Naturalists' Club.**—The second meeting of this year took place at Felton. The Rev. David Paul, President; Mr. James Hardy, Secretary; and sixteen members and visitors (including Captain Norman and Mr. W. B. Boyd) were present. Under the guidance of Mr. Dand, who kindly took three members in his own carriage, the drive was to the ancient Priory of Brenckburne, in which, being St. Peter's Day, service was being conducted. The Priory, situated on the banks of the Coquet, is the property of Major Cadogan; Mr. Fenwick is the tenant. It is chiefly Norman work, and in excellent preservation. The neighbourhood has several interesting Roman antiquities, including an excellent example of pavement in the Watling Street, base of buttress of bridge over Coquet, etc. On the way home Major and Mrs. Widdrington kindly received the Club at Newton Hall. The day's excursion was much enjoyed, being over a beautiful country containing highly interesting antiquities, and much of it was new to the Club. The wood-warbler was heard, and *Listera nidus-avis* (birds-nest orchis), *Epipactis latifolia*, *gymnadenia conopsea*, and *Betonica* (wood betony) were among the plants which were seen.





## Reviews.

*Romances of Chivalry, told and illustrated in Facsimile.* By JOHN ASHTON. (London: Unwin, 1887.) 8vo., pp. xii. 356.

Like all Mr. Ashton's books, this is chiefly valuable because of its quaint illustrations. Of the romances themselves, they are more or less known to all of us. They are Melusine, Sir Isumbras, Sir Degoré, Sir

customs practised at the time the stories were in vogue; and we have reproduced, by the courtesy of the publisher, the curious block illustrating "The blessing of the nuptial bed" in the romance of Melusine. "They went and ledde Raymondin to the pavillon, and soone he was brought to bed. And thanne cam there ye Bysshop that had spoused them and did halowe theyre bed, and after that everychon toke his leve, and the courteyns were drawn aboute the bed," are the words of the text explaining the illustration. The blocks illustrating the building of the castle by Robert the



THE BLESSING OF THE NUPTIAL BED.

Revis of Hampton, Sir Tryamoure, the Squyr of lowe degre, the Knight of the Swanne, Valentine and Orson, Sir Eglamoure of Artoys, Guy of Warwick, Robert the Devyll, and Howleglas. But it is something to get them in their present shape accompanied by the scarce and little known illustrations, and all readers of the *Antiquary* will, we doubt not, welcome this handsome volume. Many of the illustrations to these quaint early romances supply the popular idea of

Devil, the feeding of the seven children by the goat in the "Knight of the Swanne," are beautiful specimens of early illustrations. Mr. Ashton only produces the frontispiece of the "Squyr of lowe degre," but this, we should have thought, might have been further illustrated with advantage.

Mr. Ashton unfortunately does not give the entire story in its original language, doubtless on the score of space, but we cannot always commend the style of

his summary. He has added notes and a glossary, both of which will prove useful to those for whom he has laboured, namely, "everyone of average intelligence," as he tells us in the preface. Although we think that Mr. Ashton's editing is not all that could be desired, we attach so much importance to his excellent facsimile illustrations, all of which are highly instructive, that we willingly forgive the defects in consideration of the undoubted boon this book supplies. It would be a most appropriate work for a present.

*The History of St. Cuthbert; or an Account of his Life, Decease, and Miracles; of the Wanderings with his Body at intervals during cxxiv. years; of the State of his Body from his Decease until A.D. 1542; and of the various Monuments erected to his Memory.* By CHARLES, Archbishop of Glasgow. Third edition. (London and New York: Burns and Oates, 1887.) 8vo., pp. xvi, 363.

We are not concerned to discuss here the question as to the belief in miracles, but noting that the reverend author of this work devoutly accepts the miraculous portion of St. Cuthbert's life, we can record it as our opinion that the value of his biography is thereby sensibly increased. We say so on purely historical grounds. Contemporary records of St. Cuthbert contain many allusions to miraculous powers in the holy man, and such facts are too easily lost sight of, too readily disregarded, in our attempts to fathom the lives of the earliest Christian priests. A national hero like St. Cuthbert deserved a sympathetic biography, and the volume before us is well deserving of this title. It is, moreover, eminently illustrative of St. Cuthbert's surroundings. Little that is really useful in forming an estimate of the character and life of St. Cuthbert has been neglected; even the topography of the districts made sacred by his sojourn is described and illustrated by maps.

We suppose there are few brighter examples of devotion to duty than St. Cuthbert. As monk and Prior of Mailros, at Lindisfarne, at Farne Island, and finally as Bishop of Lindisfarne, there is ever present in all his actions a noble sacrifice of self to the duties, heavy and immeasurably responsible as they were, which his position and the times imposed upon him.

So much interest attaches to the wanderings and ultimate destination of St. Cuthbert's body that we are glad the Archbishop has devoted so much space to this portion of his work, and we agree with his conclusions as to the disposition of the body at the time of the Reformation.

*Shakespeareana*, No. XXXV., November, 1886, vol. iii. (Philadelphia: Leonard Scott Publication Company.)

It is always gratifying to English readers to meet with evidences of loving labour on the part of American students in that past which is common to both nations; and it may be added that when the subject concerned is Shakespeare, the well-known enthusiasm of our cousins is peculiarly welcome. Roughly speaking *Shakespeareana* is to America what the New Shakspere Society is to our own country; which is to

say, that it is more elementary, but on that account admirably suited to the objects in view. Those of our readers who do not know of this publication will gain an idea of its nature by reading the contents of the number under notice: "The Sisters of Portia," by E. Cavazza; "Shylock," by Jonathan Trumbull; "The Editors of Shakespeare," by J. Parker Norris; "A School of Shakespeare—Outline of a Scheme for a Course of Shakespeare Study," by Prof. Wm. Taylor Thom; Shakespeare Societies; The Drama; Literary Notes; Miscellany; Selected Reprints—Prolegomena to Folio of 1623. In course of time, no doubt, much of the wealth of material in illustration of Shakespeare which has been collected in this country may be transferred to the pages of *Shakespeareana*; but the original and suggestive articles which also appear in this publication are worthy the attention of many English readers.

*Leicestershire Pedigrees and Royal Descents.* By the REV. W. G. DIMOCK FLETCHER, M.A. Parts II. and III. (Leicester: Clarke and Hodgson, 1886.)

This work, which is being issued to subscribers in parts, does not fall off in interest, and can scarcely fail to give satisfaction to those who support Mr. Fletcher in his undertaking. Part II. has a plate of very interesting Leicestershire portraits, viz., those of Sir Henry Halford, President of the Royal College of Physicians; Lady Jane Grey; William Heygate, M.P., and Lord Mayor of London in 1822; Sir Geoffrey Palmer, Attorney-General; Sir Christopher Packe, Lord Mayor of London in 1655; William Wollaston, M.A.; Lord Macaulay; Robert Herrick; the Marquis of Granby; Lady Mannors; Richard Earl Howe, the celebrated Admiral; and Emanuel Scrope-Howe. Another plate contains illustrations of the residence of the Bates and Kirklands at Ashby-de-la-Zouch, and various seals and arms. Part III. has a plate of portraits, two of which are of Francis Beaumont, the poet; that of Mary Bond, wife of John Eyrick, is a remarkable portrait; and there are others of interest. There are also illustrations of arms in this part. We mention these illustrations particularly because we conceive them to be a very commendable feature in publications of this kind. The work should be of much interest to American genealogists.

*Sunlight.* By H. P. MALET. Second edition. (London: Trübner, 1887.) 8vo., pp. xii, 180.

Mr. Malet for the first time, we believe, draws substantial attention to the influence of sunlight in the formation of the world. He attributes to it, indeed, the first creative power, asserting that "there is no difficulty in tracing all to light acting on matter sensitive to it; that matter absorbed sunlight to maintain its own light of life; caskets of earth material retain that light, and give it back as fire from those materials. The whole process tells of a God of Light, of a creation by the Light of Life." Whether Mr. Malet's theory holds good in its entirety it is impossible to say at this moment; but that geologists have ignored a very potent factor in their calculations by the omission, except in a very minor degree, of the influences of light, there can be no longer any doubt. We shall expect to hear something more upon this



important subject now that Mr. Malet has issued his important little book.

*A Grammar of the Old Friesic Language.* By ADLEY H. CUMMINS. Second edition. (London: Trübner, 1887.) 8vo., pp. xvi, 128.

We cordially welcome this second edition of Mr. Cummins's *Friesic Grammar*, which is a great improvement on the first edition, which was reviewed in these columns some years ago. All students of Old English ought to possess it. It is compact, clear, and understandable, and the reading lessons are a perfect model of what such should be. They are made up of passages from old laws and literary fragments, the dates of which are given. Mr. Cummins deserves the thanks of all students of English.

*Transactions of the Essex Archaeological Society.* Vol. III., Part II. (Colchester.) 8vo.

This active society generally publishes papers of more than usual interest, and the part before us is no exception to the rule. Dr. Laver's accounts of Roman roads near to Colchester, the Roman villa at Alresford, and the tessellated pavement found at Head Street; Mr. J. Horace Round's documents relating to Colchester Castle; Mr. G. A. Lowndes's inventory of the household goods of Sir Thomas Barrington, 1626, being extremely valuable. There are three excellent illustrations of the Roman remains.



## Correspondence.

LORD BACON.

[*Ante*, vol. xvi., p. 66.]

A correspondent of the *Antiquary*, writing on *Lord Bacon*, has recently pointed out, as has been often done before, that that designation of him is "erroneous," since the titles by which Sir Francis Bacon was raised to the peerage were: First, Baron Verulam; and secondly, Viscount St. Albans—never *Lord Bacon*.

Some years ago, when compiling a biographical sketch of Lord Bacon, my attention was particularly called to this point, as I felt that such authorities as Lord Campbell, who wrote Bacon's life, Lord Macaulay, his essayist, and so keen a critic as the elder Disraeli, to say nothing of Dr. Johnson and others, never could willingly have perpetuated a palpable error, and that, therefore, there must be some justification for, or some sense in which we may use, the term *Lord Bacon*, as applied to Lord Verulam.

I believe the case to be thus; Sir Francis Bacon was created Lord Keeper, March 7, 1617; and Lord Chancellor, January 4, 1618; but it was not until July 11, 1618, that he was raised to the peerage by patent as Baron Verulam. He was consequently in the interval between March 7, 1617, and July 7, 1618, although not a peer of the realm by special patent creation, indisputably entitled to be addressed as "Lord;" and from letters to him extant it is clear he was so addressed, viz., Lord [Keeper] Bacon, or Lord [Chancellor] Bacon. During that time then he was undoubtedly also, by way of abbreviation,

spoken of concisely as *Lord Bacon*, it being a simpler and shorter designation than Lord Keeper Bacon, or Lord Chancellor Bacon; and after his creation as a peer by patent as Lord Verulam, the old form of speaking and writing of him was probably still and most usually maintained, in which sense, viz., merely as a homely and terse abbreviation, it may be perhaps held that it is hypercritical to state that to write or speak of *Lord Bacon* is erroneous altogether. Sir Walter Raleigh, one of his contemporaries, wrote: "*Lord Bacon* was equally excellent in speaking and writing."

The late Charles Macaulay, Lord Macaulay's brother, told me that the delightful essay on "*Lord Bacon*," by Lord Macaulay, was written at sea, when, of course, without a library to refer to.

FREDERIC R. SURTEES.

Boxley Abbey, near Maidstone,

August 3, 1887.

## THE FIRST MAYOR OF LONDON.

[*Ante*, p. 109].

Since my paper on the above subject appeared in the *Antiquary*, I have noted another reference to Æthelwine ["Eilwin"] and Robert, sons of Leofstan of London. This is a letter of Archbishop Theobald, addressed "Eilwino Leofstani filio et R. fratri ejus et Johanni filio Radulfi et omnibus tenentibus de Ecclesia Christi Cant." As Theobald was consecrated at the beginning of 1139, we may place the letter subsequent to that date; and it was probably previous to the deposition of Jeremiah in 1143. "John, son of Ralf (fitz Everard)," was a city magnate throughout the reign of Stephen. The identification of these persons enables us to explain the bearing of this letter as relating to London. This has not been done by its editor, Mr. J. B. Sheppard, in whose valuable report on the Muniments of the Dean and Chapter of Canterbury (5th Report Hist. MSS., App. i., p. 446 b) it is printed.

J. H. ROUND.

Brighton.

## BELL CHRONOGRAMS.

Chronograms on bells are apparently very rare in England, judging from the circumstance that while several Continental examples are enumerated by Mr. Hilton in his well-known work on this subject, only one English instance is reported by him (*Chronograms*, i. 5)—at Clifton-on-Teme, Worcestershire—and from his remarks there appears to be some doubt whether the sentence be "inscribed on the bell itself," or was simply a passing record of the casting in 1668, according to the date contained in the chronogram:

HENRICVS IEFFREYES KENELMO DeVovIT.

A good, and almost unique example is recorded by a correspondent in the *Reliquary* (xiv. 186). According to his account the bells in St. Leonard's Church, Bridgnorth, six in number, were cast in 1681, and this date is given in the following chronogram on the sixth bell:

QVARTA FVI NVNC SEXTA SONO MODVLATA  
TONABO.

T. N. BRUSHFIELD, M.D.

Salterton, Devonshire.

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Antiquary for 1886, in parts, 5s. English Historical Review, Part I., 2s. 6d.—Gatrill, Mistley, Manningtree.

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# The Antiquary.



NOVEMBER, 1887.

## Accounts of Edward IV.

By SIR J. H. RAMSAY, BART.



THE Pell Issue and Receipt Rolls, with which we began our investigations of early finance, come to an end in their original series with the reign of Edward IV. For most purposes they might almost be said to end with the reign of Henry VI., those for the reign of Edward IV. being defective in number and ill kept. Out of forty-four Issue Rolls that ought to be forthcoming twenty-seven are wanting, and of these only eight give us totals ready summed up. In the early days, not only every term but every week, and sometimes every day, gave its own total. For the wanting Issue Rolls we get in some cases substitutes in the shape of the Teller's Rolls, a series which began apparently in Michaelmas, 3 Henry IV. (1401), when Laurence Allerthorp became Treasurer. These Rolls supply us with many valuable historical data, as, for instance, a complete muster-roll of the army raised in 1475 for the grand abortive attack on France. These Rolls are also convenient in this respect, that they give us both receipts and expenditure on the two sides of the page of skin; but, unfortunately, they only record the cash transactions under the charge of the three Tellers of the Exchequer (*numeros*), the heavy payments made by "assignments" or drafts not being entered, or being only occasionally entered: thus the Teller's Rolls give no idea of the total revenue or expenditure of a given term. Nor do they attempt to keep any balance between their receipts and expenditure. For instance, the Receipt-side of the Teller's Roll for Easter, 11 Ed-

ward IV., gives the total of cash paid in as £13,605; while the Issue-side marks payments to the amount of £20,190 8s. On turning to the Pell Receipt Roll for the term, we find that the actual cash receipts came to £20,499 6s. 6d., so that the Tellers must have received £6,892 more than they entered as received, though they enter it as paid out. Apparently the entries on the Receipt-side were held of less importance than those on the Issue-side. But, again, in the next term (Michaelmas, 11 Edward IV.) we have a startling discrepancy in the very opposite direction, between the receipts marked on the Teller's and those on the Pell Rolls. The Teller's Roll has a string of gifts and loans (*Dona et Mutua*) to the amount of £12,904 10s., not one penny of which appears on the Pell Receipt Rolls either of that or of the following terms; while the Pell Receipt Roll of the term marks other loans to the amount of £1,040, all "repaid." A similar discrepancy occurs in Michaelmas term of the thirteenth year: the Teller's Roll has "loans and gifts," £3,808, with about £2,150 repaid; the Pell Receipt Roll has only loans to the amount of £2,150, and all marked as repaid. On the subject of "gifts" and loans more or less compulsory, I may say that after diligent search I found slight but sufficient confirmation of the charges brought by chroniclers against Edward of having extensively levied "benevolences" in 1474 and 1475. These receipts appear to have been carefully kept off the Rolls. The Teller's Roll for Easter, 15 Edward IV. (No. 51 A), no doubt has a suspicious entry of payment, "*collectoribus benevolentie dom. Regi concessa*," but no proceeds were entered on the other side, except in connection with subsidies voted by Parliament; and I was in a state of perplexity, till at last, under the year 1478, I came upon a damning entry on the Pell Receipt Roll (Michaelmas, 18 Edward) recording receipt of fifteen sums from as many yeomen, making only £50 in all—"de denariis Dom. Regi erga viagium suum in regnum Francie anno XV<sup>o</sup> de benevolentia sua concessis."

In justice to Edward, I must remark that while exacting these illegal and unpopular benevolences, he left a large Parliamentary subsidy uncollected for five years, and only

called it in when he engaged in hostilities with Scotland in 1480-81. The subsidy, no doubt, was not exigible till the autumn of 1475, while Edward wanted the money twelve months earlier; still the fact remains that being entitled to raise a war subsidy in November, 1475, and the war having come to an end before that time, he made no serious attempt to raise the money till another war broke out. Perhaps the people would not pay, as the country had certainly been drained of money.

To return to the revenue of the reign. The readers of the *Antiquary* have been given to understand before this that the Pell Rolls in themselves give no sure evidence either of the receipts or the expenditure of a given year. They generally err in excess; at least, that was the first general error that I was able to point out. But they also err in omitting to notice considerable payments made directly by Crown Receivers to Crown creditors. As far as I can make out, if a man obtained by patent a charge amounting to a grant of a definite portion of some source of royal income, he received his money at the fountain-head, so to speak, and the payment would not appear on the Pell Rolls, but it would appear on the enrolled account of the Crown officer or debtor who made the payment. On the other hand, if a man had a pension without any special charge, or with only a general charge not amounting to a legal grant of part of the revenue, the payment would appear on the Pell Rolls.

I put this forward as a suggestion, and subject to all correction; but the undoubted fact remains that the most trustworthy view of the royal revenue is to be derived from the analyses of the special accounts of the several Revenue officers; happy we if even so we attain to something satisfactory. To the requirements of scientific bookkeeping, we shall most certainly not attain; but history may be content with something less than that; and I do not despair of bringing out by degrees fair substantial estimates of the revenue of this and other reigns.

(1) One head will give us no trouble, that of the subsidies voted by Parliament and Convocation: the Parliamentary fifteenth and tenth, subject to the established remissions, remains at £31,000. The tenth of

landed revenues granted in 1472 came to something more, say, £35,000 or £36,000. As no legal grants in anticipation could be made of these taxes, the entire proceeds always figure on the Rolls. But we have also the evidence of the statements made in Parliament as to the amounts yielded (Rot. Parl., vi. 113, 115).

Of fifteenths and tenths, the regular lay subsidies, just three were granted in the first nine years of the reign, namely, one in 1463 and two in 1468, making £93,000 in all, which may be treated either as an average contribution of £10,333 6s. 8d. to each of the nine years, or, more correctly, as furnishing a *bonus* of £31,000 to each of the financial years, 1463-64, 1468-69, and 1469-70. For the war of 1475, Parliament granted between 1472 and 1475 the especial tenth above mentioned, and besides that two and three quarters' subsidies or ordinary fifteenths and tenths, the whole being estimated to make up £120,000. The three quarters' subsidy was not raised till 1480. Against this we might perhaps set the proceeds of the "benevolences," only I do not believe that they came to as much money; and they certainly have no right to figure under the head of Parliamentary grants. Leaving out the "benevolences" and the three quarters' subsidy, we get about £100,000, which might be spread over either the three years when the money was collected, or the latter half of the reign; but either plan would, in my opinion, be improper, as it appears from the Rolls that the bulk of the money was applied to war expenditure as stipulated by Parliament. Some portion, doubtless, found its way to the king's "Chamber;" but De Cominès' assertion that Edward made the war for the sake of pocketing the money he did not spend is a calumny, though a calumny probably emanating from Louis XI. himself. The £100,000, therefore, had better be left altogether out of our estimate of the yearly revenue; but the three quarters' subsidy, equivalent to £22,500, may be allowed to count in the revenue either as a *bonus* for the year 1480, or as an aliquot contribution for each of the last eleven years of the reign. To form an intelligible idea of the revenue, it will be necessary to leave altogether out of



calculation the period of the struggle with Warwick—a time of civil war and confusion. For financial purposes, this may be made to extend from March, 1469, to March, 1472, so that we shall endeavour to frame estimates first for the eight years from March, 1461, to March, 1469; and secondly for the eleven years from March, 1472, to March, 1483.

For the yield of the clerical tenths in this reign, I have not got any positive authority. Under Henry VI., we estimated the Canterbury tenth at about £13,000. In May, 1481, I have a note of £6,006 paid in as the proceeds of a tenth voted in the previous month. The amount is entered as a "tenth," but a "half-tenth" must have been meant, and that will bring the sum fairly up to our old estimate. Nine and a half of these were granted during the reign, and as they were all paid into the general Exchequer, free from all stipulations, they must count in the average revenue. Four of these were granted in the first eight years of the reign, and five and a half in the last eleven.

The proceeds of the York tenths are an impalpable if not a vanishing quantity. Under Henry VI., we took the amount by a liberal estimate at £2,200. But in Michaelmas term, 14 Edward IV. (1474), we have on the Pell Receipt Roll £582 14s. 4d. paid in as the yield of a half-tenth. In the ensuing term (Easter, 15 Edward), we have on the corresponding Receipt Roll £801 7s. 7d. paid in as a tenth; probably this should be read as "balance of tenth," as in the next term again (Mich. 15), we find the collection of another tenth begun. With these facts, I do not see how we can well estimate the York tenth at more than £1,500.

With respect to the difficulty of getting money out of the pockets of the Northern people in those days, I may mention that in 1474 it was stated in Parliament that though the rest of England had paid its share of the tenth on land voted in 1472, nothing as yet had been collected in Cheshire, Lancashire, Cumberland, Westmoreland, Durham, or Northumberland.

Of these York tenths two and a half were granted in the first eight years of the reign, making at most an average yearly contribution of £500, and two in the last eleven years.

The proceeds of the Hanaper may be stated with great exactitude. I have all the figures before me as taken from the Enrolled Foreign Accounts of the reign, and £1,500 may be taken as a fair average for the net receipts of the earlier years of the reign, the office charges and deductions keeping near £600 a year on the average. The latter years of the reign show a falling off in this branch of the revenue. Why the business of the Chancery fell off I cannot say; but the net receipts can only be taken at £920 a year.

The history of the Tower Mint and Exchange is also to be found in the same Enrolled Accounts, and in our first period we come upon some transactions of general interest. Since 1411 the "sterling" or silver penny, the standard unit, had contained 15 grains troy of silver, the pound Tower of the metal yielding 360 pennies: while the pound Tower of gold yielded 50 nobles, weighing 108 grains, and worth 6s. 8d. each, the ratio in value of gold to silver being as 1 to 11½. The penny was now reduced to 12 grains troy, so that the pound Tower would yield 450 pennies, or 37s. 6d., instead of 30s. as before. The gold currency had to be altered also. Eventually the pound Tower of the metal was made to yield 45 "rose nobles" or "royals" of 120 grains each, and worth 10s. of the new silver, the ratio of gold to silver being thus brought up to 1 to 12. New "nobles," worth 6s. 8d. of the new currency, were also introduced, sixty-seven and a half of these going to the pound of metal. These reduced nobles being stamped with an angel, became known as "noble-angels," and later as "angels" simply.

The motives which have induced kings to lower their currencies have never been satisfactorily made out. A common theory has been that the kings being in debt, thought that by lowering the currency they could clear off their obligations more cheaply. This implies that the relation of a king to his subjects was one of giving rather than receiving; and that kings were more anxious about paying their debts than raising their revenues. Both assumptions appear to me to be directly opposed to the historic facts, which are that mediæval kings were little troubled with their liabilities, which could

always be evaded; and that they regarded their subjects primarily as sources of income.

The record of the facts connected with the present transaction suggests that currencies were altered simply for the sake of the profit made by the Crown from recoinage of the money; and that the alteration of currency took the shape of a debasement, because it was found that a debasement forced all holders of the old currency to bring it in for recoinage. In the present case the profit was further increased by raising the seignorage or charge for minting; but the change was so managed as to offer a seeming profit both to Crown and subject. Hitherto the charge for coining a pound of silver had been 1s., the merchant who brought a pound to the Tower receiving only 29s. of the 30s. struck from his bullion. Now the deduction was to be raised to 4s. 6d.; but as the pound would yield 37s. 6d. of the new currency, instead of 30s. as before, the merchant, after deduction of the 4s. 6d., would still have 33s.—“iiii shillings more than he had byfore.” (W. Gregory, 227; Camden Society; Gairdner.)\*

At all events, the fiscal results were most satisfactory. Between the 1st September, 1464, and the 29th September, 1466, the Crown netted £15,428 by the operation. The amount of bullion brought to the Tower in that time was 12,489 pounds of gold, and 55,334 pounds of silver, representing, as we may suppose, the bulk of England's metallic currency at the period.

With this bonus, the average net receipts of the first eight years may be taken at £2,000, two missing years being filled up conjecturally. For the latter part of the reign the net receipts cannot be stated with perfect certainty, as special charges seem to have been laid on the account. But I notice that in dealing with the great bonus from the recoinage of 1464-66, when no charges had been, or could have been, laid on the fund, the proportion taken by the king was three-fifths of the gross receipts. If we apply this rule to the stated gross receipts of the latter years of the reign, we shall get an average income of £547, or, say, £550 a year. The stated net receipts only come to £321 a

year, but this is certainly less than the proper amount.

The old Crown revenues, as I designate them, include the returns from all the landed estates of the Crown, by whatsoever title accrued; the feudal incidents; and the fee-farm rents of the counties and towns. An exact statement of the revenues for which the sheriffs were responsible could only be obtained by an analysis of the Pipe Rolls, a task I have not yet undertaken. For our estimates of these, we must rely upon the Pell Rolls and certain statements in Parliament; but I can give more exact statements of other portions of the landed revenue. For Cornwall and Devon, we have in the Enrolled Foreign Accounts the returns of the Receiver for the first ten years. The gross receipts run about £3,200 a year with slight fluctuations, and the net receipts may be put at £2,300 for the whole reign. What became of the Receiver's accounts after the tenth year, I cannot say. For the Duchy of Lancaster, we have five years of the Receiver's accounts in the latter part of the reign. The net amount may be taken at £3,000 on the average; and this, again, must suffice for the whole reign, no other Receiver's accounts being forthcoming.

For North Wales we have two Ministers' accounts for the years Mich. 4-5, and Mich. 6-7 Ed. IV. (Q.R.M.A., Nos. 143, 144). The gross receipts may be called £1,000. In the one year the whole is spent on the salaries of the local staff: Justiciar, Chamberlain, Master Forester, and the wages of the necessary garrisons. The other year yields a surplus of £50. We cannot, therefore, place the average net income of North Wales for the first period above £50. For South Wales we have also two complete accounts: one for the year Mich. 4-5; the other for the year Mich. 13-14 Ed. IV. (Id. Nos. 190, 181). The gross receipts in the earlier year are £825, and the net surplus is £360, the Herbert family realizing the bulk of the difference. In the latter year the receipts rise to £1,450 14s. 6d., and the available surplus to about £1,000. We may, therefore, place the net revenue from Wales, North and South, in the earlier period at £400 as the highest possible. Assuming North Wales to have risen to £100 a year net, we might

\* For details of the monetary change, see Ruding's *Annals of Coinage*, i. 268, 272, 282, etc.



take £1,100 as the net revenue from the Principality for our second period. In the twelfth year of Henry VI., it amounted to £2,236. These Welsh accounts of Edward IV. reveal an interesting constitutional fact, and a word also new to me. The word is "Powderbeter," meaning a grinder or maker of gunpowder (M.A., No. 143, sup.). The constitutional fact is this, that provincial assemblies were held in Wales to vote money, Wales not being represented in Parliament. In 1466 a subsidy of 400 marks (£266 13s. 4d.) was granted by the freeholders and townspeople of Anglesey, to be paid in six years. In 1473 the counties of South Wales (and presumably of North Wales also) voted a *Tallagium Recognitionis* to the young Prince of Wales, in honour of his first visit to the Principality.

The Earldom of Chester in the 12th of Henry VI. was stated to yield £764. Considering the general decay, we can hardly allow more than £500 a year for the present reign. For the aggregate revenues, therefore, of Lancaster, Cornwall, Wales, and Chester, we get for the first period an estimate of £5,800 a year, and for the second period of £6,900. In the 12th of Henry VI., they made up £11,900 of the total of £24,580, at which the old Crown revenues were stated by the Treasurer. If we were to assume that the other branches of the old Crown revenues had not undergone the same law of decay, we should have them at £12,680 for both periods as a guess. But I think we cannot assume an exemption from the law of decay, and that £11,000 will be an ample estimate. I may add that in the sixteenth year of Edward, the Pell Receipt Rolls give the returns under this head as only £4,167 (without Wales, Lancaster, and Cornwall). But there, again, direct payments must have come into play. For the old Crown revenues, therefore, I make an estimate of £17,200 for the first period, and £17,900 for the second period.

(To be continued.)



## The Erdingtons of Erdington.

**A**T the Norman Conquest, Edwin, Earl of Mercia, was dispossessed of the Manor of Herdinton (as it was formerly called), in favour of William Fitz-Ausculf, Baron of Dudley, a friend of the Conqueror, and owner of the neighbouring manors of Estone, Saltley, Bromford, etc.

The etymology of the word Erdington seems to be "a town in the wood," from the Saxon "arden," signifying a wood; and from the same source the names of many Warwickshire families and villages are derived.



ARMS OF ERDINGTON, "AZURE, TWO LIONS PASSANT OR."

In the general survey taken from the Domesday Book, it is written "Hardintone," and is estimated at three hides valued at xxxs., having a mill rated at jjs.; woods containing one mile in length, and half a mile in breadth.

Fitz-Ausculf granted the manor to a kinsman, who assumed the name of Erdington in consequence. He built there a residence which appears to have been strongly fortified, after the manner of the feudal residences of that period, having a large double moat on the front and two sides, whilst the river Tame served as an effective protection of the back portion. Situated in the moat was an ancient

chapel, traces of which existed at the commencement of the seventeenth century.

Henry de Erdington's descendants resided here with great opulence for nearly four hundred years. Not a vestige of the original building now remains; the pleasant picturesque grange known as Erdington Hall (although on the site of the original building) dates only from the seventeenth century.

The last of the Holtes, Sir Charles, resided and built the large room here; one of the Jennens family also occupied the hall for a considerable period. Under the will of Sir Thomas Holte, a rent-charge arising out of the Manors of Erdington, and Pye was assigned for the support of the inmates of the Aston Almshouses.

Sir Henry de Erdynton died about 1165, and was succeeded by his son William, of whom nothing definite is known. In 1203 Thomas de Erdinton (the son of William) obtained the valuable acquisition (from Fitz-Auscult's descendant, Ralph de Someri, Lord of Dudley) of the Manor of Aston to hold by him and his heirs by a rather curious tenure, that of rendering a pair of gilt spurs, or the price of them, viz., *v.l.d.* payable at Easter for all services and demands whatsoever.

Sir Thomas on account of his attachment to King John was greatly honoured by that monarch, and in 1205 was appointed Sheriff of the counties of Salop and Stafford and Chamberlain to the King. In 1213 he was, with Ralph Fitz-Nicholas, sent on a secret embassy to treat with one of the Moorish Soldans of Spain for assistance on behalf of the King against the rebellious Barons, and, if we are to believe the old chronicler Matthew Paris, the terms of this proposed treaty were most ignominious; the King of England stipulating to become a Mohammedan, and hold his kingdom only as a vassal to the "great Kyngs of Africa, Marrochia, and Spayne," on the required assistance being granted.

On the return from the embassy, he compounded with the Stauntons for the honour of Montgomery, and in 1215 he purchased the wardship and marriage of the son and heir of William Fitz-Alan, a powerful Shropshire baron, with the intention of marrying his daughter Maria to him, for the considera-

tion of 5,000 marks; Randolph Blundeville, Earl of Chester, and other nobles being sureties. He was in 1216 ordered by the King to proceed against the Marmions of Tamworth Castle which he did effectively, taking many prisoners and a large store of munitions of war.

Sir Thomas died about 1219, assigning the Manor of Erdington and Aston (*inter alia*) to his wife Lady Rosia in trust for his son Giles, who was then a minor. This Giles de Erdinton was a great benefactor to the Church, especially the Monastery of Newport Pagnell, otherwise known as Tykford Priory. He died in 1272, and was succeeded by his son and heir, Henry de Erdinton, who married Maud, daughter of Roger de Someri, Baron of Dudley, one of the co-heirs of Nicola, daughter and co-heiress of Hugo d'Albini, Earl of Arundel. It is probable that the arms of the de Erdinton family were assumed from that relation to the de Someris (Erdinton, "Azure, two lions passant or; Someri, Or, two lions passant azure"). Such assumptions were frequent about this period as, for example, de Birmingham, "Partie per pale indented, or and gules;" and the arms of de Edgbaston, "Partie per pale indented, or and azure."

In 1277 Henry de Erdinton accompanied King Edward I. on his Welsh expedition, serving under the banner of William de Beauchamp, Earl of Warwick; he died in 1282, possessed of vast estates in Warwickshire, Leicestershire, Shropshire, and Staffordshire. To the ruins of Catesby, in Northamptonshire, he left the perpetual patronage of Yardley Church for masses to be said for the repose of "hys soole and hys ancestors," and directions that his body should be buried before the high altar of St. Edmund's Chapel in the said convent. His widow afterwards married one William de Byfield.

Henry de Erdinton (son of the last-named Henry) succeeded to the family estates, and kept such an establishment that in 1310 Walter Langton, Bishop of Lichfield and Coventry, ordered one John de Lemyton, a sub-deacon, to celebrate divine service at his Manor House of Erdington.

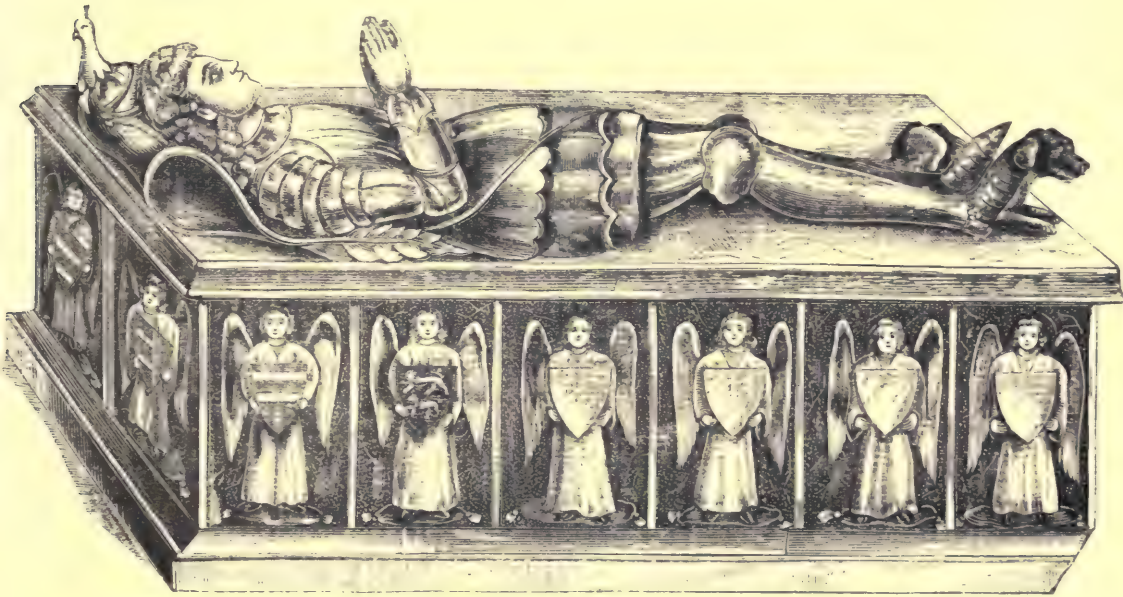
In 1314 he was one of the commissioners appointed to inspect the troops under orders



for the Scottish expedition, in accordance with the statute of Winchester. During the troublesome close of King Edward II.'s reign, he was again in commission on an inquiry as to what persons kept armed retainers in the country. He married Joan, daughter and heiress of Sir Thomas de Wolvey, of Wolvey in the county of Warwick, and founded the south aisle of Aston Church, commonly called the Erdington Chapel. He died about 1330, his daughter marrying Hugh de Holte, of Birmingham (the progenitor of the Holte

knight of the shire for the county of Warwick, in conjunction with Robert de Stafford. He married Margaret, daughter of Thomas Corbet, of Morton Corbet in the county of Salop, and died in 1395.

Thomas de Erdinton (son of the latest-named Thomas) served together with Thomas Lucy as representatives of the county of Warwick at the Parliament held at Westminster in 1411. He married Anne, daughter of Thomas de Harecourt or Harcourt, of Bosworth, and was Sheriff of Warwickshire



EFFIGY OF THOMAS DE ERDINGTON, FROM DUGDALE'S "WARWICKSHIRE."

family); and his son, Sir Giles de Erdinton, in 1346, was pardoned for not appearing to receive the honour of knighthood before the feast of St. Lawrence of the same year, as proclaimed by the King.

Sir Giles was in attendance on King Edward III. during the war in France, being of the retinue of John de Montgomeri, and displaying upon his banner a bend gules over paternal coat ("azure, two lions, passant or"). He married Elizabeth, daughter of Thomas Tolthorp, of Rutland, and died about 1386, having held several high posts in the county; his son, Sir Thomas de Erdinton, was in 1386 returned to Parliament as

and Leicestershire in 1421. He died in 1434, and was buried in the Erdington Chapel of Aston Parish Church, where a single recumbent effigy of a knight in plated armour is supposed to represent this Thomas de Erdinton. His head rests on a helm which is surmounted by a peacock (the crest of the Harcourts), whilst his feet rest upon a lion (the badge of Erdinton). Round his neck is suspended a collar on which was formerly painted the Lancastrian cypher of repeated s.s. (Soverayne). The sides of the altar-tombs which support the effigy are divided into compartments containing angels with extended wings, supporting shields which

were originally emblazoned with the arms of Erdington, Someri, d'Albini, Pype, Harcourt, Basset of Drayton, Bond, Botetourt, Mohun, and Strange. These arms were also to be seen three centuries ago in the heraldic tracery of the windows.

His son Thomas was Sheriff of Warwickshire in 1435 and 1446, and represented the county in Parliament in 1450. He was appointed on several commissions respecting the raising of loans to King Henry VI., and also on the levying of the subsidies granted by Parliament to that monarch. He afterwards deserted the Lancastrian cause and went over to Edward IV., who at the time was in great need of assistance. In the second year of that King's reign he was rewarded with the grant of the Manor of Bordesley, forfeited by the attainder of James, Earl of Wiltshire.

In 1465 he was on the commission of the peace for the county, but is not heard of after 1446; neither is there mention made of the family in any of the more recent "Visitations of the Heralds." It may therefore be assumed that the family either became extinct or changed their patronymic, for the estates passed into the hands of George, Duke of Clarence, in 1467, Sir William Harcourt being his steward, and afterwards belonging successively to Robert Wright, Sir Reginald Bray, Francis Englefield, Humphrey Dymoke, Walter Earl, and lastly Sir Walter Devereaux, who sold the estates in 1647, together with the Erdington Chantry, to Sir Thomas Holte, in whose family it continued till 1782, when Heneage Legge became possessed of the manor.

Sir Thomas de Erdinton founded a chantry in Aston Church (styled "Assheton prope Byrminyngham"), for one priest to celebrate divine service daily at the altar of the Blessed Virgin perpetually for "Ye goode estate of Kyng Henry ye sixt," and of him the said Sir Thomas and his wife Joyce, also the souls of their ancestors and benefactors. At the dissolution of the monasteries the revenues of the chantry were granted to Richard Pallady and Francis Foxall, citizens of London, and afterwards to the notorious Thomas Hawkyns, alias Fisher of Warwick.

Sir Thomas de Erdington and his wife were buried in Aston Church, where their effigies

of alabaster are placed on an altar-tomb of similar design to the one previously described.

The knight is in plate-armour, and wears the Yorkist collar of alternate suns and roses; the lady has a long peaked head-dress, close-fitting bodice and robe, with a cloak thrown open and falling over the shoulders. These effigies were considerably mutilated during the alterations to the floor in the sixteenth century.

The Erdington Chapel has recently been restored, and the windows richly adorned with the ancient coats of the founders, and though

Many centuries have been numbered,  
Since in death the barons slumbered,

it is indeed a fitting resting-place for the last of the de Erdingtons.

ALFRED J. RODWAY.



## Yester Castle.

BY MRS. PHILIP CHAMPION DE CRESPIGNY.

**T**O those who take an interest in the doings of their ancestors and love to dive into the mysteries of past days, there is, perhaps, no country affording a wider scope for their inquiries, or one more fruitful of results, than Scotland. Nearly every house of any importance has its history and store of family records and legends.

Among these ancient monuments, and holding a foremost place amongst the relics that delight the soul of the antiquarian, stands the old Castle of Yester.

Yester has been handed down to its present possessor, William Montagu Hay, tenth Marquis of Tweeddale, through many generations of illustrious ancestors. The Hays have owned large properties in Scotland, and taken their part in the history of that country from a very early date; records of a family bearing the name De Haya, in France, more than a century before the Conquest, afford, with other evidence, strong proofs that the family is of Norman origin. The Scottish Hays are descended from



Robert, son of William de Haya, who held the post of cupbearer to William IV. His descendant, Sir Gilbert Hay, married the daughter of Sir Simon Fraser, and thus acquired the Barony of Neidpath, which became their headquarters for some generations. The estate of Yester was brought into the family in the same manner, Sir William Hay having married the heiress of Sir Hugh de Gifford, of Yester, which family settled in Scotland during the reign of David I. His grandson, Hugh de Gifford, is the famous magician, or wizard, whose name is so intimately connected with the history of the old castle, and who is supposed to have built the enchanted hall, which still remains the principal point of interest in the ruin.

Yester Castle (originally from the Cymric *Ystrad*, signifying a *strath* or *dale*) has not been inhabited for 300 years; the last of the race who lived there was killed in the battle of Flodden Field. In 1548 it was taken by Lord Grey de Wilton, as he advanced to Lothian. It was the last stronghold to surrender to the English in the time of the Protector Somerset. From its almost impregnable position, it is easy to see that it was built in days when the first care in the erection of a dwelling-place was self-defence. The castle stands on the summit of a high, thickly-wooded mound, with steep, wall-like banks, and almost surrounded by water. The streams, Hope Water and Gifford Water, run on opposite sides of the hill, and, meeting at the eastern end, form a natural moat, which, with the precipitate ascent to the castle above, must have afforded ample protection to the inmates, who were thus left free to concentrate their energies on the defence of the entrance. This was undoubtedly at the western end, approached by a pathway crossing a bridge over the Gifford Water. Added to the natural defences of the place, a deep ditch, or trench, is still remaining, dug round the crown of the hill above the point where the waters meet, and remains of a ditch of this kind are to be seen, more or less, all round the castle. The trees of the surrounding woods have almost hidden the ruin, by their gradual increase in size and the thickness of their foliage, making it difficult in summer to obtain a view of the place until actually on the spot. This is a fact to regret,

for the old castle, standing up from the trees and looking down on all its surroundings, must have been an imposing addition to the landscape.

The masonry and walls have gradually diminished, even within the memory of living man; for several generations the place has been used as a stone quarry, the modern walls and bridges in the immediate neighbourhood testifying to the use to which the stonework has been put.

But there is still sufficient of the ruin remaining to make it of the very greatest interest, and to give a fair idea of the castle in its palmy days, when armour clanked through its halls and fair ladies listened to the voice of the bard, who discreetly suited his rhymes to his hearers, his faults passing unnoticed through the rose-coloured mists of gratified vanity.

Immediately round the front entrance itself, Father Time has done his work effectually, and there is very little remaining, beyond a fragment of stonework here and there; but on the opposite side of the hill, the watch-tower still stands, in a very fair state of preservation. It is built above a vaulted chamber, which, there is every reason to suppose, must have once been the kitchen. The fireplace upon one side and its position in the building tend to establish this fact. A slit, or loophole, in the walls, for the purpose of shooting arrows at the enemy outside, remains quite intact. The tower is in a more ruined condition, although a rounded pilaster at one of the corners shows it to have been a highly finished piece of building for that period. Holes in the walls for beams indicate where the different floors must once have stood, and the slope at the top was probably intended for an arch. The walls are of enormous thickness, being from eight to ten feet across, and are composed of stones of all sizes and shapes.

At the eastern end of the castle there is another piece of wall, in very excellent repair, with a small room in one corner. Here are to be seen some of those curious marks on the stone, called *masons' marks*. One of the mason's marks on the stonework of Yester Castle is quite unique, and has never been found upon any other building. We may conclude that in Scotland a good mason was

then a comparatively *rara avis*, and that these marks or signatures were recognised as belonging to some particular workman, wherever they were found.

There are indications of a parapet all round the upper part of the castle.

A rounded arch in the wall, which it is to be presumed was once the back entrance to the place, is still in very good order; it leads out on to a large earthwork just above the deep ditch already mentioned at the eastern end. Upon each side of this archway are holes opposite to one another, evidently intended for bars, to be placed across the entrance for protection in case of need; and as in those days our ancestors appear to have been always engaged in defending their own goods, except when attacking somebody else's, this precaution was probably highly necessary.

Half-way down the side of the hill, descending into Gifford Water, there is a little sally-port, doubtless made with a view to escape, should the castle be in a state of siege. The bushes clustering round it and the shadow thrown by the hill would hide it from view, and with the attention of the enemy fixed upon the two principal entrances, a messenger from the besieged would easily be able to effect his escape, and get away under cover of the woods. This sally-port communicates with the castle through the most interesting part of the old ruin, the Enchanted Chamber.

The Goblin Hall, or *Bo'hall*, as the country folks call it, is a large vaulted room, and strikes the beholder at a glance with its perfect state of repair compared to the remainder of the castle. It is underground, and has two entrances—the sally-port already mentioned, which is reached by a long, low passage from the eastern end of the chamber, and the other, a flight of twenty-four stone steps coming out into the castle itself at the western end. The handsome roof, by its peculiar pointed arches, reveals its own date to connoisseurs. Rather more than half-way up the walls are some holes in the stonework, which look as if intended for beams that once supported a floor, and an entrance on the same level directly above the lower door, apparently confirms this idea; but there is no reason that the upper floor should not have been added afterwards, for it seems hardly

likely that the architect would mar the fine effect of the vaulted roof by the addition of the second story.

At the eastern end of the chamber there is a hole in the roof, and a curious *slide* straight down from it in the wall, the object of which is not very apparent, and several theories have been put forward as the possible explanation; one of the most plausible being, that the upper part of the hall had at one time been used as a granary or storehouse, and that the grain was shot down the slide from above, much in the same manner as we see it sometimes done in modern times. If the vault was reared by other than mortal hands, as it is commonly reported, this is a somewhat prosaic explanation of its uses, and we prefer the theory that has also been suggested, that it was intended for a chapel. Upon each side of the entrance is a recess, which looks as if it might have been a receptacle for holy water, and the hall lies east and west, although this throws it out of right angles with the walls of the castle. The slide with the hole at the top being at the east end, would be directly above the altar, and convenient for the escape of smoke from the incense. But if we are to believe that the vault was erected by magic, through the agency of Hugh de Gifford, as the legend tells us, it is hardly likely that the powers with whom he was in league would assist him in building a *chapel*, or that he would invoke their aid in such a cause.

Here again we find holes at each side of the entrance for the bars, which were so necessary for protection. Opposite to the door giving egress through the sally-port is a well, quite dry now, but which once, we may suppose, furnished the inmates of the castle with water. It is reached by a descent of thirty-six steps.

And this vault is, after the lapse of centuries, *perfectly intact*! Not a stone out of its place, or a crack in the wall to be seen anywhere. It might be the work of a few years ago, and yet no special effort has been made to preserve it from decay. Are we to believe what Sir Walter Scott tells us in *Marmion*, founded on the traditions of the place, that Hugh de Gifford was a wizard, and that the hall rose by magic in a single night? Or are we to take the commonplace view of it, that he was merely a master mason



of the highest order? Whichever it may be, certain it is that the Goblin Hall is a very finished piece of masonry, and that it is in as perfect repair as if its erection had been an event of yesterday.

There is no doubt that Hugh de Gifford was a remarkable person. He shut himself up in the old castle, holding little communication with the outer world, and was very much addicted to the study of astrology. The legend which Sir Walter Scott tells of the castle and its strange occupant is very interesting, and is worth repetition.

Marmion and his followers, having crossed the Lammermoor Hills, had halted for the night at the inn in the little village of Gifford, about four miles from the town of Haddington. Marmion was in melancholy mood, and suffering from a slight fit of remorse, having just returned Constance, with thanks, to the convent, where she was straightway walled up; and the host, to make the evening pass more pleasantly, related the history of the Goblin Hall at Yester Castle.

Alexander III., King of Scotland, being at war with Haco, King of Norway, whose fleet was lying in the Firth of Clyde, wished to learn the issue of the struggle, and with that object in view, repaired to the Castle of Yester, to consult Hugh de Gifford, the famous wizard. Lord de Gifford was carrying on his mysterious rites in the Goblin Hall, described by Sir Walter Scott in the following words:

Of lofty roof and ample size,  
Beneath the castle deep it lies;  
To hew the living rock profound,  
The floor to pave, the arch to round,  
There never toiled a mortal arm:  
It all was wrought by word and charm.

De Gifford recognised the King's summons, and hurried out as he was, to the astonishment of his retainers, who rarely, if ever, had seen him outside those enchanted walls in his wizard's dress. And if we are to believe the description given in the poem, his costume must have been decidedly startling, and quite unique in its way. His mantle was lined with foxskins; upon his head was the high-pointed cap that was the orthodox head-dress in the time of Pharaoh's magicians;

His shoes were marked with cross and spell;  
he wore a pentacle, which was a piece of linen folded in a particular manner, and

supposed to have great effect with the spirits when they were in a bad humour. His girdle, which was of very thin parchment, averred by some to be dead men's skin, was inscribed with many astrological signs; and he carried a naked sword in his hand. His intercourse with the fiends had imparted a weird expression to his countenance, which was increased by prolonged fasting, and altogether he must have presented a far from prepossessing appearance.

Lord de Gifford had already divined the King's object in visiting him, and hastened to inform him that, although he himself was unable to enlighten him on the result of the forthcoming combat, he could tell him how to obtain the information he required.

It seems that, having been born on Good Friday, the King was invested with a peculiar power over the spirits, and particularly over a certain demon who had successfully resisted every spell that De Gifford's art could cast; but by plain, straightforward courage, the King was to attain more than all the wizard's charms had been able to accomplish. From his answer we may conclude that Alexander III. did not believe in ghosts, for he undertook the task before him with a light-hearted jest, and the magician, pleased by his courage, explained to him how and where the encounter with the fiend was to take place.

He was to go alone at midnight to a certain spot on the hill, about four miles from the castle. There he would find an old rampart, in the centre of which he was to halt and blow a blast upon his bugle, whereupon his unearthly foe would appear in the form of his worst enemy. This we must consider a strange oversight on the part of the fiend, who could have adopted no surer method of inspiring his opponent with double energy and courage.

In this case the disguise served as a warning, for the elf appeared in the form of Edward I., King of England, who was at the time engaged in a crusade in Palestine, and did not become Scotland's foe until some time afterwards.

Alexander was naturally surprised, but recovering himself he ran at the elf and felled both him and his horse to the ground, at the cost of a slight wound in the face. He then compelled his fallen foe to reveal the future, with which he was evidently well pleased.

But, on every anniversary of the encounter, the King's wound re-opened and pained him, which was apparently a source of satisfaction to Lord de Gifford, roused, perhaps, by jealousy and a laudable wish to keep the fiends to himself.

Marmion, fired by the host's tale, sought a meeting at midnight with the elfin knight, but fared worse than his predecessor, for the retainer who waited for him near the spot was alarmed by his headlong return, horse and rider mud-bespattered and soiled; and we learn later, that at the sound of his bugle-call from the rampart, a mounted knight rose from the ground before him. His sudden appearance so unnerved Marmion, that at the first shock of encounter he was utterly routed, and

Rolled upon the plain;

while a moonbeam falling on the face of his adversary, revealed to him the features of his direst enemy, whom he had every reason to believe had long since been dead. From this fatal encounter he augured misfortune in the future, fully realized in the field of Flodden, where he met his death.

The spot has ever since gone by the name of "Marmion's Camp," and the rampart is still to be seen on the side of the hill, about five miles from the village of Gifford.

Another curious story connected with the magician, Hugh de Gifford, is the legend of the "Coalston Pear."

On the day of his daughter's marriage, having no dowry to bestow upon her, he plucked a pear from a tree on his way to the church. This he presented to her, with the promise that as long as she preserved the pear intact, her husband's lands should remain in the family.

The pear was carefully kept by succeeding generations until about 300 years ago, when an accident occurred. While it was being shown to a lady, who was a guest in the house, she was suddenly seized with a desire to bite it, and before anyone present could prevent her, she had stuck her teeth into it. The marks are visible to this day, and that year two of the best farms had to be sold, and passed out of the family.

Quite lately it has again been injured by the undue pressure of the lid of the fine old silver box in which it is kept, and which was presented by the town of Haddington for the

express purpose of preserving the celebrated "enchanted pear." The family are still anxiously awaiting the result.

The pear, although picked 800 years ago, does not look more than two years old, and still preserves its shape, and even its stalk; it has no appearance of being fossilized, but is of a pulpy consistency. Putting magic altogether out of the question, antiquarians cannot account for its extraordinarily well-preserved condition, and confess themselves fairly baffled. Possibly Hugh de Gifford is close at hand, laughing in his sleeve whenever the matter is discussed.

We can hardly believe that an individual so enterprising and eccentric in his habits could be content to lie quiet in his grave when he had cast off this mortal coil; but, as far as tradition goes, there is no reason to believe that he "walks." It would be a fitting end to the story of his life, if we could add that he is occasionally to be met with, in his quaint wizard's dress, after dark in the Goblin Hall at Yester Castle; but veracity obliges us to confine ourselves to a piper who is supposed to issue from the ruin upon the anniversary of Marmion's meeting with the sprite, playing a *piibroch* on his bagpipes. Personally, we think that the bagpipes would be sufficient to keep the castle quite clear of any other ghosts. At all events, the piper is the only ghostly visitant that Yester can boast of, and it must be a source of satisfaction to the neighbourhood to feel comparative security from unearthly apparitions, for with a ruin so ancient and so suitable in every way as Yester Castle close at hand, it is hardly likely that the ghosts would stray anywhere else.



## On the Date of the Suppression of the Letter "S" in French Orthography.

By HENRY B. WHEATLEY, F.S.A.



FRENCH writer has said that pronunciation and spelling should be twin sisters, and there can be no doubt that they ought to be so;\* but the difficulty felt by the opposers of

\* Voltaire says, "L'écriture est la peinture de la voix, plus elle est ressemblante, meilleure elle est."



change has been that the pronunciation differs so much in various localities that, if the words of Normandy, Picardy, etc., were spelt as they were pronounced, there would be no standard, but several distinct languages. It might, however, be answered to this objection, that if there is a difference it would be better to display it than to ignore it, and we should be gainers by the distinction that would be drawn between the languages of the northern and southern Frenchman.

It is a most difficult matter to draw any conclusions with regard to the ancient pronunciation of a language, and in the present instance we have now only sufficient material to allow us to make guesses.

There is every reason, however, to believe that many of the letters now suppressed were at one time sounded; but there are words in which the redundant letters never could have been pronounced, because they had been thrust in merely as orthographic expedients, and had nothing to do with their etymological original. With regard to those that were once sounded, they probably ceased to be heard at a very early period; but the change must have been a gradual one, and the letters were heard in certain words to a late period. In the twelfth and thirteenth centuries the *s* was unsounded in some words, but in the word *honeste* it was sounded down to the middle of the sixteenth century.

We have the authority of Etienne Pasquier (who was born in the year 1529, and died in 1615) for the assertion that the pronunciation of the *s* lingered on into the sixteenth century.

In his famous work entitled *Recherches de la France*, he distinctly states that though the *s* was not pronounced when he wrote his book, yet that he remembered in his youth the *s* being pronounced in the word *honneste*.

The following is the passage:

"Par ainsi nos anciens Gaulois empruntos comme j'ay dit, du Romain leurs paroles, et les naturalisans entre eux selon la commodité de leurs esprits et de leur langue, les redigoient vray-semblablement par escrit comme ils les prononçoient toutesfois comme toutes chose s'amendent, voyant le monde par un jugement plus delicat tels mots proferez avec toutes leurs lettres estre un peu trop rudes au son des aureilles, on reforma au long aller cette grossiere façon de parler

en une plus douce, et au lieu d'*escripre eschole, establir, temps, corps, aspre, doux, oultre, moult, loup*, avec prononciation de chaque lettre, et element, l'on s'accoustuma de dire *école, etabliir, tans, cors, apre, doux, oultre, mout, lou*: vray que tousjours est demeuré l'ancien son en ces mots *espece*, et *esperer*, mais peut estre que quelque jour viendront-ils au rang des autres, aussi bien que de nostre temps ce mot d'*honneste* (auquel en ma jeunesse j'ay veu prononcer la lettre de *S*) s'est maintierant tourné en un *E*, fort long."\*

In this statement Pasquier is corroborated by Robert Stephens in his French Grammar published in 1558 and 1569. After stating that *s* before *t* and some other consonants was not pronounced, as *maistre*, he adds: "Aliquando pronuntiatur ut latine honeste *honestus*, domestique *domesticus*, scholastique *scholasticus*," etc. (*Gallicæ grammaticæ libellus*).

Another authority on this subject is John Palsgrave, whose valuable *Lesclarsissement de la Langue Françoisse* (1530) is the first general work on French grammar. He specially says that the *s* was unsounded, and curiously enough mentions the word *honeste* among his instances. Page 54: "*e* in these wordes *teste, beste, requeste, honeste, uespre, dextre*, shalbe sounded as thoug they were written *teeste, beeste, ueespre, deextre; aspre, gast, digne, tiltre, hoste, uostre* shalbe sounded *aaspre, gaast, diigne, tiiltre, hooste, uoostre*;" but the author gives the reason for thus lengthening the vowel by adding: "So that a great cause why the vowell is longe in prononciation is bycause that, accordyng to the rules above declared, the consonant next folowyng hym is left unsounded."

Again at page 23: "Whan so ever iii consonantis come to gether betwene ii vowelles, of whiche the fyrst belongeth to the vowel goyng before, and the other ii to the vowell folowyng, the fyrst only shalbe left unsounded, as *oultre, assouldre, tiltre, epistre, substance*, shalbe sounded *oultre, assoudre, titre, epitre, sustance*, and so of all suche other."

At page 36 is given a list of words in which the *s* is distinctly sounded "in the meane syllables." The words in this list are

\* Etienne Pasquier, *Les Recherches de la France*. Ed. Paris, 1596.

not so much opposed to those in which the *s* is unsounded, as to those in which the *s* is sounded like a *z*, as *tresor*, etc. In this list the words *feste*, *vestir*, and *vestement*, are said to have the *s* unsounded. In *An Introduction for to lerne to rede, to pronounce and to speke French trewly*, by Giles Du Gues, supposed to have been published in the year 1532, the *s* is said to be unsounded.

Page 900: "Whan *st* dothe come togider in a worde hauing a uowell before it, than the sayde *s* shall remayne unsounde, but it shall encrease the sounde of the sayde uowell, as in these, *gaster*, *taster*, *haster*, ye shall rede *gaater*, *taater*, *haater*; and *mon hoste reuenes tantost*, ye shall rede *mon hoote reuenes tantoot*: ye shall neuertheles except at those that be nyghe the latyn, as *protester*, to protest; *manifeste*, to shewe; *contester*, to withstande, and such lyke, whiche must have the sayd *s*, well and parfitly sounded and pronounced, for it is not possyble to fynde a rule so generall and infallible to serue for euery worde, as was said aboue in the prologue."\*

From these passages in Palsgrave and Du Gues, it would appear that the suppression of the *s* in pronunciation was then complete, but we must bear in mind that these authors wrote from a knowledge of Parisian French, and that the capital and the court are always in advance of the rest of the country in the march of refinement.

Francis Wey, in his *Histoire des Revolutions du Langage en France* (1848), makes this very remark with regard to Palsgrave, for he says: "Aux yeux de Palsgrave, la langue française parfaite est celle qui se parle entre la Seine et la Loire" (p. 264).

James Howell, writing in 1650, distinctly says that the letters which were superfluous and omitted in ordinary French were sounded in Provence and Languedoc—"they be all pronounced and written" (The French Grammar—"Of Consonants," *Cotgrave's Dictionary*).

The following remarkable passage in William Thynne's dedication of his edition of *Chaucer* to Henry VIII., proves that about the beginning of the sixteenth century a great change had taken place in French pronunciation: "Next unto them [Italian and Spanish]

in similitude to the Latin is the French tongue which, by diligence of people of the same, is in a few years passed so amended, as well in pronunciation as in writing, that an Englishman, by a small time exercised in that tongue, hath not lacked ground to make a grammere, or rule ordinary thereof."

Besides this question of the sounding of the *s* in the interior of words, there is that of its pronunciation at the end of words.

Palsgrave says, page 53: "In these sentences: *cest ung terrible cas*, *Je ne la feray pas*, *Il a abatu son mast*, *Il lui bailla conseil*, *qu'il y regardast*, and in all suche lyke, in these wordes *cas*, *pas*, *mast*, and *regardast* by cause a cometh nexte unto the poynt, and hath a consonant or two folwyng hym, and that the accent is upon the same *a*, they shalbe sounded as we wolde do in englysshe if they were written *caas*, *paas*, *maast*, *regardaast*, and so of all other."

And Du Gues, page 899: "Also in redyng frenche ye shall leave the last letter of every worde unsounde, endyng in *s*, *t* and *p*, save of the same worde wherupon ye do pause or rest, for if ye do pronounce every worde by hymselfe, that is to say, restyng upon the same, ye ought for to pronounce and sounde him thorowe."

This seems to illustrate a passage in Shakespeare's *King Henry V.*, in which the French soldier appears to pronounce the *s* in the word *bras*:

*Fr. Sol.* Est-il impossible d'échapper la force de ton bras?

*Pistol.* Brass, cur!  
Thou damned and luxurious mountain goat,  
Offer'st me brass?

When all remembrance of the pronunciation of the redundant letters had faded away, reformers arose to propose their abolition. The list of these reformers\* is a long and interesting one, and contains the names of most of the greatest of French authors: Ronsard, Corneille, Racine, Bossuet, Fénelon, Montaigne and Voltaire, all wished their language to be spelt more in accordance with common-sense than it was. An absurd system could not well stand against the united blows of such men as these, and the spelling was therefore reformed, although there is still great room for improvement.

\* Mons. Didot has given a full and interesting account of the reformers in his *Observations sur l'Orthographe Française*, published in 1867.

\* The pages in the above extracts refer to the edition of Palsgrave and Du Gues,<sup>1</sup> by Genin, in the series of *Documents Inédits sur l'Histoire de France* (1852).



One of the first proposers of change was Jacques Dubois, better known as Sylvius, in 1531. In 1545 he was followed by Louis Meigret, who founded a school of neographers who were called after him *Meigretistes*. Robert Poisson, who proposed sundry changes in 1609, mentions the names of some of his predecessors :

Vantez tant que voudrez de Ronsard les égris,  
De Ramus, Peletier, Baif, Robert Etienne,  
Leur réformasson d'ortographe ansienne,  
Poisson en a l'honneur le profit ei le pres  
Appointons noise.

The various schemes of the orthographic reformers of the sixteenth century drew public attention to the anomalies of the existing system, and some of the changes they proposed took effect in the following century.

Much honour is due to the distinguished literary coterie, who met at the famous Hôtel de Rambouillet, as to it may be traced the popularization of theories before only held by some of the learned. M. Wey says of these "Précieuses" : "C'est ainsi que trois jeunes femmes inconnues, Roxalie, Silénie et Didamie, ont déraciné l'antique orthographe de la France, et ont porté, en se jouant, un coup mortel à un vieil usage contre lequel s'étaient brisés les plus habiles docteurs, et les poètes populaires du siècle de François I<sup>er</sup>. Nous suivons docilement, depuis plus d'un siècle, les lois de Madame Le Roy, de Mademoiselle de Saint-Maurice, et de Mademoiselle de La Durandière."\*

One of the chief causes, however, of the reform that took place in the seventeenth century was the establishment of the French Academy. This famous institution sprang from a society of men of letters at Paris, who began to meet once a week on Mondays about the year 1629. Cardinal Richelieu, on hearing of these meetings, suggested the incorporation of the society, greatly against the wishes of the members. They afterwards consented, and were established by letters patent in 1635. The aim of the Academy was the purification and improvement of the French language : "De porter la langue que nous parlons à sa dernière perfection et de

nous tracer un chemin pour parvenir à la plus haute éloquence."\*

The question of orthography naturally came before the Academy, and it was supposed that they would take its improvement in hand. M. Didot mentions a MS. in the Bibliothèque Impériale entitled "Résolutions de l'Académie Française touchant l'Orthographe."

In the following satirical lines the members of the Academy are styled Superintendents of Orthography :

Requete présentée par les Dictionnaires à Messieurs de l'Académie pour la Réformation de la langue Française.

A Nosseigneurs Académiques,  
Nosseigneurs les Hypercritiques,  
Souverains arbitres des mots,  
Doctes faiseurs d'avant-propos,  
Cardinal-historiographes,  
Surintendants des orthographes,  
Raffineurs de locutions,  
Entrepreneurs de versions,  
Peseurs de brèves et de longues,  
De voyelles et de diphthongues.

\* \* \* \* \*

Enfin je ne sais quels auteurs  
Auroient prescrit aux correcteurs  
Une impertinente orthographe,  
Leur faisant mettre *paragraphe*,  
*Philosofie*, *être*, le *tans*,  
*L'éver*, *Potonnie*, le *printans*,  
*Place réelle*, le *réome*,  
*Saint Ogustin*, et *Saint Gérôme*,  
Et retranchant mal à propos  
L's de la plupart des mots,  
Comme d'*état*, d'*éter*, de *nôtre*,  
D'*être*, d'*étonnement*, d'*apôtre*,  
Dont son usage est mal traité,  
Autant ou plus qu'il fut du Z,  
Lorsque de toutes leurs querelles  
Elle fit juge les voyelles,  
Si bien que les petits grimauts  
Ne rencontrant point tous ces mots  
Suivant notre ordre alphabétique,  
Qui retient l'orthographe antique,  
Entrent aussitôt en courroux,  
Et lors nous frappent à grand coups,  
Suffisant le dictionnaire  
Aussi bien que le Despautaire.†

James Howell took great interest in the proposed changes, and distinctly attributes them to the Academy. The following is from his address "To the Intelligent Reader" in his *Familiar Letters* :

"The new Academy of wits, call'd

\* Olivet, *Histoire de l'Académie Française*, 1730, p. 51.

† Pellisson and D'Olivet, *Hist. de l'Acad. Française*, par Livet, 1853, tome i., pp. 477-488.

\* *Histoire des Révolutions du Langage en France*, 1848, p. 508.

l'Académie de beaux esprits, which the late Cardinall de Richelieu founded in Paris, is now in hand to reform the French language in this particular, and to weed it of all superfluous letters, which makes the Tongue differ so much from the Pen, that they have expos'd themselves to this contumelious proverb, 'The Frenchman doth neither pronounce as he writes, nor speaks as he thinks, nor sings as he pricks.'"

Again, in the "Advertisement" to *Θηρολογία, The Parley of Beasts or Morphandra*, 1660:

"The French do labor daily to reform this, and to bring both writing and pronunciation to be consonant, by retrenching the superfluous letters; for whereas they were used to write *Les epistres que les apostres ont escrit*, they now write as they pronounce: *Les epitres que les apotres ont ecrit*."

The following is from Howell's edition of *Cotgrave's Dictionary*, 1650:

"Observe that one of the main tasks of the late Academy of Wits in Paris is to retrench the superfluous letters, whereof the French language is fuller than any other; as will appear in this following example:

"L'Apostre Saint Paul en ses epistres nous advertit, que le droit chemin pour parfaitement cognoistre nostre Souverain Seigneur est de nous accoustumer a bien faire, et d'escouter la Tres-sainte Escriture, qui nous rend tesmoignage de luy, et de frequenter l'Eglise son espouse, la quelle nous fera paroistre les esmerveillables effects de l'amour qu'il nous monstre chasque moment: Elle nous eclairira aussy en la cognoissance de nostre Redempteur et nous fera desdaigner le monde avec un vray desgoust, et mespriser nous mesmes et les esbats de ceste vie, avec un gran desplaisir et mescontentement et nous fera apprester pour le tems de nostre trespas, en nous remplissant de doux souspirs. Les esprits subtils et desliez qui aiment plutost l'escole de la nature peut estre ne se soucieront gueres de cest' advis, qui touche l'estat de leur ames auquel il n'y a rien d'egal, etc."

"According to the refined French you write thus:

"L'Apotre Saint Paul en ses epitres nous avertit que le droit chemin pour parfaitement conoitre nostre Soveraighn Seigneur est de nous

accoustumer a bien faire, et d'ecouter la tresainte Escriture qui nous rend temoignage de luy et de frequenter l'eglise son espouse, la quelle nous fera paroistre les emerveillables effects de l'amour qu'il nous montre chaque moment; elle nous eclairira aussy en la connoissance de notre Redemteur, et nous fera dedaigner le monde avec un vray degout et mepriser nous memes et les ebas de cette vie avec un gran deplaisir et mecontentement, nous faisant appreter pour le tems de notre trespas en nous remplissant de doux souspirs. Les esprits sutils et deliez qui ayment plutot l'escole de la nature, peut estre ne se soucieront gueres de cet' avis, qui touche l'etat de leur ames, auquel il n'y a rien d'egal, etc.

"In the second French example you may observe, by collating it with the first, sundry consonants cut off, which the late refiners of the French language do allow of; as also any other letter that is us'd to be written and not pronounc'd, especially if the word be derived from the Latin, may be omitted, according to the rules of modern orthography."\*

It appears, however, that although the Academy discussed the question, and that several of their most distinguished members were in favour of reform, they decided as a body in favour of retaining the superfluous letters, and issued their *Dictionary* with the old spelling in 1694, when the new had become established. M. Chapelain at the first establishment of the Academy handed in a projected plan for the *Dictionary*, which was approved by the Academy. In this he says: "Qu'on se tiendrait à l'orthographe reçue pour ne pas troubler la lecture commune et n'empêcher pas que les livres déjà imprimés ne fussent lus avec facilité; qu'on travailleroit pourtant à ôter toutes les superfluités qui pourroient estre retranchées sans conséquence."†

In the preface to the first edition of the *Dictionary* (1694), the writer, although making excuses for the retention of the old spelling, allows that usage must be the master of orthography. Therefore, as the Academy had no wish to fly in the face of custom,

\* *Cotgrave's French-English Dictionary*, by J. Howell, fol., London, 1650.

† Pellisson, *Relation contenant l'Histoire de l'Académie Française*, 2<sup>e</sup> édition, Paris, 1671, p. 100. Pellisson's History was translated into English, and published in 1657.



they left out the *b* in *devoir*, *fevrier*, etc. At the same time, if all unpronounced letters were retrenched, the final *r* of *aimer*, etc., would have to be suppressed, and they were not prepared to propose that. In the following extract use is made of the etymological argument, but by omitting the *b* in *devoir*, etc., the compilers of the dictionary themselves destroyed the force of their argument: "L'Académie s'est attachée à l'ancienne orthographe receuë parmi tous les gens de lettres, parce qu'elle ayde à faire connoistre l'origine des mots. C'est pourquoy elle a creu ne devoir pas autoriser le retranchement que des particuliers, et principalement les imprimeurs ont fait de quelques lettres, à la places desquelles ils ont introduit certaines figures qu'ils ont inventées, parce que ce retranchement oste tous les vestiges de l'analogie, et des rapports qui sont entre les mots qui viennent du Latin ou de quelque autre langue. Ainsi elle a écrit les mots *corps*, *temps*, avec un *P* et les mots *teste*, *honneste*, avec une *S* pour faire voir qu'ils viennent du Latin *tempus*, *corpus*, *testa*, *honestus*. Et si un mesme mot se trouve escrit dans le Dictionnaire de deux manieres differentes, celle dont il sera escrit en lettres capitales au commencement de l'article est la seule que l'Académie approuve."

The difficulty of retaining an antiquated spelling is seen in the above, for the printer uses *écrit* in the very passage which states that the *s* is not dropped in such words. In the second edition of the *Dictionary* (1719), the same rule is adhered to; but the compilers evidently felt themselves to be in a false position, for they say, in the preface, that though the old system was founded on reason, usage is stronger than reason in language, and therefore too great efforts ought not to be made to retain the old spelling:

"Quant à l'orthographe, l'Académie dans cette nouvelle édition, comme dans la précédente, a suivi en beaucoup de mots l'anciennemaniere d'ecrire, mais sans prendre aucun parti dans la dispute qui dure depuis si long-temps sur cette matière."

The Abbé d'Olivet makes the following remarks on the conduct of the Academy in this matter:

"J'alloys oublier un autre reproche qu'on lui fait encore: c'est d'avoir jusqu'à présent

retenu l'ancienne manière d'écrire, qui marque l'analogie et l'etymologie des mots; au lieu de se conformer à la nouvelle, qui supprime ou remplace par des accens la plupart des lettres inutiles pour la prononciation. Ce que j'ai donc à dire la-dessus, c'est qu'à l'égard de l'orthographe, comme en tout ce qui concerne la langue, jamais l'Académie ne prétendit rien innover, rien affecter. Sa loi dès son établissement, fut de s'en tenir à l'orthographe reçue, pour ne pas troubler la lecture commune, et n'empêcher pas que les livres déjà imprimez ne fussent lus avec facilité. Dès-lors il fut résolu, qu'on travailleroit pourtant à ôter toutes les superfluités qui pourroient être retranchées sans conséquence. Et c'est aussi ce qu'elle a voulu faire insensiblement mais le Public est allé plus vite, et plus loin qu'elle. Peut-être est-il allé trop loin et trop vite. Quoiqu'il en soit, elle dit très-bien, que 'comme il ne faut point se presser de rejeter l'ancienne orthographe, on ne doit pas non plus faire de trop grands efforts pour la retenu. Ce qui signifie que, toujours asservie à l'usage, elle a respecté l'ancien, tant que ça été celui de nos écrivains les plus célèbres; mais qu'elle est disposée néanmoins à subir la loi du nouveau lorsqu'il aura entièrement pris le dessus.'"<sup>\*</sup>

Before the third edition was published, it was decided at last by the Academicians that they must acknowledge themselves to be beaten, and adopt the new spelling, as will be seen from the following extracts from D'Olivet's private letters:

"A propos de l'Académie, il y a six mois que l'on délibère sur l'ortographe; car la volonté de la compagnie est de renoncer dans la nouvelle édition de son Dictionnaire a l'orthographe suivie dans les éditions précédentes; mais le moyen de parvenir à quelque espèce d'uniformité? nos délibérations depuis six mois n'ont servi qu'à faire voir qu'il etoit impossible que rien systematique partît d'une compagnie" (Jan. 1, 1736).

"Coignard a depuis six semaines la lettre A, mais ce qui fait qu'il n'a pas encore commencé à imprimer, c'est qu'il n'avoit pas pris la précaution de faire fondre des E accentués, et il en faudra beaucoup, parce qu'en beaucoup de mots nous avons supprimé les S de

<sup>\*</sup> D'Olivet, *Histoire de l'Académie Française*, Paris, 1730, p. 60.

l'ancienne orthographe, comme dans despescher que nous allons écrire dépêcher, tête, mâle, etc., etc., sans adopter aucune des nouveautés viceuses des Abbés de Dangeau et de Saint-Pierre" (Avril 8, 1736).\*

In the fourth edition the superfluous letters *b*, *d*, *h* and *s* are all suppressed, and when the *s* represented a lengthened syllable a circumflex is used. The editors allow in the preface that they must follow the public in language, and not fight against public opinion :

"L'Académie s'est donc vue contrainte à faire à son orthographe plusieurs changemens qu'elle n'avoit point jugé à propos d'adopter, lorsqu'elle donna l'édition précédente. Il n'y a guère moins d'inconvéniens dans la pratique, à retenir obstinément l'ancienne orthographe, qu'à l'abandonner légèrement pour suivre de nouvelles manières d'écrire, qui ne font que commencer à s'introduire."

Great changes in the spelling of a language, though they may ultimately be accomplished, take many years before they are established, and it requires a generation to die out before they meet with general acceptance. The time of the transition in the present case may be put at thirty years—that is, from 1660 to 1690. In 1660 the principle was gaining ground, and in 1690 the practice was all but universal. The real battle-ground of the final struggle might be reduced to ten years, from 1670 to 1680.

I have examined a number of French books with dates varying from 1600 to 1700, taken at hazard, and I find that in books before 1665 only occasionally will a word be written without the *s*. Certainly Howell says in 1650 (French Grammar prefixed to *Cotgrave's Dictionary*): "Heretofore in the French Orthography ther wer more letters written then now ther are, and I believe the reason was to shew the originall and etymology of their language from the latin, but now they begin to omit them more and more as superfluous." At this time there seemed some little uncertainty as to which words to curtail. Cotgrave in 1611, though he puts his words under *esbahir*, *escole*, etc., has references from *ébahir*, *ecole*; and moreover he has *écamoter*, a word in which the *s* is still written

\* *Lettres Inédites de l'Abbé d'Olivet. Histoire de l'Académie*, 1858, ii., 430, 433.

and pronounced. In Howell's specimen passage given before, he takes off both too much and too little, for he spells *tresainte*, *redemteur*, *espris*, *sutis*, and *espouse*, *escriture*. The authors, or perhaps we should say printers, who systematically altered the spelling before 1670, were in advance of the public; but those who after 1680 retained the old orthography were behind the general practice.



## The Crosses of Nottinghamshire, Past and Present.

BY A. STAPLETON.

### PART III.

HUNDRED OF BASSETLAW.



#### EAST AND WEST RETFORD.—

At East Retford are the remains, or base, of what once probably formed a rude cross of early workmanship, but now known as the Broad Stone, which at a short distance has the appearance of an antique font. Another stone of a similar form is built into the churchyard-wall at West Retford—these towns being separated merely by the little river Idle. Perhaps the best manner of describing these supposed crosses will be to append the description of Mr. John S. Piercy, as given in his *History of Retford*, a handy and well-written little work, published in 1828, but now rarely met with, and in which is also a woodcut of the Broad Stone:

"Nearly in the centre of the square stands the Broad Stone, around which the market for the sale of corn is held. It is generally supposed (and oral tradition is the only evidence we possess respecting it) that this stone formerly stood on an eminence to the south-east of the town, that place being known in ancient times by the name of 'Est-croc-sic,' but now by that of 'Domine Cross.' In all probability this stone was once the point of attraction around which our forefathers used to assemble for the purpose of celebrating public worship; since then, however, it has been differently appropriated,



and during the time the plague raged so dreadfully in this neighbourhood, the markets were held near the spot, in order that the country people might not be deterred, through fear of taking the infection, from bringing in their different wares for the use of the public. Another stone of exactly the same form and dimensions is to be observed in the churchyard-wall at West Retford, which formerly occupied a place on an elevated piece of ground near the road leading to Barnby Moor, in West Retford field; here too, it is probable, a market was held, under circumstances similar to those above narrated. At what period the Broad Stone was removed from 'Domine Cross' is unknown; but to the extent of the recollection of the oldest inhabitant, it had stood in the market-place until the year 1818, when it was removed, by order of the bailiffs, to its present station. It is now in an inverted position, having a square hole on the under side, similar to that at West Retford."

The above description is as correct and appropriate to-day as when written. It is remarkable that these stones of identical form, and no doubt originally intended for the same purpose, should have survived to the present day, after having stood, probably for centuries, in the open fields, and in a district scourged repeatedly by civil war. The square hole in each no doubt formerly contained the base of an antique shaft, long since destroyed.

*Worksop.*—At the bottom of Potter Street, opposite the old abbey gateway, stands the shaft of what is supposed to be a twelfth-century cross, elevated on a conical series of eight steps; being most likely one of the "cruces quas Willielmus de Lovetot pate meus et Ricardus de Lovetot, avus meus, propriis manibus erexerunt."\* The fact that they were erected personally, and not merely by the orders of these two noblemen (being lords of the manor), is singular, and the motive impelling them thereto inexplicable—unless the act was intended as one of re-

\* Richard de Lovetot confirmed the gift of land made by his father (33 Edw. I.) to the Priory of Worksop, part of which consisted of "the meadow of land by the bound of Kilton, from the water unto the way under the gallows, towards the south, and by the crosses, which he himself, and William his son, erected with their own hands, unto the moor."

membrance or humility. On this and other accounts this cross is of more than ordinary interest, for it was here that the fair and market, granted by Edward I. in the twenty-fourth year of his reign to one of the De Furnivals, was anciently held, being convenient for the monks, who, on several accounts, were very fond of fairs. The boundaries of estates frequently in this district were indicated by crosses, and in the Chronicles of Welbeck Abbey one of these is expressly mentioned at Worksop as a landmark; and as further evidence that it was used as a boundary-cross, it is to be noted that it was one of the division-points of the Clumber Fee, that of our kings, and those of the lords of Worksop and Tickhill. During the reign of Elizabeth, the iconoclasts, not confining their rage to images, altars, and shrines, exerted themselves against crosses, which were generally demolished, except the steps, and perhaps a portion of the shaft, which, whether not broken down, or afterwards re-erected, became in this instance the more harmless supporter of a sun-dial. Here, likewise, proclamations concerning the town or the kingdom used to be made; and from these steps, during the Protectorate, banns of marriage were proclaimed by the common crier. That the town-cross of Worksop has been so distinguished we have express evidence.\*

*Gringley on the Hill.*—Near the church, and *belonging to the vicar*, is an ancient cross, which appears to have been put to somewhat different uses from the ordinary village cross, though the statements as to its origin are somewhat plural. A curious niche is to be observed on the eastern side of the column, and one account says the cross was erected "for reverence," and place of offerings, and vicar's quarterly fair tithes before the Reformation. There is also a tradition to the effect that it was built in commemoration of one of the Edwards having passed through the village on his way to Lincoln. Otherwise, there is some probability that it was used as a market-cross, for there was a grant of market and fair to the place in 1355. It was repaired about 1820,

\* In the Register, 1656, it is stated that the marriage of one couple was "according to the Act, published at Worksop Market Old Cross."

when it narrowly escaped the desecrating hands of some of the parishioners, who wanted to use its materials for the reparation of the roads. The vicar kindly sent me the following particulars:

"I enclose you, as you request, a sketch of the old cross here and its present dimensions, with niche to the east. It is impossible to give its date, but the old church near it is partly Norman and partly Transitional period. The cross is likely to be as old as any part of the church—certainly before either of the iconoclast periods. As to its uses, all that can be now known is probably what is considered as likely elsewhere—a place for occasional worship, or the levying priest's standing-place, to receive dues and fees on superstitious ideas of bargains on fair and market days."

The sketch alluded to, though a rough one, is very useful as showing the general form and dimensions—the latter being marked on it, which is certainly the most lucid and satisfactory way of giving them. The cross consists of five steps (or four and a plinth) and a shaft; the latter not being perfect, a part having been broken off the top. Owing to the roughness of the drawing, the exact shape of either the shaft or the steps is indistinguishable. They both appear circular, but this form I have never met with in the shaft of an old cross, and circular steps seldom occur—the latter being almost invariably of an angular form, or something from a square to an octagon. The base is shown to be 12 feet in width at the bottom, and  $4\frac{1}{2}$  feet in height. The shaft is 8 feet in height, and apparently about 1 foot in thickness, being uniform throughout. The height of the shaft is also divided into stages, viz., from the base to the commencement of the niche,  $2\frac{1}{2}$  feet; height of the niche, 1 foot; from the top of the niche to the top of the shaft,  $4\frac{1}{2}$  feet. The top of the structure is thus  $12\frac{1}{2}$  feet from the ground.

*Warsop.*—In 1329 John Nunnes, of London, acquired possession of the manor of Warsop, and claimed a right of holding a market every Tuesday; and in 1379 King Richard II. granted a confirmation of the right to hold a market and fair. These are the first allusions to the market I have met with, but there is reason to believe that it

dated from an earlier period. There is known to have existed a fine old market-cross, which stood for centuries. It is alluded to as a boundary-cross in the Perambulation of 1539 in these words: "From thence by the water of Mayden\* unto the town of Warsop, and so through the middle of the town of Warsop up unto the cross there,"† etc. The market at Warsop was discontinued about the troublous times of the Civil War, but the cross stood for many years after, and is several times mentioned in a little book entitled *Warsop Parish Registers*, by R. J. King, the curate—the last time being about the close of the last century; yet recent as it is, there seems to be no record either of the form of the cross, the site on which it stood, or the date of demolition. I wrote to the author of the above work for any information it might be in his power to afford, and after some delay received the following reply:

"I have been away from home for the last three weeks, or I should have written sooner to say that unfortunately we have no remains of the old Warsop Parish Cross, and only tradition to prove that it ever existed."

*Walkeringham.*—The remains of a cross exist a short distance from the church, consisting of a base of three or four steps, surmounted by what is left of the shaft. Five years since it was in such a neglected and ruinous condition that by some one's order it was taken down, and the stones carted away to be used for agricultural purposes. But the late vicar, hearing opportunely of this barbarism, at his own cost caused the stones to be brought back and re-erected, but not on the same site. Surely no cross ever had such a hairbreadth escape from being swept out of existence. Since the superstitious notions respecting them have passed away, crosses have never been in favour with the ignorant commonalty. Numerous fine specimens have been wantonly destroyed by

\* This river, the Mayden, so-called from the earliest times, forms another addition to the list of Maiden place-names, this time indisputably as a boundary. The river is now known as the Meden, which, however, is obviously but a slight corruption of the old name. It represented the forest boundary for about six miles.

† There is another Sherwood Forest boundary-cross at Pleasley, Derbyshire, just without the bounds of this county.



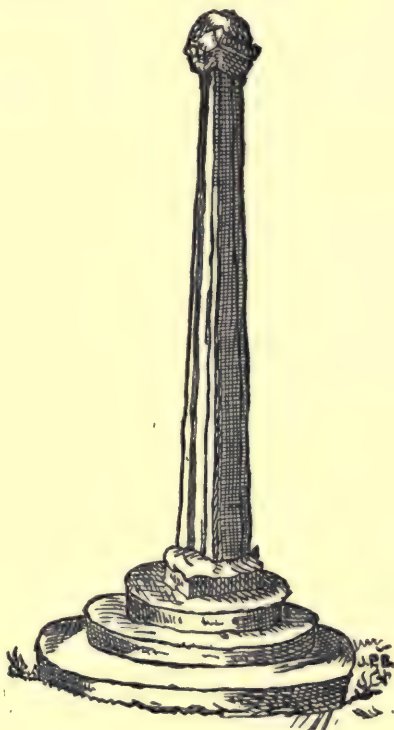
them, and many existing ones have had narrow escapes; but where can we find another instance of the actual demolition and removal of one, and at the same time of its subsequent escape? Truly it savours somewhat of the romantic.

*Hodsock.*—Near Hodsock Park, and close by the mansion, about fifty years ago, a very handsome processional cross was dug up, which was presented to the museum at Oscot College. No particulars are forthcoming.

*Willoughby-on-the-Wolds.*—The cross at this village, noticed last month, now calls for further attention. Our Nottingham librarian, J. P. Briscoe, F.R.H.S., had an engraving of this cross executed (from that given by Stukeley), which, though he has yet had no opportunity of using it, with his usual courtesy he placed at my disposal, and thus it is here presented to the readers of this magazine. The same gentleman also gave me his manuscript notes concerning it, which I append, as they cannot fail to interest, emanating as they do from the pen of one who has written and edited more works on the local history of this district than any other individual. It will be noted that my former statement, with regard to the year 1840 being the date of the destruction of the cross (which I gave on the authority of White's *Nottinghamshire*), is here upset. Here are Mr. Briscoe's notes with the exception of the first part, which consists of Laird's account, already given:

"This cross, we may add, stood upon, or had at its base, four stone steps, the three bottom being circular and the top step square. It was surmounted by a cap of uncertain form. This cross was drawn by the eminent antiquary Stukeley, who had it engraved for his *Itinerarium Curiosum* (2nd. ed., 1776, vol. i., pl. ii.), from which our drawing was made. One authority says the date when the cross was demolished was about the year 1825; but in a communication to me dated May 20th, 1884, the Vicar of Wysall, the Rev. W. J. Fertel, in answer to some inquiries wrote: 'I have made inquiries respecting Willoughby Cross. I think about 1819 or 1820 would be the date when it was destroyed. An old man, aged eighty-four, who came to Willoughby in 1813, is pretty sure that it was about six years afterwards; and his wife

aged eighty-one, is under the same impression.' With my letter, I forwarded a sketch of the cross to Mr. Fertel. Respecting this, that gentleman continues: 'The old man thinks



that the pedestal was higher than it appears in the drawing, and that there were about seven steps.' Mr. Fertel adds: 'I cannot learn of any remains of it in existence except the top of the pedestal, which lies on the road-side a few yards from where the cross stood.'—J. P. B."

To complete this account, I here append the rough account of Stukeley, the foundation of all later statements:

"When arrived over-against Willoughby on the wold, on the right, Upper and Nether Broughton on the left, you find a tumulus on Willoughby side of the road, famous among the country people; it is called Cross hill; upon this they have an anniversary festival. . . . In Willoughby town is a handsome cross

of one stone, five yards long ; in the time of the reforming rebellion, the soldiers had tied ropes about it to pull it down ; but the vicar persuaded them to commute for some strong beer, having made an harangue to show the innocence thereof."



## Sixteenth-Century Travelling.

*Polonius.* Yet here, Laertes ! aboard, aboard, for shame !

The wind sits in the shoulder of your sail.

And you are stay'd for. There ; my blessing with thee !

And these few precepts in thy memory

See thou character.—*Hamlet*, i., sc. iii.



LIZABETH'S reign saw the introduction of the custom of travelling on the Continent for the purpose of gaining refinement and knowledge. Of the many noblemen who set out on their travels at this time was Francis, second Earl of Bedford. The travels of this young nobleman caused the publication of a curious book, intended as a guide for him and other travellers. A few notes from this crude pioneer of Baedeker, printed and published in London, in 1592, will give us some information on the countries of Europe, as they appeared to a traveller of that time.

It opens with a general note upon travelling: "I heare say (noble yong Earle) that you are determined to trauell, and surely I am not a little glad thereof. For this braue and heroycall disposition I know is onely in noble and vertuous natures. Base and badder minds indeed content their poore thoughts with their owne countries knowledge, and being glued to their home, they carrie (with the sluggish and slow-footed snail) their houses on theyr backs, to whom the Germaine prouerbe agreeth well : that they knowe the sounde of no other bells but their owne ; but contrarilie the haught and heauenlie-spirited men (men indeed) are neuer well but when they imitate the heuens which are in perpetuall motion ; yea, God himself, which gouernes the heuens, to whose nature nothing is more repugnant than at any time to be idle or ill occupied."

On the question of refinement in manners, some curious notes are given, some of which

are not unapropos even now : "The third effect and vertue of trauell, which consists in learning to refine our maners and to attaine to faire conditions and behaiour towards all kinde and conditions of men. In my direction of maner, I would haue you marke two things, that you auoid the ile (*sic*) and learne the good. It is out of question that in trauell you shall see sundrie and strange maners, with varietie, elegancie, neate and goodly behaiour ; but here we must take heed least hand ouer head and without choise wee imitate all fashions and frame our selves to al fancies, rather like toying apes than sober men. Italie (I graunt) and France will teach vs fine and faire cariage and of our body good and discreet deliuerie of our minde, ciuill and modest behaiour to others ; but yet as we are to like, so wee are not straight to affect euerie countrey fashion : wee are to use them seasonably and soberly and modestly, not with thrasonicall and presumptuous ostentation (wherein most trauailers fowly ouershot themselves by passing the bondes of decencie and mediocritie). For as many countries as they haue trauailed, so many gestures shall you see them use, as plaiers on the stage, which perhaps in one house chaunge themselves into a dozen kinde of gestures. This mimicall and miserable affecting (as in all things els it is grosse and absurd), so in the carriage of the body it is most vile, base, and of all least beseeming a noble personage ; wherefore eschewe it (good my lord), and especially my Lord auoid by all meanes the vicious carriage (as I may so say) of the mind, the rather because the vices of the minde are common abroad and obuius eueriewhere, and other nations haue greater facilitie to hide their vices then we Englishmen, so that their outward shew is comonly good and honest, but inwardly there lurkes all kinde of vice and vitious affections."

A passage pointing out the faults of the various nations is very amusing, and shows that the author was an observant traveller himself:

"Wherefore, sweete Earle, haue diligent care in this behalfe, least you fall into the naturall faults of those nations where you trauell. For euen as euery man, so euerie nation hath his proper vice, as, for example, the Frenche man is light and inconstante in speech and behaiour, the Italian hypocrit-



call, luxurious and (which is worst of all illes) jealous. The Spaniard is imperious, proude, disdainful, pretending more than euer hee intendeth to doo. The Germaine and Netherlander ambitious, gluttons, drunkardes and alwaies male-contents." Then he goes in a little later, "Giue me leaue to say a worde more of Italie and Venice itselfe (whereto your Lordship is intended). . . . Wherefore I haue thought good to set you downe the nature and vices both of the men and the women: with the meanes how to use and demean yourselfe towards them for your owne safetie and defence, and yet without grudge or offence to them. The men as are inueigling underminers and deep dissemblers, whoe, when they haue pried into your nature and are priuy to your secrets, wil straight change their coppie, and shew themselues in their coulors: against these dissemblers I know no other, or at least no better buckler than to dissemble also yourselfe. . . . So may I be saued, as I heere feare for your safetie, unless God and good counsel doo helpe you, so great dread haue I of your yoong and slipperie age, and so ouer-sure of the alluring and intrapping natures of the Venetian and Italian curtesanes: yet, Noble Lord, take of me these two precepts, that you refrain your eyes and your eares."

The route is set out with some precision and assertion to knowledge: "In my judgments (and I haue seen them all), you were best to trauell first to Naples, which is so pleasantly seated: next to the faire cittie of Seane: after that to Florence, the verie flower (as I may say) of all fine cities. Bononia and Pauia, the two nurses of sciences and liberall arts may be visited in the way, where, when you haue staid a while, you shall at length come to your intended iornies end, Venice, the Ladie of the sea, that faire, great, riche, and fortunate cittie. . . . In your returne home, if you turne aside to that huge and populous the cittie of Millaine, your time shall not be ill spent, nor your labor lost."

And finally, we have the following couplet as "Lenuoye":

Many countries it is good to see,  
So that we keepe our honestie.

JAMES F. ALLAN.

## Some Account of Three Northumbrian Strongholds.

### WARKWORTH.



READERS of Shakespeare will not fail to remember that in his historical play of *Henry IV.*, Part I., mention is made of Warkworth Castle. Henry Percy, surnamed Hotspur, son of the Earl of Northumberland, enters in the third scene of the second act reading a letter, and afterwards dallies with his wife's inquiries, refusing to disclose the purport of his intended departure from the feudal castle. In the second part of the play, the opening scene of the first act, as well as the third scene of the second act, takes place at Warkworth. There is a kind of prologue called an "Induction to the Second Part." Rumour, painted full of tongues, enters, discourses on the attributes of his profession, and also on the news of the day. Standing in front of Warkworth, he says:

And this worm-eaten hold of ragged stone,  
Where Hotspur's father, old Northumberland,  
Lies crafty sick.

The castle is now almost entirely ruinous, only a small portion being habitable. It is built on a rock, and is oblong in shape. The keep is raised on an artificial mount; from it springs a high watch-tower, which may be seen from a great distance both by land and sea. The castle and moat consisted of over five acres. The walls on three sides are supplied with towers. The great gate is fortified. The figure of a lion and three coats of arms still remain on one of the walls. Leland says in his *Itinerary* that "Warkworth Castell stondythe on the south side of Coquet water; it is well maynteyned and is large. It stondithe on a highe hill." Grose gives a copy of a survey taken in 1567,\* in which are many copious particulars. Amongst other parts of the edifice we learn that "turning north from the south-west corner in that courtayn stretchinge to another little towre called the postern towre, ys th' old hall, which was verie fare, and now by reason yt was in decay, ys unroofed, and the timbre

\* This was done by G. Clarkson, one of the auditors to the then Earl of Northumberland.

taken downe, lying in the said castell. In the same square a buttrye, pantrye and kitchinge, which are now also in utter decay." The old hall here alluded to is evidently the baronial hall, twenty feet high. The dungeon, where prisoners were let down and drawn up by cords, is a special feature of this stronghold. A warrant was issued to Mr. Whitehead,\* dated 24th June, 1608, to take down the lead that lieth upon the ruinous towers and places of Warkworth. In 1610 the old timber of the buildings in the outer court was sold. From the following letter, dated Newcastle, 27th April, 1672, addressed to "My lovinge friend, William Milbourn, at his house at Birlinge," we shall see how Warkworth became a ruin :

"WILLIAM MILBOURNE,

"Being to take downe the materialls of Warkworth Castle, which are given me by the Countess of Northumberland to build a house at Cheuton, I do desire you to speake to all her ladishippes tenants in Warkeworth, Birlinge, Buston, Acklington, Shilbottle, Lesbury, Longhaughton, and Bilton, that they will assist me with their draughts, as soone as conveniently they can, to remove the lead and timber which shall be taken downe, and such other materials as shall be fitt to be removed, and bring it to Cheuton, which will be an obligation to theire and youre friend,

"JO CLARKE.

"In regard they are like to be out three days 'ere they get home, I shall be content to allowe every mayne half a crowne, and let me know who refuse."

The barony and Castle of Warkworth belonged to Roger FitzRichard, who held it by grant from Henry II. He married Eleanor, one of the daughters of Henry de Essex, Baron of Clavering and Raleigh. A descendant named John took the surname of Clavering in the reign of Edward III. The reversion and fee of Warkworth having been made over to the Crown by John de Clavering, in consequence of his having received lands in the Eastern counties, and having no issue, Edward III. gave them to Henry de Percie. In the reign of Richard II.,

\* He was steward to the Earl of Northumberland.

Henry became the first Earl of Northumberland. He was accused of having surrendered Berwick to the Scots, and his estates, including Warkworth, were confiscated; but his innocence being proved, every honour and all his properties were restored to him. It was a time of disaster and violence. In the third Parliament of Richard, it is recorded that "the counties of Northumberland and Westmoreland require consideration of a Warden and Garrison to lie on their Marches; and that it may be commanded to all such as have Castles, Forts, or Lands, as well within those Counties as upon all the Sea Coasts, that they dwell upon the same."\* In the first year of Henry IV.'s reign, the Earl of Northumberland was the chief of a party of peers and commoners, who went to the Tower of London to remind the deposed King Richard of his promise to renounce and give up the crowns of England and France.† Afterwards, at the commencement of the fifteenth century, Percy rebelled; but was ultimately pardoned. His name appears in the Rolls of Parliament throughout the reigns of Richard II. and part of Henry IV.; but is not found therein after the sixth assembling of Parliament in the latter King's reign.‡ Many mutations of fortune befell the Percies. Warkworth was alienated from them, but the attainder reverted and all the hereditaments restored by King Edward IV.§ A Mr. John Uvedale appears in 1547 to be much in and about at Warkworth. He writes on the 14th of December in that year to the Lord Protector and Council, reporting having sent Lord Wharton £200, and afterwards £500, and appointed £500 more to be delivered by his servant at Warkworth Castle for wages. On the 8th of April, 1548, John Brende acquaints the Lord President that mariners have been mustered by the Lord-Lieutenant, and paid by Mr. Uvedale. The Earl of Northumberland reports to Queen Mary, on the 30th of April, the many raids and incursions of the borderers; but that her troops had the advantage over them. He likewise informs her, dating from Warkworth, that he has,

\* Cotton's *Records*, Anno tertio, R. 2.

† Cotton's *Records*, Anno primo, H. 4.

‡ It was at this time the Earl lay "crafty sick" at Warkworth.

§ Cotton's *Records*, Anno duodecimo, E. 4.



agreeably to command, levied a thousand men to go to Berwick.\*

In the reign of Elizabeth, a proclamation is made concerning this castle by the Deputy-Lieutenant of Berwick and Sir John Foster, respecting the disobedience of the Earls of Northumberland and Westmoreland to her Majesty. Large bodies of troops are put into Warkworth and Alnwick to keep these castles forcibly against her Majesty's peace and laws. Writing in April, 1572, Henry, Lord Hunsdon, says he knows not what authority is committed to Sir John Foster over the Earl of Northumberland's lands and houses. He exclaims how pitiable it is to see how Warkworth and Alnwick are spoiled by him, and that he means utterly to deface both. At one time in Elizabeth's reign, Thomas, Earl of Sussex, seems to be residing at Warkworth, for he requests by letter to Sir William Cecil, dated September 18th, 1570, from Warkworth Castle, that he may be the means of obtaining the Queen's forgiveness of one John Gowen.†

Wark Castle, alluded to by Bishop Percy in his legend of "The Hermit of Warkworth," stood on the southern bank of the river Tweed. It has fared worse than Warkworth, no vestige of it remaining.

#### BAMBOROUGH.

Accepting the ancient rules of fortification as adequate for defensive purposes, no situation in the county of Northumberland is so strong and formidable as the truly grand Castle of Bamborough. It is built on the solid rock, and presents an appearance of solidity and massiveness not to be paralleled elsewhere. Its boldness of outline and individuality of aspect are seen to most advantage on its land side. On the sea side, the ground is broken and irregular. From here, the group of the Farn Islands, the Holy Islands, with the town of Berwick-on-Tweed to the left, and the ruins of Dunstanborough Castle to the right, may be easily traced. The principal entrance is through a gateway, which is strengthened by a round tower placed on each side. There is a portcullis which can be worked, it being

in perfect order. The gateway is machicolated. A strong tower of Saxon origin commands the road which skirts the sea-wall and leads to the Norman keep. This latter building is square in form, composed of hard stone, the walls being of great thickness. The entrance is by a circular low-arched doorway. A peculiar feature inside is a well, 150 feet in depth. There is a board or court room, in which are preserved some specimens of tapestry, as well as some portraits of Lord and Lady Crewe and other benefactors to the Crewe Charity. In other rooms are some arms, principally matchlock musquets and pikes. Two small Lochaber axes present themselves as more rare examples of defensive weapons. The library, which owes its existence to Archdeacon Sharpe, is full of many choice volumes, which may be consulted during Saturday by residents in the neighbourhood.\* An interesting discovery was made in the year 1773. In effecting some alterations, a large accumulation of sand was removed, and the remains of a chapel found. Its length is 100 feet. The chancel is 36 feet long, and 20 broad. The east end indicates a Saxon origin. It is semicircular in shape; and the altar stood in the centre of the semicircle. Bamborough Castle may be taken in its entirety as the best type of a feudal stronghold yet standing.

Ida, a Saxon King of Northumbria, erected a castle here in 550. This fortress was frequently besieged, attacked, and partially destroyed by the Danes. After the Conquest, it was held by Mowbray, Earl of Northumberland; and Rufus laid siege to it, eventually dispossessing the Earl.† It underwent a number of vicissitudes; and was visited by more than one of our kings and queens. It was in the hands of the Crown in the middle of the sixteenth century, for we find the Secretary of the Council writing to Lord Wharton on the 19th of May, 1557, stating that the King and Queen thank him for offering to inform the commissioners appointed to meet the Scots of all that can serve them. A command is also given that

\* Books may be borrowed by residents within twenty miles of the castle.

† Rufus, unable to conquer the defenders of the castle, erected a fort hard by, which bore the name of Malvoisin.

\* *Calendar of State Papers, Domestic Addenda* (Mary).

† *Calendar of State Papers, Domestic Addenda* (Elizabeth).

those who have the charge of Dunstanborough and Bamborough Castles should reside in them. The beacons at the latter are to be watched.\* Queen Mary writes to the Earl of Westmoreland, having seen his letters on the state of Bamborough Castle, and informs him that she has written on this date, March 9th, 1558, to Sir John Forster, captain, requiring him either to reside in the castle or to deliver up the charge and profits.† In the reign of Edward VI., repairs of the castle were reported to be needful. The same Sir John Forster was governor of this fortress in Elizabeth's time. Forster was Warden of the Marches; and his family held possession of it for many years, until the early part of the eighteenth century, when all the interest in it was purchased by Lord Crewe, Bishop of Durham, who, in default of issue, left all his property to be used for charitable purposes.‡ A trustee to this great benevolence was Dr. Sharpe, Archdeacon of Northumberland. He repaired and restored the castle, and caused the funds to be devoted to the education of poor girls.§ He founded a dispensary, and many other excellent institutions. Amongst the names and crimes of people who were excommunicated, so to speak, and presented to the Consistory Court of Arches in Durham in the latter half of the seventeenth century, are the following :

"BAMBOROUGH, 21st May, 1681.

"Thomas Anderson, of Swinhoe, for playing on a Sunday on a bagpipe before a bridegroom, and for not receiving Communion, and neglecting to attend Divine Service.

"Eliza Mills, for scolding, and drying fish on the Lord's Day.

"William Young, for being a common swearer."

On the slope of the hill on which the castle stands there lies a battered gun injured at the muzzle. Other guns, but

\* *Calendar of State Papers*, Domestic Addenda (Mary).

† *Ibid.*

‡ Raine's *North Durham*.

§ In 1570 an inquisition and survey was made by order of the Government of Queen Elizabeth, the report made being that Bamborough Castle was in utter decay and ruin.

serviceable, and two mortars are ready for use. When the weather is foggy, a signal is fired off every quarter of an hour to warn mariners from the dangerous proximity of the rocks. This is provided for, and a lifeboat maintained, out of the funds of the Crewe Charity.

#### NORHAM.

Norham Castle is situated on the brink of a steep rock, and stands in lonely isolation, with the Tweed running fair and free below. It was built in 1121 by Flambard, Bishop of Durham, a tyrannous minister of William Rufus. It was almost entirely destroyed by the Scots in 1138, under King David; but repaired and restored by Pudsey, the successor of Flambard in the see. Our King John resided for a season within its walls. It was here that Edward I. held a council to determine the occupancy of the Scottish throne. The Scots, having laid waste the village of Norham, made an ineffectual attempt to seize the castle.\* In subsequent years, during the reigns of Henry IV., V., and VI., and in later periods of our history, Norham Castle occupied a great vantage-ground in the Border Wars. It was considered to be the strongest fortress on or about the Marches. In 1513, James IV. besieged it, prior to the battle of Flodden Field. It received great injury at this time; but Fox, Bishop of Durham, came to the rescue. His letter to Mr. Almoner Wolsey states, "As touching the Castell of Norham, thanks be to God and Saynt Cuthbert, it is not so ill as I supposid, for the dongeon and the inner ward shal be renewed shortly; and if I be not lettyd by the Scots, I trust, if all promysse be kept with me, they shall be in better cas than they war by Whitsontyde." All kinds of artificers were at work to repair the damage done.† There were "smythys working on the iron gats and dorys, my carpenters upon roffs, my masons in devysing for stonys, my lyme brenners set in wark, and to spare no money though I lyve a pore lyfe till it be fynished." In 1521, the keep is represented to be impregnable. In 1552,

\* For this end, the celebrated gun Mons Meg (still preserved at Edinburgh) was brought, at an enormous cost, in front of the keep, but without any proportionate result.

† Raine's *North Durham*.



report is made of repairs being requisite, owing to the weak condition of the castle.\* A large store of provisions was thought necessary; so that three hogsheads of salted salmon, forty quarters of grain, and four hundred sheep were kept within the walls. In the early part of 1558, Richard Norton, being captain of the castle, complained to the Queen, in a letter dated 23rd of January, of the great embarrassment in which he is placed. Not only is he in debt himself, but has his father's debts to discharge; besides which, his health is so indifferent, and the situation is so far removed from the haunts of men, there is no advice attainable. He has sold his whole estate in Norham for £300 to Sir Henry Percy, the Deputy-Warder. His health will not allow him to remain at Norham. He appeals to the Queen to be "my good and gracious lady."† Twelve years later on, Allan King writes to Sir Henry Percy, calling him Captain of Norham and Tynemouth Castles. Queen Elizabeth gave the castle to Sir Robert Carey, who was the younger son of Lord Hunsdon, her cousin. James I. rested here on his road to London to take possession of the crown of England, and here he was nobly entertained by Sir Robert and Lady Carey.

As a mere ruin, as it now stands, Norham presents many features of great architectural interest. The keep can be examined almost in detail. Its walls are thirteen in some parts, and in others fifteen feet thick. Although the wall looking westward is Norman, yet many particulars, such as windows and doors, are Decorated. In the interior, the divisions of the four floors and basement may be traced. In the second floor, there may be seen a Norman recess and a Norman window. The north wall is gone, but the south, west, and east walls remain. In the west wall is a spiral staircase. The west gateway is in part tolerably perfect. Every portion of the ruin is roofless. Much rough work of red sandstone lies in remnants within the curtain walls; and the absence of ornamentation is a special feature on all the fragments, whether displaced or in their original

position. The earthworks and natural platform on which the castle is built adjoin the river Tweed. A fertile meadow spreads its bravery of green luxuriance beyond, and that is Scotland. Nowhere else can you see the natural division of the two kingdoms so distinctively. You can here realize the stories of attack and defence, the tactics of the besieged and the besiegers, you can imagine with exactitude a raid of the Border chiefs, and you can test how wisely the old engineers prepared to repel by every form of earthwork and stout masonry the inroads of the Scots.

For those who delight in the remembrance of the great "Wizard of the North," and can recall how admirably in his poem of *Marmion* he sings of this interesting border-fortress, additional pleasure is added to the place:

Day set on Norham's castled steep,  
And Tweed's fair river broad and deep,  
And Cheviot's mountains lone.  
The battled towers, the donjon keep,  
The loophole grates where captives weep,  
The flanking walls that round it sweep,  
In yellow lustre shone.

To the professional architect and the military antiquarian, Mr. G. T. Clark's masterly article on this castle in the thirty-third volume of the *Journal of the Archaeological Institute* appeals as an exhaustive history.



## William d'Ypres, Earl of Kent.



AS William d'Ypres—who was one of the greatest soldiers in the time of King Stephen, and the founder of Boxley Abbey—also Earl of Kent, or is the earldom doubtful, as suggested by Professor Freeman and Dr. Stubbs? I glean from Mr. Freeman's expressions, that with himself, at any rate, the question was rather one of transient suspicion than a conclusion arrived at after research, and so also possibly with Dr. Stubbs, whose remarks on the point I have been unable to inspect.

In page 181 of the *Antiquary* of 1886, vol. xiv., I observed that few, perhaps, of genealogists even would care to investigate early

\* *Calendar of State Papers*, Domestic Addenda (1552).

† *Calendar of State Papers*, Domestic Addenda (Mary).

authorities as to whether William d'Ypres, some seven hundred years ago, was actually Earl of Kent; and in making that remark I had before me a similar observation of Lord Chancellor Campbell, in a case where Burnet, with his usual inaccuracy, having made an erroneous statement as to the creation of a peerage, Hume, following, adopted it. Lord Campbell, while correcting the error, remarked: "*Such matters are little noticed.*"

Still, I should not have ventured to question even the floating doubts of two so eminent authorities as Professor Freeman and Dr. Stubbs on points of early history without investigation of my own. When, therefore, in the *Antiquary*, on Boxley Abbey, I gave its founder as Earl of Kent, in opposition to their opinion, I did so partly from a personal knowledge of the coast works of defence in the territorial jurisdiction of the earldom of Kent, which d'Ypres has left, still standing, denoting his position as Earl of Kent, and bearing his name up to the present day; and partly on the authorities I shall adduce. And the more the subject is looked into, the more clearly will it appear (as it seems to me) that W. d'Ypres was, and officially acted as, Earl of Kent. If he so acted, the creation in some form is to be presumed—"omnia presumuntur rite acta."

The great Danish, Saxon, or Norman earls of North Humber and of Kent were not territorial princes (Freeman), gradually withdrawing themselves from the authority of their nominal overlord, but great magistrates, wielding a power well-nigh royal—that is, royal within their several governments; elsewhere he terms them "viceroys," but wielding a power only by delegation from the common sovereign. Canute divided England among a few earls, who were distinctly representative of the King. One of the first duties of these earls was the defence of the realm from enemies by castles, or such works, and more especially the sea-coast from invasion. From the time of the Norman Conquest and earlier, Rye and Winchelsea were the main royal ports in the south, under the superintendence of the Earls of Kent, whose jurisdiction extended from the south coasts of Sussex and Kent, up towards the great *Andrada's Weald*. "At Rye" (briefly wrote Rickman) "is a castellated building called

Ypres Tower." That tower shows by its whole character that it was erected by some one for and entrusted with the defence of the realm. Every fisherman at Rye and Winchelsea still knows it by the same name, and thus, as a leader in the *Times* not long ago remarked: "Writers with a slender stock of documentary evidence have had the national tradition and instinct to keep them from going far wrong in their general conclusion." In brief, d'Ypres Tower is alone, and almost of itself, a standing testimony that it was erected by d'Ypres, as the earl defender of the coast, as another Earl of Kent subsequently discharged a like duty in protecting it in the person of Hubert de Burgh, whose resolute defence of Dover Castle against Lewis of France saved England from a French dynasty. There can be no mistake as to the nature of the building: at Rye it stands on a rock under which the sea flowed in the days of Stephen, long before the silting up which spoils the harbour of Rye. D'Ypres Tower is of the same nature as, though different in architectural construction from, Bamborough Castle, in Northumberland, raised also as a protection from invasion. During the reign of Stephen upwards of 1,100 castles were built, it is recorded, by the nobility; but it was agreed, in the ultimate peace concluded between Stephen and Henry Plantagenet (Henry II.), that they should be pulled down. From this agreement d'Ypres Tower was excepted, clearly as having been, we may conclude, raised under national authority for national defence.

Camden, according to Hasted (*History of Kent*), writing of d'Ypres as *Earl of Kent*, tells us that d'Ypres fortified the town of Rye in Kent, where he built a tower in memory of him; and also obtained several privileges for it in common with the rest of the Cinque Ports. Camden's exact words, as precise as can be, are: "For that it [Rye] flourished in ancient times, and that William de Ypres, *Earl of Kent*, fortified it, Ypres Tower and the immunities and privileges that it had in common with the Cinque Ports sufficiently show" (Camden's *Brit.*, vol. i., p. 211). In addition to Camden, Rapin terms d'Ypres Earl of Kent.

On the other hand, Mr. J. H. Round, asserts that the *sole* ground for assigning



d'Ypres the title of earl "is the foreign writer Meyer, who may well have misunderstood his exact status;" and, adds Mr. Round, his own researches have been exhaustive, "in no single instance before, in, or after 1141, in Charters, Pipe Rolls, Chronicles, etc., etc., has he found William of Ypres styled Earl of Kent."\*

On turning, however, to Dugdale's *Monasticon*, we find Dugdale terming d'Ypres Earl of Kent, and quoting from a Latin Rochester chronicle, as an authority, in appendix. Dugdale's appendix authority calls d'Ypres "*præfectus*," which, considering the functions of the old Saxon earls, is even more expressive than Comes (Earl) would be. The objection raised to Meyer appears equally groundless, and the fact of his being a foreigner to be, rather than otherwise, in his favour, if I am right in my conjecture as to who he was. James Meyer I suppose to have been the Flemish writer born in Flanders, who died there in 1552. He wrote a chronicle of Flanders, was a genealogist, and compiled a work on the antiquity and genealogy of the Counts of Flanders. Is it not to be fairly inferred that he would naturally make himself acquainted with everything connected with the early history of all the Counts of Flanders, and more particularly of so celebrated a Flemish soldier as William d'Ypres, who is recorded to have been an illegitimate son of Philip d'Ypres, Earl of Flanders? After the death of Stephen, according to Rapin and others, William d'Ypres, Earl of Kent, was compelled to quit England with his mercenary troops, when he returned to Flanders, assumed the cowl, and died, blind, a monk in the monastery of Laon, in Flanders. In Flanders, then, surely his rank and position when in England would be ascertained and recorded, and there, of all places, Meyer would be unlikely to forge for him the title of Earl of Kent. He is stated to have died January 24, 1162.

That Mr. Round should have searched *unsuccessfully* amongst Pipe Rolls, Charters, etc., generally for a confirmation of d'Ypres' title of earl, is not surprising. A cloud hung over the reign of Stephen as a usurper, who, as

William of Newburgh wrote, had seized the crown "*contra jus humanum et divinum*." "Everything," wrote Lord Campbell, searching for information about the chancellors in Stephen's reign, "*is in impenetrable obscurity; of this disturbed period little can be learned*." As the shadow over Anne Boleyn led to the destruction of documents connected with her trial, no wonder that d'Ypres' title as a chartered record was not carefully preserved. Since it was only by arrangement, as Lord Campbell terms it, that Stephen himself was allowed to reign during his life, it is likely enough that records would not be preserved in early Plantagenet days, testifying to honours showered on the man of all others who had kept Stephen on his usurped throne, and debarred the mother of Henry II. of her rights as Queen.

It might, however, have been expected, perhaps, that among the early records of Rye, some allusions would be found directly or indirectly to d'Ypres' earldom; but, as stated in the fifth Report of the Royal Commission on Historical MSS. (Report and Appendix, p. 18), the greater part of the archives of Rye was destroyed when the place was attacked and burnt by the French in 1377, and again in 1448. That report, therefore, though it gives much interesting information about Rye, refers to facts of a later date than Stephen's age. Still the report here and there mentions d'Ypres' fortification, and observes: "The Tower of Ypres here mentioned, built by William of Ypres in the time of Stephen, is still an ornament to the town of Rye."

As mentioned, the date of that report is 1876. Some correspondence passed between myself and Mr. Dawes, the courteous Town Clerk of Rye, as to whether, since that date, anything had come to his knowledge, as one acquainted officially with the town records and charters, throwing doubts on d'Ypres' earldom, to which Mr. Dawes thus replied: "I have not at any time ascertained anything that would lead me to think it doubtful whether Wm. d'Ypres was actually Earl of Kent."

Mr. Dawes' negative testimony that he had found nothing amongst charters or records impeaching d'Ypres' traditional earldom, as positively asserted by Camden, may

\* I inadvertently misquoted Mr. Round in the *Antiquary* last year owing to my having mistaken the first word in one line for the first word in the line previous. I trust I am now more fortunate.

be set against Mr. Round's negative testimony that he had found nothing creating it.

The Report of the Royal Commission on Historical MSS. quoted, observes, p. 488, "The charters granted to the town (Rye), individually or in common with the rest of the Cinque Ports, are to be found in Jeakes's *History of the Cinque Ports*, Holloway's *History and Antiquities of Rye*," etc., etc.; and again, p. 502, "The oldest bit of writing, probably, the charters excepted, which have been described by Mr. Holloway in his *History and Antiquities of Rye*," etc., etc. I have not myself seen Mr. Holloway's history, nor had I even heard of the work, until it was mentioned to me by Mr. Dawes, who kindly forwarded to me the following extract, which, I need scarcely point out, comes from one who should be informed on the point in question, and is hardly to be supposed would have written as he has, unless he felt he was on safe ground. It is true the writer of the official report expresses an opinion that Mr. Holloway has not given all he might from the voluminous records of Rye which were submitted to him; but I do not observe the report to have in any way questioned Mr. Holloway's positive statement of the existence of d'Ypres' earldom:

"*Ypres Tower*.—The building which claims the greatest antiquity in the town of Rye is Ypres Tower, which, having been built by William of Ypres in the latter part of the twelfth century, still retains his name. This nobleman, who lived in the reign of King Stephen, was by this monarch created Earl of Kent; then it was, most probably, that he erected this castle, being called upon, by virtue of his new office, to provide for the defence of the coast, his jurisdiction extending over the county of Sussex as well as that of Kent. In the same manner, I presume, as, at a later period in our history, the two counties of Kent and Sussex were under the jurisdiction of the same sheriff, as appears in Cade's rebellion, who was killed in Heathfield, in Sussex, by Alexander of Iden, who is called sheriff of these two counties."—Holloway's *Antiquities of Rye*.

There is, moreover, the following very strong evidence in favour of d'Ypres' earldom. The most ample of early writers on Stephen's reign, from whose accounts most

of the details of that time are derived, is Henry of Huntingdon, and he having told us in his eighth book how Stephen, "*fretus vigore et impudentia*," broke his oath and seized the British crown, subsequently writes of Stephen's favourite general, W. d'Ypres, as "*vir exconsularis et magnæ probitatis*." And here let us mark the comment of Mr. Freeman on the word "*consularis*." Referring to Robert, Earl of Gloucester, brother of Queen Matilda, Mr. Freeman has remarked: "Robert, like other earls, was, by those who affected the polite style of writing, called Consul rather than Comes. This had led some persons to fancy that he was, or was called, Consul in some special way. We see this . . . when he appears as Robert Consyl." So that we have Henry of Huntingdon, Camden, and Dugdale, the last on the authority of a deed or charter, all testifying to d'Ypres having been Earl of Kent.

At the battle of Lincoln d'Ypres must have seen from the first that Stephen's case there was hopeless. Stephen individually fought with great bravery. His sword breaking in his hand, he seized the Danish axe offered to him by a Lincolner, and fought with it until, knocked down by a stone, he was seized by the helmet by one William of Cains. W. d'Ypres then, having put to flight the Welsh troops opposed to him, left the field with his troops, and hastened to Kent, where, as Freeman states, he kept men in their allegiance (surely as *præfectus* or earl).\* "All England now submitted to the Empress, save Kent alone."

W. d'Ypres thus holding Kent with his basis of operations on fortified Rye, resembled in position the Duke of Wellington at Torres Vedras.

After the burning of Winchester, the tide of affairs again turned, and Robert of Gloucester, half-brother of the Queen, was taken prisoner, when he was committed to the custody of William d'Ypres, in Archbishop William's new castle of Rochester, where Gervase narrates that the earl's keeper was *Willielmus Yprensis*, "qui Cantiâ abute-

\* Dugdale's *Rochester Chronicle*, above quoted: "The *Præfectus*, or Roman official in Britain during the time of Roman occupation, possessed both *civil* and military power."—Well's *Synopsis of English History*.



batur." Was not D'Ypres then therein acting as Earl of Kent, in whom at that time were vested the functions in later days attaching to the duties of sheriff of a county? Can it be supposed, too, that Stephen, who has been handed down to us as a peculiarly munificent rewarder of his followers, would have kept from the man who had not only fortified the Kentish earldom's coast from invasion, but preserved the county of Kent, and thereby the kingdom, to him in his greatest adversity, the best reward in his gift, the earldom of Kent?\*

Stephen seems generally to have carried out the stipulation of his treaty with Henry, of November, 1153, that all the castles which had sprung up unlawfully during the days of confusion should be swept away; and on the death of Stephen the Flemish wolves, as Gervase termed the Flemish troops under d'Ypres, were expelled the kingdom.

To this title of *Flandrenses Lupi* it is gratifying, when standing on the grass slope that covers much of the ruins of Boxley Abbey, to remember that there was at any rate one exception in William d'Ypres, its pious founder, handed down to us by history as "*magnæ probitatis*"—of great probity. I submit to the reader of the *Antiquary* that there is as little reason to doubt his earldom as there is to question his higher and better title.

Howe'er it be, it seems to me,  
'Tis only noble to be good.

If we desire to carry our reflections on the past further, we may ponder over the vicissitudes of fate as exemplified in the history of this abbey. Reared in the worst days of blood and rapine, it testifies, notwithstanding, to the strong feelings of religion then existing, while sacrilegiously destroyed at the commencement of the Reformation, we are reminded that the great head and chief of that moral cyclone in its noon-day was the Protector, Duke of Somerset, who projected the demolition of Westminster Abbey, which infamous piece of rapacity he would assuredly have carried out, had it not been averted by the chapter bribing him by the grant of some of their estate.

FREDERIC R. SURTEES.

\* Weever (*Funeral Monuments*, p. 289,) states that the King created him Earl of Kent.

## The Antiquary's Note-Book.

(Concluded.)

**Additions to Ritson's Bibliographia Poetica.** By W. C. Hazlitt.—Shepherd, Tony or Anthony, probably wrote the pieces in *England's Helicon*, 1600, subscribed *Shepherd Tonie*.

Shepherd, Luke, of Colchester, appears to be "the one Luke, a physician," who wrote *John Bon and Mast Person*.

Sidley, Ralph. As to his verses before Greene's, *Never too Late*, 1590, it maybe mentioned that in the edition of 1631 he is called *Sidney*, doubtless by mistake.

Skipwith, Sir W., wrote verses, which survive in MS. at Bridgewater House. See Hunter's *New Illustrations of Shakespeare*, 1845, i. 75; ii. 337.

*Sinetes*. Written by Robert Parry. See my *Handbook*, 1867, Additions in v.

Smith, Richard. See also Laing's *Notes on the English Version of Henryson's Æsop*, 1577, in his edition of that writer, 8vo., 1865.

Smyth, Thomas, wrote certain ballads, which are reprinted in my *Fugitive Tracts*, 1875, first series, from the unique originals in the Society of Antiquaries' Library.

Spigurnel, Andrew and Thomas, have respectively metrical apologues in eight 7-line stanzas before the *Castle of Love*, translated from the Spanish of Diego di San Pedro by Lord Berners, about 1550, and a page of verse in praise of the book and the author prefixed to Munday's *Mirror of Mutability*, 1579.

Staff, Rod, probably Rodolph or Ralph Stafford, was part-writer of *Tancred and Gismunda*, 1568-1591.

Stapleton, Richard, gentleman, is supposed with some probability to be identical with the R. S. of the Inner Temple who edited the *Phoenix Nest*, 1593.

Stewart, William, has a sonnet with the Scottish Catechism, 8vo., Edinburgh, 1564.

Stow, John, historian, has translations into English verse, apparently by himself, of certain quotations in his *Chronicle*.

Stubbes, Philip. Ritson's account is unsatisfactory.

Sw., Jo., has verses with W. Kempe's *Education of Children*, 1588.

Sylvester, Joshua. Two pieces by him are in the Madrigals of Orlando Gibbons. See Rimbault's *Bibliotheca Madrigaliana*, xi., note; and compare also Collier's *Memoirs of the Actors in Shakespeare's Plays*, p. xxv.

T. R. Prefixed to *A Discourse proving that Peter was never at Rome*, is "A Description of the Pope," in verse, by the author, probably the same R. T., gentleman, who has verses before Bale's *Pageant of Popes*, 1574.

Tarlton, Richard. In *Tarlton's News out of Purgatory* (1590), if indeed Tarlton wrote that work, occurs "Ronsard's Description of his Mistris," in verse. The *Tragical Treatises*, known to Ritson only from their registration, survive in a copy lately discovered, but unluckily imperfect.

Timme, Thomas, has two pages of verse headed *The Translator to th Reader* before *Newes from Ninial* by Johannes Brentius, 1570, and an acrostic on [Sir] Richard Baker on the back of the title of his (Timme's) translation of Ramus *On the Civil Wars of France*, 1574; and at p. 113 occurs a further specimen of his talent for versification. Ritson (under TYMME) mentions that this person has a poetical address before Sir Francis Bryan's translation of Guevara's *Dispraise of a Courtier's Life*, 1575; but that work had originally appeared in 1548, and Tymme or Timme contributed the verses to a late reprint.

Thynne, Francis. The MS. volume of *Emblems and Epigrams* at Bridgewater House and his *Animadversions on Chaucer* appear to be the only productions which can be safely ascribed to his pen.

Turbervile, George. According to Fry's *Bibliographical Memoranda*, 1816, p. 146, there was a copy of Turbervile's *Tragical Tales*, 8vo., 1576, in Osborne's Catalogue for 1750, Poetry in octavo, where it is described as half-bound, in black-letter, price 5s.; but no such edition has come under my observation. Tilly, in one of his later catalogues, had a copy of that of 1587. It appears from a note in Harington's *Ariosto*, 1591, that Turbervile had already translated the tale of *Ariodanto and Jenevra* "learnedly and with good grace, though in verses of another kind."

Turges, Edward, was the author of a *Song in Praise of Arthur Prince of Wales*, 1501, printed from a MS. in Rimbault's *Songs and*

*Ballads*, 1851. A second copy is in Add. MS. B.M. 5465.

Turner, William, M.D. The *Huntyng of the Romysh Vuolfe*, with the exception of eighteen lines on A 3 verso, is entirely prose. In a reprint of this work, apparently edited by Knox, and furnished at all events with a preface by that writer, the original dedication by Turner and the verses headed "The Romysh Foxe lately returned into Englande agayne speaketh," are omitted. His *Dialoge wherein is containyd the examination of the masse*, is likewise prose, with the exception of a copy of verses on the back of the title, headed "The Masse speaketh." He has six lines at the back of the title of the *Comparison betweene the olde learnyng and the newe*; and on the back of the title to his *Rescuyng of the Romishe Foxe* there are ten lines beneath a cut of a fox holding a crozier, headed "The banished foxe of rome speaketh."

Tirwhitt, Lady Elizabeth, has "An Hymne of the State of all Adams posteritie," etc., in verse, with her volume of *Prayers, Psalms*, etc., 12mo., 1574.

Underhill, Edward, has four stanzas of four lines at the end of his Narrative printed by Arber (*Garner*, iv. 100). He is the same as "Underhill," cited by Ritson himself as the writer of a ballad.

Uvedale (or Udall), Nicholas, has "carmen ad libellum suum" before his own English version of the *Vulgaria* of Terence, 1533. Ritson mentions in a note that Leland, Udall's literary coadjutor in a certain undertaking, always spelled his name *Leyland*, "which no one after him had a right to alter." At all events, in a copy of verses attached to the book above quoted, he calls himself *Lelandus*.

Vaux, Thomas, Lord. Ritson says that in his contributions to the *Paradise of Dainty Devices*, 1576, he is distinguished by the title of "Lord Vaux the elder." But there is a poem in that miscellany, probably his, subscribed *L. V.*

Vere, Edward, Earl of Oxford. The lines by him, referred to by Ritson as printed from an ancient MS., were probably derived from the Cornwallis MS., of which a transcript was bound up at the end of an imperfect copy of Watson's *Ecatonpathia* in George Steevens's



collection. Eighteen lines by the Earl are given from a MS. in the Bodleian in the *Oxford Herald* for August 11, 1810. They begin, "If weomen could be fayre," etc., and are subscribed, "Finis Earll of Oxenforde."

W. A. has some rather interesting, though rough, lines on Drake, to whom the volume is inscribed, before W. Kempe of Plymouth's translation of the *Art of Arithmetick*, by P. Ramus, 8vo., 1592. He loses sight of Kempe in his enthusiasm for the Devonshire hero, whose naval exploits he commemorates.

W. B. Esquire, has, at end of Whitstone's Poems on Sydney, 1586, a *Brief Commemoration* in verse on the same subject.

Wealth, Luke, has a Thanksgiving in eight six-line stanzas, with a tract printed in 1589, and dedicated by him to the Earl of Leicester on the successes obtained by the French king (Henry IV.), 4to., 1589.

Wenman, Thomas, is supposed to be the author of *The Legend of Mary Queen of Scots*, printed by Fry from a MS., 8vo., 1810. See Manningham's *Diary*, ed. Bruce, p. 117. A Thomas Wenman, of the Inner Temple, has verses before the second book of Browne's *Britannia's Pastorals*, 1616.

Wightland, Matthew, prefixes four six-line stanzas to Munday's *Mirror of Mutability*, 1579.

Willis, R., is the author of a series of MS. quatrains in hexameter and pentameter verse accompanying a copy of a Latin Bible, and intended to illustrate the wood-cuts therein. On the first leaf occurs his autograph, "R. Willis, 1548." A note in Sothebys' Catalogue says: "These verses were so highly thought of by the late Rev. H. Latham, that he transcribed them for publication."

Wislake, Abraham, has verses with W. Kempe of Plymouth's *Education of Children in Learning*, 4to., 1588.

Wolnough, Charles, has verses on the Prelates' Corner-caps and Suspension from Preaching in MS. at the end of a copy of Penri's *Exhortation unto the Government and People of Wales*, 8vo., 1588. (Fuller Russell's Catalogue, June, 1885, No. 866.)

Wright, Leonard, inserted in his *Display of Duty*, 1589, a poem "In prayse of Friendship."

Wroth, John and William, each of whom describes himself as "Gentilhomme Anglais,"

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have a sonnet before Bellot's *French Grammar*, 1578.

Yloop. "Mister Steevens," says Ritson, "suppos'd his real name to be Pooley; which, adds Mister Park, occurs in Yates's *Miscellany of Poems*, 1582." It also occurs in the correspondence of Charles I. (First Report of the Royal Commission on Historical MSS., p. 6; and see Collier's *Bibliographical Catalogue*, ii. 552).

*Corrections and Additional Notes*, Ritson, p. 403. P. 19, note †, "Chatterton must be acquitted," etc. It was not necessary for Chatterton to go to Fuller for the anecdote of Chaucer; for the story is told in Speght's edition, 1598, sign. b. iii. *recto*.

Farther illustrations of the present subject might, of course, be supplied from Collier's Catalogue, Corser's *Collectanea*, and similar sources; but I have confined myself to the marginalia in my own copy of Ritson. (*Conclusion*.)

**Jacobstow Church, Cornwall.**—This parish appears in the Cornish *Domesday Book* as Penhalvn, and a part is still named Penhallum. It seems the Champernownes were Lords of the Manor, and held much property in neighbouring parishes. Prebendary Hingeston-Randolph kindly gives me the following notes as to rectors of old: "A.D. 1270. On the day after Trinity Sunday (*i.e.*, 8th June), the Bishop admitted to this rectory, Richard de Cetrefort, sub-deacon, patron Sir Henry de Campo Arnulfi (Champernowne). A.D. 1272. On the Saturday next after the Feast of St. Matthew, Apostle and Evangelist, the Bishop ordained Robert de Bicalee to the order of sub-deacon, and then admitted him to the Rectory of 'St. James de Penelym,' on the presentation of Sir Henry de Champernowne, Knt. A.D. 1283. On the Monday next after the Feast of the Annunciation, Oliver Champernowne, sub-deacon, was instituted by Bishop Quivil, on the presentation of the Dame Dionisia Champernowne. John Hesyll was Rector of Jacobstowe before 1395, when Stafford became Bishop, and when Stafford died, at the end of 1419, Hesyll survived. He was a Canon of the Collegiate Church of St. Thomas the Martyr, Glasney, and obtained license of non-residence for one year, from 26th October, 1398, to

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enable him to reside in the College, and on condition that he did so. Also, a similar license, for two years, from 7th October, 1405, and again, and this time unconditionally, for one year, from 27th June, 1410." The Champenownes being powerful and Lords of the Manor, could easily have caused such a handsome church (as that of St. James then was) to be built. We have found at the right hand, inside the south door, a large piscina. It is of very early work, and has a drain—Norman work, very rude—around. Also at the north door, right hand as you go out, a stoup, similar to one portrayed in Parker's *Glossary of Architecture*, vol. i., p. 353, at the bottom of the page. We have found remains of a piscina of the Decorated period. Also a square stone with a large round hole in it, probably part of the pedestal of an old font. Also the pedestal—at least I think it is such—of very early work. Also remains of one, if not two, ancient windows, which were cut up and built into the crumbling chancel walls now rebuilding. It would be worth while for tourists with antiquarian tastes to call and view these remains, and a few shillings, or even pence, to help on our work would be most acceptable.—C.B.

**A Publisher's Curiosities.**—The *Publisher's Circular*, in giving an account of the publishing house of Rivington, describes a few of the curious old documents stored in the archives of the establishment at Waterloo Place, London. The *Circular* says that these parchments, in many ways, show the strength of the union which existed between the *literati* of the time and the old house. Documents of this nature have more than a trade interest; and, doubtless, many of them would be of great assistance to active students of our literary history. Perhaps it may interest our readers if we note a few of the documents possessed by Messrs. Rivington. On the 9th of May, 1720, Charlotte, Countess of Warwick ("Cha. Warwick"), assigns to Thomas Tickle, his executors, administrators, and assigns, "for valuable considerations," all *Mr. Addison's works*. Here is a receipt from that most erudite controversialist, the great Bentley: "May 23, 1732. Received of Mr. Jacob Tonson, One Hundred Guineas and twelve copies of my Edition of Milton's *Paradise Lost*, which is in full for the first Impression of it publish'd

Christmas last. I say received by me, Ri. Bentley." Among receipts to Tonson are also to be found several of Gay's. One for £105, for the remainder of the impression of his works in 2 vols. *The Fan* was assigned by "Mr." Gay on November 17, 1713. Bernard Lintot is a partner of Jacob Tonson's in agreeing with "Mr." Gay for an edition of all his books "upon Royal Paper in one volume in quarto." We see, also, Prior's assignment to Tonson, and Steele's assignment to the same bookseller of the *Fine Gentleman*, the sum paid being forty pounds, the date October 20, 1722. Perhaps the most interesting document in all the collection is Lintot's copy of the original agreement for the publication of Pope's translation of the *Iliad*, and Lintot's copy of the original agreement for Pope's *Odyssey*. There are also two agreements with Pope for the edition of Shakespeare, concerning which there was a wide and warm difference of opinion. A "Bargaine and Sale of  $\frac{1}{8}$  of Tillotson from Mr. Rogers to Mr. Tonson, 20 July, 1711," is only interesting from a trade point of view. Very different is the "Assignment (Nov. 3, 1736) of a copy from Mrs. Bulkeley, Mrs. Henry, and others, to Mr. Richard Hett of *Matthew Henry's Commentaries*." Following this, we must mention Mrs. Ford's assignment (Dec. 20, 1738) of one-third of *Dr. Watts's Hymns* for £70. This parchment is signed "x the mark of Catherine Ford." For the sum of £15 15s. Henry Lintot transfers to James Hodges a fourth share in the works of the Earl of Rochester and a half share in the *Complete Gamester*. While referring to games we also notice a stamped document which also informs us that Thomas Osborne "hath purchased Hoyle's books on Whist." Edmund Hoyle signs this on Nov. 20, 1745. The archives of the house in Waterloo Place contain, as is natural, many interesting documents relating to their own publishing operations conducted under the family name. These papers, or parchments, relate chiefly to ecclesiastical literature. Such documents as Beilby and Porteus's assignment of Archbishop Secker's works, are very interesting, and few could help looking with something more than curiosity upon the words in which James Hervey assigns to John Rivington and James Rivington all "right and title in and to a copy of a book



written by me, entitled *Meditations and Contemplations*. In two Volumes. Vol. I. containing 'Meditations among the Tombs,' 'Reflections on a Flower Garden,' and a 'Descant on Creation.' In 1753 Samuel Richardson sold to John and James Rivington for £252 10s., shares in *An Universal History from the Earliest Account of Time*.

**Puzzle Jugs.**—Mr. Jewitt's papers on this subject (*Ante*, vol. xiii.) receive illustration from *Indian Notes and Queries*, vol. iv., p. 31. —Anand Varmma, Rájá of Chamba in the Panjab (died A.D. 1502), "was pious, and is said by his devotions to have attained miraculous powers. The following story is told of him: He married the daughter of the Rájá of Ránggrá, and when he went to fetch the bride, the latter determined to test him; so he had a drinking-vessel made for him with three spouts to it, so that in whatever way Anand Varmma might drink from it, he would be wetted. He also had all the food placed just out of his reach. However, when the bridegroom lifted up the drinking-vessel, two snakes were created in the water, and stopped up two of the spouts, and the food miraculously moved to where he sat."—SIDNEY HARTLAND.

**Original Letters.**—"Keswick, 13 Sept., 1825. Dear Sir,—I have learnt from Mr. Bowring that a small parcel of books was sent by him to your house for me last spring, but it has never found its way to me. The contents were the second volume of the Dutch translation of *Roderic*, bound in red morocco, and two other books of the same size. Cottle also informed me that he had sent a parcel for me to your house about three or four months ago. I hope they will both be found upon inquiry. Do not advertise me ever as Dr. Southey, which has been done with the *Tale of Paraguay*. There is an inconvenience in it, inasmuch as letters intended for me, sometimes after I leave town, or before I am expected in it, are naturally opened by my brother as intended for him. Please to send a copy of the *Paraguay* to my brother, Capt. Southey, at Cromer. I forgot to include him in the list. His number of subscribers is now very nearly full. Please to send me the Oxford edition of *Strype's Annals*, if it be published, and the *Memoir of Mrs. Green of York*. I have had

the pleasure of seeing Mr. Longman, and talking with him fully about the Early Poets. I shall want the earlier volumes of Chalmers for this. Anderson's collection I have; but Chalmers' contains several authors which are not in Anderson, and being infinitely less incorrect, is the one from which you will print, when no better edition is to be found. Tusser is one of the poets on the list which I have given to Mr. Longman, and I should like to see Mavor's edition, for the purpose of comparing it with that in the Somers Tracts (which I have), and deciding which text should be followed. My intention is to include in this selection as many as possible of the most important works which have been omitted both by Anderson and Chalmers, for the sake of which it will be purchased by many persons who have either the one or the other collection. I have no alterations to make in *Roderic*. Would it be advisable to try one of my poems on a small size, so as to put it in the way of popular sale—"Thalaba," perhaps, as the one which has sold least, and yet is more likely to attract young readers? I propose it as a question of speculation. It is a great satisfaction to hear that my boxes are on the way. Yours very truly, ROBERT SOUTHEY. To Messrs. Longman, Hurst and Co., Paternoster Row."—"My dear Sir,—You may well imagine (*you*, who know my sensitiveness on these points) what delight your letter of Friday gave me. Liberal and kind as was the conduct of yourself and partners in adding so much to the sum already stipulated for my task, I was still more gratified by the credit which the book is likely to reflect on us all, in the way of talent and character, for this tells advantageously for the future as well as the present. The little *catch-penny* I meditate shall not interfere with my greater objects, you may be sure. I should hope that the manner in which I have executed this very difficult Life, may lead the friends and relatives of Lord Byron to be more forthcoming with their confidence and assistance to me. I mean to try them all round again. Lord John thinks of starting about the 20th. I shall let you know when I am coming up. I have made little more than a few verbal alterations in the Life. There is a little awkwardness in the unprepared manner in which Miss Linley is first introduced, arising

from the necessity I was under of cancelling — letters, which was sure to leave some *botch* behind. I have not, however, made any alteration in it, as some worse mistake might arise from my not being on the spot to superintend the printing. Give my compliments to my good friend Mr. Shaw, and tell him I depend upon his care for the correctness of this edition, and particularly for attention to the verbal alterations which I have made. Yours, my dear sir, with very sincere thanks (which I beg you will communicate to Mr. Longman and Co.), THOMAS MOORE. October 9, 1825. Will you send to — the following books for me: *Gray's Geography*, *Pinnock's Catechism of English History*. Owen Rees, Esq." The above appears to have been sent with the revised proofs of the *Life of Sheridan*. "Lord John" is no doubt Lord J. Russell. "Miss Linley" was afterwards Mrs. Sheridan. There are two names I cannot quite decipher.—J. B.

**Cleansing Churches.**—At the beginning of the present century, when a rage for *cleansing* churches (as it was called) by means of whitewashing them—thus obliterating many a fine specimen of carved workmanship—fired the minds of rural churchwardens; when, also, it seemed good to them to remove ancient fonts, and to fill their places with little basins about the size of those used in the formation of puddings, the antique font in Harrow Church was literally cast out of the sacred edifice, and allowed to roll about in the adjacent burial-ground. Here, after the leaden lining had been torn out and disposed of, it might have remained, until, battered and weather-worn, it perished altogether. Fortunately, however, a lady (Mrs. Leith), who at that time occupied the Vicarage House, and the garden adjoining the churchyard, happened to observe the deplorable condition to which the font had been reduced; and, having obtained possession of it, placed it in her garden, hoping that in due time, if kept there in security, it might be restored to its proper position in the church. Thus, after an interval of many years—during which it was clad with ivy, and protected from the weather in a sheltered nook—it was, on the restoration of the church, reclaimed; and, being polished and

mounted on a suitable block of stone, occupies once more its appropriate place, and forms a prominent and interesting feature in that beautiful and ancient structure.—F. R. M.



## Antiquarian News.

Wincanton Church, Somerset, is being rebuilt—the old fabric having been pulled down. In removing the south wall, a stone, 3 feet by 2 feet 6 inches, was found, and on it was a carving in high relief. The subject was a blacksmith's shop, with anvil, water-trough, and forge, on the chimney of which are depicted blacksmith's tools. On the sinister side of the forge is an animal, probably an ass, behind which stands a man. On the dexter side is a mitred bishop holding a crosier, and a layman kneeling at his feet. It is thought the whole represents a scene from the life of St. Eloy, a French saint who flourished in the seventh century, and who was the patron of blacksmiths and goldsmiths; but the reason of his appearing in Wincanton Church still remains to be given.

Upwards of 3,000 ounces of silver plate, fifty oil paintings and engravings, including Salvator Rosa's "Date Obolum Bellisario," a valuable collection of violins (one a Stradivarius, 1718), and old china, together with general furniture of a choice description, were sold at Parkfield, Paignton, on October 4 and following days, by Mr. R. Waycott. Instructions for the sale were given by the trustees of the late Mrs. Dendy.

It is reported from Paris that M. Henri Buchet has found in the National Library at Paris, on the covers of a prayer-book, the likenesses of King Charles VIII. of France and his Queen, Anne of Bretagne. The covers are of mahogany, and must be among the earliest specimens of that wood brought to Europe. These, it is said, are the only known likenesses of the royal pair extant.

The church of St. Mary-le-Strand is in danger of being improved out of existence, in consequence of a few stones having fallen from its cornice. It is but a few years since it was denuded of all the vases, which gave great life and charm to its outline, because, forsooth, some of them were decayed. With its neighbour (St. Clement's) it composes a charming group and vista, to which Sir J. C. Robinson has in the *Times* called attention with the following remark:—"Our great-grandfathers, a century ago,



were alive to the scenic beauty of this picture. Old Carrington Bowles and his fellow-printsellers in the Strand close by graved it again and again in 'copper-plate.' I have more than once seen the well-known prints framed and hung up admiringly in foreign parts, in Mediterranean seaports and old Spanish hotels, calling up irresistible thrills and thoughts of home and of Old London in my mind."

During building operations on Botolph Wharf, one of the shore piles of the first London Bridge, which is mentioned in Stowe's *Chronicles* as having been erected in the time of William the Conqueror, has been unearthed. The pile was dug up at a depth of 20 feet below the surface. It is apparently of oak, an irregular square, about 9 inches across in either direction. From the grain of the wood and the position of the centre of the rings, it seems that the pile was not square, but oblong in section. The edges that join the two faces are almost black, and show the fibre of the wood, saturated and blackened with 800 years of immersion in the Thames water and mud, and its weight is, of course, increased thereby. But even yet the stout fibres hold together, and the pile might be used as a trustworthy prop for other eight centuries, for it is in an admirable state of preservation, and right up to the heart seems as solid as ever.

In the course of some drainage works being carried out in a mansion of the Tudor period, occupied by Mr. Tucker, at Cowick Barton, near Exeter, the workmen at the beginning of last month came upon a stone coffin containing bones. Further exploration revealed more bones in a stone-walled grave lying in the immediate neighbourhood, some tiles, the remains of a leaden chalice, and a coin. It is thought that the workmen have brought to light the site of the old Priory Chapel of St. Andrew, belonging to the Benedictine Order. The Priory was founded by the Courtenay family, and passed at the time of the Dissolution of the monasteries into the hands of the Russells, by whom it appears to have been demolished. The remains in the coffin are considered to be those of one of the Courtenays. The coffin itself, the position of which is supposed to mark the site of the high altar, seems to be of thirteenth-century work. It is 10 inches deep inside and 2 feet outside measurement, 2 feet 6 inches wide at the head, and 19 inches at the foot, and of some material like Portland stone. The cover, made of one solid block, was cemented down, with a large cross on the upper side. Mr. G. Fellowes Prynne, the architect who is carrying out the alterations, is now superintending the excavations and carefully preserving everything of interest that turns up. Some supervision is certainly necessary, for on the news of the discovery being

spread, crowds of people made their way from Exeter and the neighbourhood to the spot, and it is already announced that the coin has been carried off and the coffin chipped and carved with initials.

When, some years since, the church of South Weald, in Essex, underwent the process of restoration, so termed, the monumental brasses were removed from their slabs and given away by the then vicar as so much rubbish. The altar tomb of Sir Anthony Browne, Chief Justice of the Common Pleas, and munificent founder of the richly-endowed Grammar School of Brentwood in that parish, was ruthlessly destroyed. Fortunately, some of the brasses—of which a list is appended—fell into the hands of Mr. Gawthorp, of the Art Brass Works, Long Acre, who for many years carefully preserved them, until some inquiries were made through the medium of *Notes and Queries*, when he generously gave them to the present incumbent, in whose possession they still remain. They were in 1885 lent by him to Mr. Gawthorp for exhibition at the "Inventories." It is to be hoped that the vicar and officials of the church will cause these relics to be replaced in the church, instead of incurring the danger of being lost through remaining loose in the vicarage. They consist of:—Inscription to Elizabeth Saunders, 1616; small figures of Robert Picakis and Ellen Talbot, 1634; 6 sons and 6 daughters, c. 1460; 7 daughters, c. 1500; 7 sons, c. 1500; lower part of the figure of Lady Browne, 1567; a shield, Browne impaling.

The very pretty little garden in Aldersgate Street, which, through the public spirit of the parochial authorities, has been formed from the disused burial-grounds of St. Botolph without Aldersgate and Christ Church, Newgate Street, is bounded on the south by a wall which was obviously never erected to enclose a churchyard. The workmanship and materials are, indeed, of no great age or interest, but the wall is of considerable height and substance, and runs uniformly along more than one burial-ground. It has, moreover, those curious divergences from the straight line which are generally indicative of a history of some sort. The history in this case is not far to seek. A reference to any old map of London will show that the ancient city wall ran in this precise line; and it will further be seen that burial-grounds are frequently to be found on the outer side of the wall. Probably the town ditch, which appears formerly to have surrounded the wall, when it was no longer needed for defence was eagerly seized upon by the several parishes to meet what must have always been a pressing necessity in a crowded city like London. The churchyards of St. Alphage, London Wall, St. Botolph, Bishopsgate Street, and other instances, may readily be cited. But

for some centuries the City wall has ceased to have any relation of importance to London, or even to the City. The City of the Lord Mayor has long embraced not only the area within the walls, but a district without, of irregular shape, extending some distance to the north and westwards from the Fleet Ditch to the bars at the Temple and Holborn. Naturally, therefore, the City wall has been not only officially repaired from time to time in early days, but in more recent times has been patched up, pulled down and rebuilt by private hands as occasion required. Hence the comparatively modern character of what meets the eye in the garden in Aldersgate Street. At the same time the line of the City wall was, so far as is known, never changed from the time of its first erection. It is said that in the cellar of a house on Tower Hill is a piece of the old City wall of unquestionable Roman origin. In all cities each age seems to build upon the *débris* of its forerunner. It is probable, therefore, that though the wall in the Aldersgate Street garden, as it now stands above ground, is uninteresting enough, the substructure which is now buried, and very likely extends many feet below the surface, may consist, in part at least, of the actual wall erected by Londoners in Roman-British times, when first the City became wealthy enough to tempt marauders and doubts were first cast upon its security. These speculations would perhaps have no practical bearing were the wall in question on private property. But its situation leads one to hope that a thorough examination of its structure may be possible. On the one side, it abuts upon the public garden to which we have alluded. On the other, it but lately formed the back wall of a row of small houses in Bull and Mouth Street. These houses have been purchased and pulled down by the Postmaster-General, who has also stopped up Bull and Mouth Street, and it is understood that a new block of Post Office buildings will occupy the whole area between Angel Street and the Aldersgate Street garden. In digging the foundation for this building, the whole depth of the old wall must be exposed; and it may be assumed that the Government will invite competent persons to examine its structure. If it should prove that a veritable fragment of Roman London has come into the possession of the nation, such steps will no doubt be taken as may, without impairing the utility or interfering with the convenience of the new building, preserve this bit of antiquity in such condition that it may be readily inspected by those interested in such matters. London will thus be enriched; and a visit to the Post Office—rapidly becoming an item in the programme of country cousins—will gain yet another attraction.

Roman remains, said to be in a perfect form, have been discovered on Tockington Court Farm, near

Bristol. Excavations have revealed the foundations of a Roman villa, consisting of five rooms and a portico, with tessellated pavements, the largest piece of the latter being 50 feet by 10 feet without a break, and all in a remarkably fine state of preservation. The design is choice and the colours beautiful. The farm is rich in Roman remains, many relics having been discovered there.

An interesting ceremony took place on the 3rd October last at the College Hall, formerly the Refectory of the Monastery of Worcester, which has been restored. The foundations of the Hall and the crypt beneath it belong to the Norman period, but the superstructure dates from the fourteenth century. The cost of the restoration has been defrayed by the Ecclesiastical Commissioners. The Bishop of Worcester distributed the prizes won in the recent examinations, and gave a sketch of the association of learning with the Monastery and Cathedral of Worcester during the last eleven hundred years. His lordship strongly advocated instruction in Greek and the ancient languages. The Mayor and Corporation attended the ceremony. Earl Beauchamp, Lord-Lieutenant of the county, declared the Hall opened.

About half a mile beyond the Arab gate of Seville has been discovered the necropolis of the ancient city of Carmona. The excavations which have recently been made have resulted in the discovery of a large number of coins, and between the two fields known as the Quarries and the Olive Groves the excavations have brought to light a great many sepulchral chambers, hewn out of the rock, with funeral urns in the sides. The roofs of these sepulchral chambers are some of them vaulted, while others are flat. There are several furnaces either inside or just outside the chambers, and it was in these that the incineration took place, the ashes being placed in black earthenware urns. Among the other objects found was a mirror with a handle, a lamp, a lachrymatory, a bronze statue, several pieces of iron, libation cups, nuts, the remains of a repast, and some pipes communicating with the inside and the outside of the sepulchral chambers.

The church of Upper Winchendon has been reopened, after restoration, under the direction of Mr. W. White, F.S.A. It consists of a nave, north aisle, chancel, and tower. The chancel dates from about the year 1120, but the south wall of the nave must be still older, having some traces of the Norman style. Among these are the remnants of what is believed to have been a lych arch. In the rood-screen are two curious holes, through which, it is supposed, priests were wont to hear the confessions of penitents. In the chancel arch there is apparently the spring of an



earlier arch, with traces of even pre-Norman work. At the east end is a corbel, with a string mitre around it, and on this, it is presumed, a crucifix once stood. The object throughout the restoration being to adhere to the old lines as far as practicable, a large oak cross, about 15 feet high, was to have been erected on this corbel, but the antipathy of several of the congregation to the object, as savouring of "papisty," has led to its being stored away in the belfry. The original piscina and sedilla remain. The vault of the renowned Wharton family is under the east end of the chancel, and was opened in course of the restoration work, for the purpose of reducing the elevation of the chancel floor. The change is a great improvement to the east end of the church. A brass in the floor of the chancel, to Sir John Stodeley, perpetual curate of the parish, and his mother (1556), and another in the north wall near the altar, to John Goodwyn, Esq., and his wife, and bearing a quaint allusion to their eighteen children, are curious features of this portion of the edifice. The floors are re-laid with tiles, except where the seats are placed, wood blocks being here employed. The old paving slabs remain. The ancient altar and rails are re-used, with the necessary alterations. The chancel has been fitted with return stalls in oak against the old screen. Some old oak benches have been re-fixed in their former positions at the west end of the church, but the remainder of the edifice has been fitted with new benches. The gable over the chancel arch has been rebuilt, having been in a very insecure state. No alteration is made in the doors or windows, but the coins and arches have been cleared and whitewashed, and the plastering of the walls has been necessarily renewed, scarcely any of it adhering to the old walls. The three panels of the ancient pulpit have been re-constructed—they are of fourteenth-century date—with raised tracery cut in the solid.

Few of the acquisitions recently made for the South Kensington Museum are as remarkable for their artistic and archæological interest as a large tapestry wall-hanging lately purchased from the representatives of the late M. Achille Jubinal. It measures 21 feet in length and 13 feet in height, and is covered with figures and buildings. Of the former many are life-size. A post-Homeric episode in the siege of Troy is the subject of the design. On the right we have Trojans, on the left Greeks, and in the centre a conflict between the two. The treatment of the design is Flemish, of the school of Jan Van Eyck. Quaint in its perspective, disproportionate figures, and relative sizes of buildings and personages, the design has fine qualities of draughtsmanship, boldness in conception, and frankness in depicting action and facial expression. The colours have considerably faded; but what remains of them suffices to suggest the sumptuous effect originally produced in the patterned, crimson, blue, and golden fabrics, the glistening armour and flashing jewellery so freely employed for the costumes of the figures. In his description of this wall-hanging, published some fifty years ago, the late M. Jubinal called attention to the absence of plumes from the casques and helmets of the warriors as a mark of early fifteenth-century origin. It was not until after the middle of the

century that plumes came into fashion for knightly panoplies. It is possible that this piece was woven either at Tournai or Arras. It was purchased by M. Jubinal from the castle of the Chevalier de Bayard, near Grenoble, where it is known to have been hanging in 1807. It has consequently been called the Bayard tapestry. From the Low Latin inscriptions on the scrolls, and the names indicating different personages, it is easy to identify the particular episode rendered in the Bayard tapestry with the account given by Quintus Smyrnæus of the valour of Penthesilea, Queen of the Amazons, in coming to the assistance of the besieged Trojans. To the left of the hanging is a group consisting of "Roy Prias" wearing a high-crowned turban, and greeting Penthesilea, who, arrayed as a knight in armour, is kneeling before him. One of the twelve maidens who accompanied Penthesilea bears her train; and at the back a company of mounted knights is issuing from beneath the gateway. On the right of the tapestry is a tent within which stands the youthful "Pirus" in resplendent armour, around whose waist Ajax Telamon is fastening the buckle of his sword-belt. The main and central portion of the tapestry is busy with the fight of Trojans and Greeks. At the back are to be seen Polydamas, Ajax Telamon, and Philimenes engaged in a deadly combat amid a *mêlée* of spearmen and swordsmen. Lower down towards the flowery foreground is Penthesilea on a richly caparisoned palfrey. With uplifted sword she threatens one of her many victims in the fray, which subsequently terminated in her death at the hands of Achilles. A varied and instructive interest thus attaches to this Bayard tapestry.

Mr. T. G. Jackson has written to the *Building News* concerning the church of St. Stephen's, Walbrook, as follows: "A few months ago this exquisite little church, Wren's acknowledged masterpiece, was perfect as it came from his hand. It retained its original dark oak pewing carved with emblems of civic companies; its communion-table, rails, and reredos; its lofty pulpits overshadowed with a sumptuous sounding-board; its exquisitely carved font-cover; and the west end was filled by an imposing loft and organ-case, of the same rich, dark oak as the rest, splendid with gilt pipes, cherub-musicians, scrolls and wreaths, and all the picturesque adornments proper to such structures. How much of this now remains I do not know, but the organ-case and loft are gone; the pews are cut down to suit the fashion of the day; the bases of the columns which were stilted to the original level of the pews now stand exposed and naked, much apparently to the surprise of the building committee, who do not know what to do with them, and who will, probably, next find out that the pulpit is too high, and will cut it down to their own standard; and thus this invaluable example of a noble style and a great master has been wantonly sacrificed to the genius of parochial importance."

Implements of jade are occasionally found along the coast of British Columbia and Alaska, extending to a considerable distance inland, especially along the lower parts of the Fraser and Thompson rivers. It has long been matter of dispute whether the jade of

these implements was of local origin, or had been transported from Asiatic sources. Dr. G. M. Dawson, of the Geological Survey of Canada, has contributed to the *Canadian Record of Science* a paper in which he adduces evidence to prove that the material was worked in the locality, boulders of jade having been found in the valley of the Fraser, although the mineral is not yet known to occur *in situ* in British Columbia. Dr. A. B. Meyer, of Dresden, some time ago called attention to the occurrence of jade in Alaska as evidence that the American implements were not necessarily worked from a mineral of Asiatic origin.

The Court of Common Council, after an animated discussion, has resolved to give the materials of old Temple Bar to Sir H. B. Meux, to be erected at the entrance of Theobald's Park, Cheshunt.

An inscribed rock has lately been found about 100 yards distant from the well-known Shahbaz Garhic rock, one of the five famous rocks which bear inscribed on them the edicts of King Asoka. The upper corner of the inscription was lately laid bare by heavy rain eroding the hillside; and having been noticed by some villagers and reported to the civil authorities, steps were taken to excavate the face of the stone, which was found to bear an inscription written in the same character as that found on the well-known rock close by. The inscription is about 5 feet long by 3 feet wide, and it is in an excellent state of preservation, and consists of about ten lines of writing. These are the earliest Indian inscriptions which have yet been discovered, the edicts having been promulgated about 224 B.C. Some are written on rocks, and some on pillars, and some in caves. The five rock inscriptions are (1) the Shahbaz Garhic, in Eusufsai; (2), near Khalsa, on the Jumna; (3), at Girwar, in Kathiawar; (4), at Dhauh, in Katak; (5), at Jangadar, near Behrampore. These inscriptions all consist of the same edict, though written in different characters. In addition there are both at Dhauh and Jangadar two separate edicts similar to each other. And also at Sahasurain near Putna, at Rupnath, near Jabulpur, and at Bairat near Jeypore, one other edict is repeated. One or two other rock inscriptions have also been discovered, but of rather later date. The cave inscriptions of Asoka are seventeen in number, and the inscribed pillars number six, the best of them being the two at Delhi, viz., Ferozshah's "lat," outside the Delhi Gate, and the Mirat Pillar on the Delhi Bridge, both of which were brought to Delhi by Ferozshah. The inscription on the newly discovered stone is being deciphered from impressions and photographs, and it will be interesting to know what, if any, further information it will contribute to our scanty knowledge of the times of the first Buddhist king.

"A Descriptive Catalogue of the engraved Works of W. Faithorne" will shortly be published by Mr. Quaritch. The compiler is Mr. Louis Fagan, of the British Museum, who has added a memoir of the engraver to the catalogues of his works, which are alphabetically and chronologically arranged, and sections devoted to title-pages, illustrations, playing-cards, maps, drawings, and portraits. It is published by subscription.

Isabella M. Holmes, honorary secretary of the Metropolitan Public Gardens Association, communicates to the *Times* the following unique fact. In 1780 the church of St. Christopher-le-Stocks was pulled down for the enlargement of the Bank of England. Its small adjoining churchyard was left open, and is now known as the Bank Garden; but it is stated that the mould for the burial-ground of Whitfield's Tabernacle (then being made) was brought from this churchyard, "by which the consecration fees were saved." The writer's authority is John Timbs, writing in 1855. This, if true, makes it a curious point whether the graveyard in Tottenham Court Road may not be considered consecrated, in which case the Bishop of London could, without more ado, put a stop to the nuisance of the fair.

The excavations at Strata Florida Abbey will be recommenced in a short time. A considerable sum is required for the completion of the work. The Marquis of Bute has contributed £21 towards the excavation fund.

Mr. Bernard Quaritch has just published *Critical and Bibliographical Notes on Early Spanish Music*, by Juan F. Riaño. The work includes a catalogue of manuscripts containing musical annotations written between the tenth and the sixteenth centuries, in all seventy-three in number; a list of more than seventy printed works on music, both theoretical and practical; and a number of appendices, containing much valuable miscellaneous information. The work is illustrated with more than sixty facsimiles from the manuscripts referred to in the text. We have, of course, no means of testing the accuracy of the author's statements, but we can bear witness to the large amount of research which the volume shows. To students of an obscure portion of musical history the book will be of much interest, as many of the subjects with which it deals have scarcely been touched by other writers.

The *Building News* says that St. Anselm's Chapel Canterbury Cathedral, is to be restored at the cost of Canon Holland.

The Minister of Public Works has lately addressed a report to the Egyptian Council of Ministers of sufficient importance to demand immediate consideration from that body. The report calls attention to the peril in which the Boulaq Museum stands, from the contiguity of certain buildings belonging to the Daira of Gelal Pasha; these are comprised in a piece of ground adjoining the museum on the north side. The Minister points out that the danger is twofold: from fire and robbers, the latter owing to the facilities afforded by the terraces of the building to gain access to the museum. The *Athenæum* holds that the museum should be isolated. It is at present clear on the south side, the garden front; the east and west face towards the street and the Nile. The report suggests that the Daira ground should be purchased and assigned to the museum. The superficies of this plot is about 2,680 square mètres, and to obtain the necessary funds the Minister proposes that permission be given to sell a piece of ground in the neighbourhood belonging to the museum. As to



the propriety of the latter proposal we can offer no opinion, but respecting the acquisition of the Daira ground and the isolation of the museum, there can be no doubt that these objects should be accomplished without delay. Another question, still more grave, has long arrested the attention of those interested in the art of ancient Egypt, namely, whether the museum should be retained on its present site. The Nile has once invaded its halls; and even if it should not do so again, the proximity to the river involves a constant humidity that has already done serious damage to the more tender and fragile objects of the collection. It is easy to see how such an unfortunate position was originally chosen, on account of the saving of expense in the transport of colossal granite statues and sarcophagi, which can there without difficulty be landed from ships or steamers at the grounds of the museum. But there are other and less bulky objects, of equal or greater importance, that could very readily be removed to some locality in the city of Cairo, out of the reach of damp, and far more accessible to students and visitors, none of whom reside at Boulaq. As at present constituted the museum is of the smallest service to students, and is simply bewildering to the general visitor. Indeed, a distinguished Egyptologist and conservator of a Continental museum makes no secret of his opinion, that in the interest of science it would be most desirable to remove the larger portion of the collection to London, where it would receive adequate presentation and systematic classification in the galleries of the British Museum.

An Antiquarian Society and a Shakespeare Club have been started at Toynbee Hall, Whitechapel, in connection with the University Extension Society.

Mr. W. Niven, who recently visited the ruins of St. Botolph's Priory Church, Colchester, writes to the *Athenæum* to say that of the two terms mentioned in connection with what is now, or has been lately, proceeding there, "preservation" and "restoration," the latter disclaimed term appeared to be the more applicable. The recent work has been made to look as unlike recent work, and as much like the old work, as possible; so much so that it is difficult to distinguish between them. In a ruin of which the interest mainly consists in the mode in which certain materials were used in constructing the walls, this is not, surely, true "preservation."

The very fine old Parish Church of Boxford, dedicated to St. Mary, and enriched with fine fourteenth-century work, has for some time been under restoration. In 1868 £200 was spent upon it, and again in 1875. There was formerly a flat-ceiled roof to the chancel, but this has been taken down and a new carved one put up of the waggon shape, and neatly panelled. New floors have been laid to the chancel, side-chapels, and nave; the sanctuary floor has been raised, and a new altar placed at the west end. There are several beautifully-carved niches, with canopies, at the east end of the south chapel, with frescoes on the walls, one being a representation of King Edmund the Martyr. There are few traces of a Doom painting in its usual position over the chancel-arch, and of a text on the north wall.

The San Francisco correspondent of the *Vossische Zeitung* writes on the 14th June: "There is here a collection of newly-found mummies, forming one of the most remarkable discoveries ever made in America. The mummies differ from Egyptian ones in that they are generally quite naked, only a few having a loose covering, and they have evidently undergone no process of embalming. The flesh is so thoroughly dried that it resembles parchment, and the corpses are very light. The mummies were found by a party of American goldseekers in one of the numerous branches of the Sierra Madre Mountains, near the Gila, in Arizona. One day the goldseekers discovered a cave, the entrance to which was closed with a kind of cement very hard to break. Forcing an entrance, the men found themselves in a kind of antechamber, 30 feet long, hewn out of the living rock. This led into a large hall, in which were lying a number of dried-up corpses. The discoverers at once set to work to transport the mummies to the nearest railway station, in spite of the opposition of the Apache Indians, who soon heard of the discovery, and considered the remains to be those of their gods. All the mummies were safely removed to San Francisco, where they excite great interest in scientific circles. The most remarkable among them is that of a mother with her child, which lie together in a loose covering. Another is the corpse of a woman with small feet, arched insteps, long, shapely hands, and the whole figure of a different type from that of the modern Indians. The hair of this mummy is long, black, and not in the least spoiled. The remains of its covering is of a blue colour, and quite different in material from the cloth that covers other mummies. Very interesting is the mummy of a man in a sitting posture. It is of gigantic proportions, with broad and powerful chest. The gristly parts of the ears and nose are quite recognisable, and the head is covered with bushy black hair. The eyebrows are sharply defined, and the dry and hard tongue protrudes between the teeth. The members of the Scientific Society of San Francisco unanimously believe these mummies to be those of the ancient Aztecs. The corpses of the women and of a young man show all the physical peculiarities said to have distinguished that once numerous race. The high cheek-bones and slanting eyes, thick skin, and black hair, and general size (about 5 feet 3 inches) all agree. The mummies will shortly be forwarded to the Eastern States."

A curious little old book, called *The Protestant's Crumbs of Comfort*, was found some months ago, hidden away in the lath and plaster of a ceiling in Colchester, where alterations of some old premises were going on. The work bears date December 16, 1689, the author being the Reverend George Walker, a member of the Church Militant, who fought lustily against James II. at the siege of Londonderry in that year, and who died July 1, 1690, at the Boyne. It consists of Prayers, Psalms, and Meditations for every day, and for special occasions; and amongst its other quaint contents are an account of the Papist persecutions in Ireland, and a remarkable notice of some prophecies and their strange fulfilment. The prophet was the famous Archbishop Usher, the chronologist, who fixed the date of the Creation as on

a Friday, about four o'clock in the afternoon. The book has been well thumbed in its day, and appears to have been re-bound, though possibly in the original covers.

Mr. Greville Chester, when visiting Asia a short time since, met with a quadrangular hæmatite seal, which had been found near Tarsus. The seal approaches the cubical form, and is engraved on five sides. It has been regarded as "Hittite," on account of certain characteristics which it presents. Conspicuous among these is the fact that on the several faces of the seal there are figures with turned-up toes, or "Hittite boots," to use an expression employed by Professor Sayce. Another characteristic is the presence of figures with that quasi-Mongolian appendage, the pigtail, one of these being apparently an eagle-headed deity. The same appendage is to be seen on some of the monuments which the British Museum obtained from the reputed site of Carchemish; and Khita warriors are depicted as similarly adorned on the Egyptian painting of Abu-Simbel. Though the new seal is probably less ancient than the circular seal in the British Museum from Yuzgat, in Asia Minor, it exhibits several features of similarity. There is, however, a remarkable difference in the mystical character which the scenes depicted on the new seal apparently present. On the base or principal face of the seal there are, within a border of interlaced pattern, two figures, of which one, seated, has in his hand what appears to be some flower or vegetable production with a long root; while another, standing, presents a trident-like object, which, perhaps, also is to be looked upon as related to the vegetable kingdom. This trident-like object occurs again on another face of the seal, under conditions which point to its being an object of worship. There occurs besides a trident of more ordinary form. The trident is manifestly an example of three being united into one. Another object on the seal of similar purport is the equilateral triangle, which occurs both alone and as forming part of some most curious figures wearing the Hittite boots. These figures are manifestly symbolical, but it is not easy to give an exact idea of them by description alone. On the Yuzgat seal, too, there are a number of equilateral triangles which, on a first view, seem unimportant. But the evidence of the new seal tends to show, although these triangles were introduced to fill up vacant spaces, and do not seem to affect the meaning intended to be conveyed, yet that the triangles were depicted as sacred or mystical objects, thus bringing the two seals into apparent connection with Indian symbolism. It has been suggested also that this use of the triangle, together with other numerical indications, on the new seal may possibly point to some relation with Pythagoreanism—a system which, indeed, in ancient times was looked upon as closely connected with the East.

Hilmarton, Wilts.—"An Exhibition and Show of Things Curious, Old-fashioned, and Interesting" was held in this village by the exertions of the Rev. C. V. Goddard, and the assistance of friends far and near, on Sept. 8th and 9th. The collection filled a large room, and contained articles both of beauty and of interest. Specimens of English coins, from earliest British down to Jubilee money, came from the col-

lection of Rev. E. H. Goddard, of Clyffe. F. H. Goldney, Esq., furnished a gold medal of George III.'s Jubilee, and a "screw dollar" containing a miniature. Medals of the Queen's coronation, opening of Royal and Coal Exchanges, lent by G. R. Bryant, Esq., Calne; silver medal of Seven Bishops, 1688, exhibiting the Church upheld by the Divine Arm, though her enemies ply both pick and spade, by H. N. Goddard, Esq., of Clyffe Manor—who also sent several watches: one of silver, seventeenth-century, oval in shape, and having only one hand, engraved with the birth at Bethlehem and arrival of the Magi; another of gold, eighteenth-century, having a sunk circle on the back, in which are exhibited Adam and Eve with a small serpent wriggling continually round and round. Several good specimens of English enamel boxes, and of shagreen work; bloodstone scissors-case; bodkin-case, French Revolution period, of most wonderful polish; ancient brazen spoon of "Apostle" shape from Clyffe Manor; Clog almanack belonging to Rev. E. C. Awdry, and heavy beadwork, of Solomon in a wig, of Restoration period; several embroidered silk dresses of eighteenth century; piano of 1776; ancient Roman and Egyptian curios; Italian lamps; scaldina and tray of brass, the latter engraved with "Venice presenting gifts to Doge Foscari." These few items will give an idea of what a store of curios may be gathered from the houses of every class in a country neighbourhood.

Excavations have been made in the first chapel in the south transept of Peterborough Cathedral, to discover if there ever existed an apsidal end to the Saxon chancel. The excavation was not successful, and the belief has been formed that there was merely a square end to the chancel. Other excavations are being arranged.

The authorities have begun to pull down the modern buildings connecting the Registrar's apartment of the Charterhouse with the old tank or conduit, and were proceeding to pull down the tank also, to make way, it is said, for a new billiard-room for the Registrar. Owing to remonstrances from without, the demolition of the tank has been abandoned after the upper story, or cistern proper, has been destroyed. The lead lining was taken out some years ago, and the cistern has since been occupied as part of the dwelling. The *Athenæum* says this old tank was probably built by the first governors of the hospital. The style of work is Jacobean, the bricks are two inches thick, and laid in old English bond. The part remaining at this moment is the round-headed cross vault on four heavy square piers which supported the cistern. The sides were enclosed at some early time; it is, therefore, a solid vaulted chamber very fit for a larder or cellar. It would seem as if something more akin to dislike than indifference to local traditions prevails at the Charterhouse when no effort was made to include this substantial and not useless part of the ancient establishment in the plan of the new structure. As a piece of architecture it is no ways remarkable. There is nothing in it which could not be shown, and in a sense preserved, by a careful drawing; but it is an actual piece of the ancient hospital. It is shown as an isolated square building, with pyramidal lead roof, in



the old views given by Strype and others, and on the still older plans its position is plainly marked. It may, indeed, have taken the place of "the cistern by the kitchen door" of the oldest plan of all, the parchment of the fifteenth century. The complete demolition has been stopped. If the Registrar finds its continued existence a hindrance to his comfort, those who do not wish to have the ancient buildings of the Charterhouse destroyed piecemeal will rejoice that at least some part is left to testify to the truth of a long tradition.

The ancient and venerable parish church of St. Bartholomew, at Welby, has just received a beautiful addition in the shape of an oaken reredos, exquisitely carved in the Early Perpendicular style. It has been designed by Mr. R. L. Withers, F.R.I.B.A., and is the handiwork of Mr. Harry Hems.

Fasten E'en was observed at Jedburgh and Melrose by the customary ball-play. This annual festival has been in vogue since pre-Restoration times in most of the Border towns and villages, and before the union of the kingdoms often formed an excuse for a large gathering of men near the March previous to their making a nocturnal foray into England. At Melrose, where the game is played in the streets, all windows are barricaded, and business is suspended.

In the Faubourg St. Jean, Autun, a Roman mosaic, measuring twenty-five metres superficial, has been discovered. It was sixty centimetres below the surface of a kitchen garden, near the ancient ramparts of the city, and a field entitled Gaillon, belonging to the Hospice d'Autun.

Mr. Titus Lewis, F.S.A., of St. Quintan's, Llanblethian, well known for the great interest he took in Welsh literature and antiquities, died a few days ago, in his sixty-sixth year.

Some excitement has been caused at Isleworth by the discovery of skeletons near the old flour-mill not far from Isleworth Eyot, so well known to anglers. It appears that the Heston and Isleworth Local Board, and some private owners of property, principally the projector of a new granary adjoining the flour-mill, have been making deep excavations, and whilst the excavations at Manor Mills were in progress on Saturday it was found that persons had been interred three feet from the ground on the space intervening between the Manor Mills and Phoenix Terrace next adjoining. According to local rumour and tradition a number of persons mysteriously disappeared here 150 years ago on ground now occupied by Whyman's Thames wicker-basket manufactory.



## Meetings of Antiquarian Societies.

**Warwickshire Field Club.**—August 27.—The members met at Atherstone. The party, after visiting the church of St. Mary at Merevale, divided, the geological section visiting the quarries in the Park, exposing fossiliferous Cambrian (lower Silurian) shales; then to Baxterley Colliery, where the coal-measures and overlying red rocks are exposed. Thence

to Mawbournes and Purley Park, where similar Silurian shales and trap are exposed; and further on to Reservoir Quarry with quartzite and breccia below; and the Midland Quarry showing quartzite and trap. The archaeological party stayed some considerable time at Merevale, and examined the church, which was originally a chapel erected at the gates of the Abbey of Merevale for holding early services for the labourers and other servants connected with the monastery. The building, apparently erected in the reign of Henry III. or Edward I., originally consisted of nave and aisles, with arcades of two arches on either side, and a chancel. The chancel has disappeared and the aisles have been demolished, so that nothing remains of the ancient structure but the nave, which forms a sort of ante-chapel to the present church, the main portion of which, now constituting the chancel, has a north aisle of late fifteenth-century date and south aisle of the fourteenth century. The east window is fitted with stained glass removed from the conventual church. There is a portion of a Jesse window, and in the north aisle some glass of the fifteenth century; of this date also is the very curious loft or gallery, probably an organ loft. There are some monuments removed hither from the abbey, among those now to be seen being brasses of a knight and lady, *temp.* Henry VI., monuments to the Stratford and Dugdale families; there is also a handsome altar tomb of alabaster with recumbent figures, conjectured by Mr. M. H. Bloxham to represent John Handewell, sheriff or bailiff of Coventry, and Alice his wife, to whom there was an inscription in a north window. There are also the remains of a figure in chain armour, covered with a long sleeveless surcoat, with a long heart-shaped shield on left arm. This effigy is supposed to represent William Ferrers, Earl Derby, who died in 1254. A visit was then paid to the ruins of the abbey, which was founded in 1149 by Robert, Earl Ferrers, grandson of Henry de Ferrers, one of the followers of the Conqueror, and is dedicated to the Virgin, according to the invariable custom of the Cistercian Order. The building originally consisted of a cruciform church, with rather short choir, south of which was a cloister court, surrounded by the conventual apartments or offices. The church measured 230 feet by 54 feet. Considerable portions of the walls on the north and east are still existing. On the south side of the cloister court stood the refectory, a noble room of the fourteenth century, much of which, with a portion of the pulpit, still remains, together with the monks' lavatory near the entrance. Westward of the abbey, at a distance of 200 yards, stood the gatehouse, which has wholly disappeared. Witherley Church was afterwards visited, and thence the party proceeded to inspect Mancetter Church. This edifice, supposed to stand on the site of a Roman camp, is a building of stone in Decorated style, originally erected by Wakeline de Mancetre, in the reign of Henry II., and appropriated in the reign of Henry VI. to the Abbey of Merevale. The building consists of chancel, nave, south aisle with porch, and an embattled western tower with five bells. The chancel has a stained glass window of ancient date, supposed to have been transferred from Merevale. Near the church are the remains, now incorporated in a village inn, of a guild-house, erected by John Riggeley, Abbot of Merevale, in 37 Henry VI.

**Aberdeen Philosophical Society.**—This society made its annual excursion in June last. Starting by the 10.10 train, the society reached Banff by noon, where they were joined by several visitors, including Mr. Ramsay, editor of the *Banffshire Journal*; Dr. Milne, King-Edward; Rev. James Davidson, Episcopal clergyman; Rev. Æneas Chisholm, Roman Catholic clergyman; and Dr. Manson. The company visited Duff House, where they admired the many pictures of Murillo, Velasquez, Sir Godfrey Kneller, Sir Joshua Reynolds, and other great artists. The party then drove through the woods to the Bridge of Alvah and inspected the various monuments of interest in the town of Banff, including the Castle; the birth-place of Archbishop Sharpe; the remains of the old church and the memorial tablets of Provost Douglas, 1658, Leslie, 1720; and the remains of the Carmelite Monastery. The company dined in the Fife Arms, under the chairmanship of Rev. J. M. Danson, the croupier being Mr. A. D. Milne.

**Lancashire and Cheshire Antiquarian Society.**—September 9.—The members held a meeting in the new Museum Buildings at Owens College, to inspect the valuable collection of Lancashire and Cheshire stone implements, got together by Mr. Geo. C. Yates, F.S.A., for the British Association meeting. Mr. Yates read a paper describing the different kinds of implements exhibited, amongst which were stone celts, perforated hammers, mauls, arrow-heads, flakes, scrapers, etc. He also exhibited modern stone implements from his collection, showing the different modes of hafting by modern savages. Mr. Yates particularly called the attention of the members to several interesting stone implements, found in Corporation Street and Oxford Street, Manchester, Greenheys Field, Crumpsall, etc. Some of these implements it is intended to have photographed, and Mr. Yates intends to make a record of all Lancashire and Cheshire "finds," which will be printed in this year's volume of the Antiquarian Society. At the last meeting of the society, the Rev. W. H. Burns exhibited a perforated stone hammer 3 inches by 5 inches, found in 1870 by a labourer for a contractor in Corporation Street, Manchester, in digging through a gravel bed at a depth of 25 feet below the surface, whilst excavating for the foundations of some new buildings near the Trevelyan Hotel. The implement is similar in shape to one illustrated by Dr. John Evans, number 158 in his book on "Stone Implements," and which was found at Sutton, near Woodbridge. This is perhaps one of the most important "finds" of the kind in Manchester, and it is now on view in the exhibition of local stone implements in connection with the British Association meeting at the Owens College, Manchester.

**Historic Society of Lancashire and Cheshire.**—Mr. J. P. Rylands, F.S.A., read a paper on Cheshire and Lancashire churches.—In most of the Cheshire, and in many of the Lancashire churches, before the great rebellion, there existed many very beautiful windows of painted glass, containing figures of the local gentry and their wives, with their shields of arms and monumental inscriptions. During the civil war of the great rebellion, the Puritans broke these windows and defaced the monuments. In the reign of Queen Elizabeth, in the years 1580 and 1592, one Thomas Chaloner took

notes of the arms in the Lymm Church windows, and these notes, which consist of descriptions and rude drawings, are preserved among the Harleian manuscripts in the British Museum. The coats of arms described are those of the Warburtons, of Arley; of the family of Limme, of Lymm, anciently borne by the West Hill branch of the Leghs, of High Legh; of the Grosvenors, of Eaton, near Chester; of the family of Savage; of Hawarden, of Woolston, near Warrington; of Hockenhull, of Prenton, in Wirral Hundred. In describing the second of these coats of arms, allusion is made to one Sir Thomas Danyers, who distinguished himself at the battle of Crecy, in the year 1346, by relieving the standard of Edward the Black Prince when he was hard pressed by the enemy, and taking prisoner the Count de Tankerville, chamberlain to the French King. The name Danyers we find later on corrupted into Daniels. This Sir Thomas Danyers lived at Bradley Hall, near Lymm. The present Bradley Hall is a farmhouse erected during the last fifty years, but is interesting, as it stands upon the site of the house to which Sir Thomas retired after the battle of Crecy, and where he probably died. The moat which still all but surrounds Bradley Hall is in a wonderful state of preservation.

**Craven Naturalists' Association.**—Sept. 16.—A party of members of this association had an excursion to Malham Tarn (by invitation of the President, Mr. W. Morrison, M.P.). The party proceeded to Giggleswick by train, inspected the Natural History Museum there, including a large number of bones, pottery, and implements from the Victoria Cave. The ebbing and flowing well was visited, and the party afterwards proceeded to the Victoria Cave, which has become so interesting from the discovery therein of bones of the hyena, fox, brown bear, grisly bear, hippopotamus, rhinoceros, *bos primigenius*, elephant, red deer, etc., which point to the fact that these animals have roamed about Craven at periods represented by the beds wherein they are found.—Mr. Morrison afterwards addressed the company. He said: "In every science there is a general advance all along the line; each man follows his own narrow track, not advancing far himself; still the advance is steady and continuous. The growing difficulty is not to find observers of facts, but men who can compare, digest, and systematize the growing wealth of mere knowledge. But observers are still needed to record facts, and herein lies the advantage of such associations as our own. It must be an encouragement to each worker to feel that he is associated with others who will sympathize with his work, and that any discovery of value can be submitted to those who will appreciate it and see that it is recorded. Some years ago there was a proposal that a complete history of our great county should be written, and it was proposed that the first step should be to encourage the writing of monographs on the history of each parish. So, too, in each science many humble observers may collect facts, which can be partly systematized by associations; these results added to those of others will build up the science, correct errors, test theories. Each may hope to do something to enlarge our knowledge of, and thus increase our command over, nature. Now our district is



singularly well suited for such an association. I do not know that we have any special peculiarity in our fauna, unless it be that about one in fifteen of the trout caught in Malham Tarn have one operculum, or the two opercula, or gill cover, defective. This occurs also in a lake in Wales. No explanation has been found. But this parish, and those adjoining it, are classic ground to the botanist. We are rich in plants found in abundance here, but rare elsewhere. Then few districts are so interesting to the geologist. We cannot, as at Lulworth Cove, show a dozen distinct strata in a dozen yards. But consider how much we can see from this very place. This house is between the northern and southern branch of the great Craven Fault. The Scars behind rise steeply from the Silurian rocks, on which rests Malham Tarn. This we know from the outcrop of the Silurian rocks east and west of the Tarn. No doubt the Glacier from Fountains Fell hollowed out a shallow depression (for the natural depth of the Tarn before the embankment was made at the foot was but 9 feet), which forms the Tarn; to the south and east are the old moraines, now used as gravel and sand pits. We can see how the ground dips down at the Main Fault at Malham Cove; at the south-west a good eye can detect in a clear light the line of the fault by the bluer green of the grass on the millstone grit of Kirkby Fell, as contrasted with the bright green of the grass on the mountain limestone on Grisedale's pasture. Then on the slope of Fountains Fell we meet the Yoredale Rocks. But go where you will in Craven you can never go far without coming on some interesting geological fact. Compare our position with that, say, of the geologist in the United States, who may have to travel over hundreds of miles to get to another stratum, and consequent change in the prevalent flora. We have all the variety which comes from varying rocks and differences of elevation." Mr. Morrison concluded with a protest against the havoc made by collectors among the rarer fauna and flora. Darwin, in his work on insectivorous plants, mentioned a common in Surrey on which the sundew grew plentifully. The London costermongers swooped down upon it like birds of prey, exterminating it to sell in London. The fault lay not so much with them as with the stupid people who bought the sundews with the wild notion that they would grow in London. So, too, our mountain ferns are being exterminated by dealers who carry them off wholesale to the great town to languish and die in ferneries. Cannot we do something to stop a practice which bids fair to rob the country of so great a source of pleasure as the search for rare plants? We have a society for the protection of ancient buildings from town councils, parsons, and architects; we need another to protect our fauna and flora from dealers and schoolmasters and field naturalists' clubs.

**Newcastle Society of Antiquaries.**—Sept. 29.—The monthly meeting of the Society was held at the Old Castle. The Rev. Dr. J. C. Bruce presided, and there was a good attendance of members.—Mr. T. W. U. Robinson, of Hardwick Hall, exhibited several objects of great antiquarian value which he himself had brought from Egypt, and which, not wishing to keep, he desired to present to the society. One or two of them, he said, were very

rare.—A vote of thanks to Mr. Robinson was carried with acclamation.—Mr. Heslop presented a porcelain head, found at Corbridge.—Mr. W. L. S. Charlton presented a piece of lead, found at Corbridge, which had been used by the Romans for the purpose of fastening the square stones of the bridge together.—The Rev. Canon Franklin exhibited models of the Viking ship from Gokstad, now preserved in the Christiania Museum, and the church at Bogund, Norway.—A hearty vote of thanks having been given to Canon Franklin, the following papers were read: "Note on an Inscribed Roman *Putera* of Bronze from South Shields," by Professor E. Huebner, in a letter to Mr. R. Blair, secretary; "The Goldsmiths' Company of Newcastle," by the Rev. J. R. Boyle; and "On a Roman Inscription at Clilburn," by Professor Huebner. The Newcastle antiquaries have held six country meetings during the summer. At their last excursion they proceeded to a curious hill near Stocksfield Station, known in the neighbourhood as the Round Hill. The younger visitors and one or two of the older were bold enough to climb the hill; the rest prudently went round it. On the top of the hill is a substantial-looking tombstone, which immediately attracted the attention of the watchful antiquaries. Unfortunately, the inscription was all too legible; it turned out that the tombstone covered the carcass of "Edward Lee's dog." After this disappointment, the Rev. Anthony Johnson, who conducted the visitors, revived their spirits by offering to read a paper on the history of Bywell. The offer was accepted, and the party gathered for this purpose under the shade of a tree at the foot of the hill, where the only objection was that the sheep had been there before. Here Mr. Johnson read a paper on "The History of the Town and Barony of Bywell." He suggested that the Round Hill was the old Mote Hill of the barony, and said that Dr. Bruce agreed with him. The hill, he thought, was first an ancient British camp, afterwards used as a meeting-place for the leet. From the *Testa de Nevill* it appeared that the barons of Bywell held their lands direct from the king *in capite*, and that Bywell was the barony of the Balliols of Scotland. In 1472 it was held by Ralph de Nevill, the builder of Bywell Castle. It passed into the hands of the Fenwicks of Fenwick Tower, and was afterwards purchased by Mr. Thomas Wentworth Beaumont for £145,000. Mr. Johnson quoted an interesting account of old Bywell from the survey taken by Edward Hall and William Homberston, royal commissioners, in 1569. The visitors proceeded to Bywell Castle, where they were hospitably entertained by Mr. John Hall of Bywell Castle, and several members of the company were shown over the building by Mr. Mein. The visitors inspected the sister-churches of Bywell St. Peter and Bywell St. Andrew. At St. Peter's Mr. Johnson read a second paper, in which he alluded to the tradition that two wealthy sisters had quarrelled on a question of precedence, and each had built a church out of spite. Unfortunately, he said, the same story was given as an explanation of many other places where churches stood side by side, in Coventry, Essex, Norfolk, Cambridge, and other parts. St. Peter's was called the Black Church, having belonged to the order of Black Monks. St. Andrew's, which belonged to the White Monks of Blanchland, was called the White Church.—Mr. C C

Hodges gave a history of the two churches, and was of opinion that the earliest parts belonged to the later Saxon period. He alluded to the importance of the town of Bywell in earlier times as a centre for the manufacture of swords and armour. In St. Andrew's Church he also gave an account of the history of the building. The visitors then occupied themselves in taking photographs, climbing to the top of the tower, examining the bells, and in other ways. While the members were thus occupied, Mr. C. C. Hodges was prevailed upon to read another paper, but as he did not pitch his voice so as to be heard at the top of the tower, his explanations were lost to many. His remarks, however, were applauded by those who heard them. After being again entertained by Mr. John Hall at the Castle, the visitors returned to Newcastle by various trains.

**Wiltshire Archæological and Natural History Society.**—Annual meeting at Salisbury in conjunction with the Royal Archæological Institute, which opened on August 2. The Bishop, as chairman of the annual meeting, expressed his great desire to set on foot the collection of materials for a County History, as is now being done by the Lincoln Society. A committee was appointed to draw up an account of (1) what has been done by the society or by individuals to carry out the object of its foundation; (2) what remains to be done, or requires doing at once; (3) to draw up a scheme or method for the collection of materials. The church-plate return is almost completed, and will prove a valuable work. Brasses and bells were dealt with, not completely, however, some years ago. The society also appointed two of its members to confer with the great societies on the means to be suggested for the preservation of Stonehenge. The foundations of Mere Castle, Wilts, are being excavated under direction of Lieutenant-General Pitt Rivers.

**Cambrian Archæological Association.**—This association has held its annual gathering this year in the Vale of Clwyd, having Denbigh for its headquarters. The members assembled on the 22nd August, when excursions were made to the ruins of Denbigh Castle, the Burgeos tower and walls, the ancient church of St. Hilary, and Leicester's Church. An inspection was afterwards made of the museum newly fitted up in connection with the association. The collection of historic relics and old manuscripts is one of the largest and most valuable ever witnessed in the Principality. Papers were read on Welsh hut-dwellings and other subjects.—Lieutenant-Colonel Mainwaring presided, and Mr. Stephen Williams gave an interesting account of his recent explorations at Strata Florida Abbey.—The Rev. Trevor Owen, the general secretary, in presenting his report, said that at the last annual meeting a small grant was made to Mr. Stephen Williams, of Rhayader, to trace out the ground-plan of the abbey church at Strata Florida, and the results of his well-directed explorations had already been so encouraging that it was proposed that the association should undertake the entire clearing out of this, the greatest abbey in Wales.—The following day excursions were made to Bodfari, where the ancient church and the camp were visited, together with the Cae-gwyn and Ffynnon Beuno Caves, Tre-meirchion Church, St. Beuno's College, and Dyserth

Castle, and the old church. Drives were afterwards taken to Rhuddlan Castle, the priory, and church. The parties were conducted over the various objects of antiquity by Lieutenant-Colonel Mainwaring, Colonel Mesham, and Major Lloyd Williams. Descriptive accounts were also given by the Dean of St. Asaph, the Archdeacon of Montgomery, the Rev. Trevor Owen, and others. Excursions were next day made to Ruthin and Llanfair, where the members were received by Colonel Cornwallis West, M.P., Lord-Lieutenant of Denbighshire, and were conducted over Ruthin Castle and the old church. Visits were also paid to the churches of Llanrhydd and Llanfair, both of which contain ancient family monuments. In the evening a series of papers were read before the members of the association at Denbigh.



## Reviews.

*Calendar of the Tavistock Parish Records.* By R. N. WORTH. (No publisher, 1887.) 8vo., pp. viii, 135.

Parish records are amongst the most valuable sources of history. Those of Tavistock here printed begin in 1385 and continue to 1765, thus affording something like 400 years of continuous life. The "deeds and associated documents" are most valuable, and give us notes on field-names, land transfers, land customs, and modes of tenure, which those interested in this branch of history will know how to value and to use. In a deed of 1560, we meet with the "eight men," we suppose parallels to the "sixteens," "twelves," and "twenty-fours" to be met with in other parts of the country. In matters of family history these documents are also of great value. The churchwardens' accounts give us information on prices of labour which are valuable, and occasionally humorous: "Item paid John Drake the scholemaster, for teaching in the Grammer Scole this yere xiii<sup>li</sup>. Itm paide to Nicholas Watts for wages for teachinge of the littell children this yere iiii<sup>li</sup>," are instructive items, and once more send us back to the time of a famous English hero. We are indebted to Mr. Worth for this most useful piece of work, and if he had kindly given us a glossary and an index, our indebtedness would have been at least doubled.

*Catalogue of Manx Crosses, with the Runic Inscriptions and various Readings and Renderings compared.* By P. M. C. KERMODE. (Isle of Man: J. Craine, 1887.) 8vo., pp. 36.

Manxmen are justly proud of their antiquities, and what is more, they like to make them known to others. This catalogue is most opportune, coming at a time when Canon Isaac Taylor has created renewed interest in the subject by his learned treatise on Manx runes. There are seventy crosses in this little island showing Runic work; and a well described and annotated catalogue is a boon which all antiquaries will know how to prize. Why does not every parish



in England emulate such an example, and spend a few pounds in giving us a catalogue of its antiquities? What a treasure-house of knowledge we should have!

*Yorkshire Notes and Queries.* Edited by J. HORSFALL TURNER. (London: Trübner, etc., October, 1887.) 8vo.

The richest section in this part is, we think, that on folklore; but all are worthily represented, and will go towards making this local journal of equal value with its confrères, now happily appearing in many parts of the country. Each section is pagged separately, but is this a wise method?

*The Best Plays of the Old Dramatists: William Congreve.* Edited by ALEXANDER CHAS. EWALD. (London: Vizetelly and Co., 1887.) 8vo., pp. xlii. 486.

The best plays of Congreve are taken to be *The Old Bachelor*, *The Double Dealer*, *Love for Love*, *The Way of the World*, and *The Mourning Bride*; in fact, all that Congreve wrote for the stage, and which had any success during his own lifetime. Mr. Ewald has, in preference to an account of Congreve, prefixed the well-known but always readable account of Macaulay. This is wise, but we venture to think that some more editorial and bibliographical notes are required to make this famous essay of Macaulay's properly fitted for its place as an introduction to the plays. The notes on topographical allusions in the plays are always acceptable, but might have been much extended. But the text being the main feature of this edition, makes it perhaps hypercriticism to pay attention to those other points. Congreve's plays are eminently readable, though licentious and free. In these characteristics, they partake of the spirit of the age; and though the contemporary and some later criticism upon his style and wit is to our mind somewhat excessive, there can be no doubt that of all the playwrights since the Reformation, his work will stand always foremost among a band which are not the least distinguished in England's literature.

*Pagan Pearls: a Book of Paraphrases, selected and arranged by ANNIE CATHERINE RANDELL.* (London: Stock, no date.) 12mo., pp. xiii, 96.

It is well that through a pretty, handy little book some of the best sayings of pre-Christian moralists should be made known. Some years ago the writer of this review received a memorial card of the death of a friend, and on it were three mottoes—all beautiful—one each from the writings of St. Paul, Confucius, and the Rig Veda. Why should not these stand side by side in the cause of morality and truth? The present collection is happily divided into sections, the best of which are those dealing with conduct, death, happiness, humanity, knowledge, self-control, the state, and wisdom. We hope for this little book a large sale.

## Correspondence.

[*Ante*, pp. 118, 156.]

Referring to the very interesting article on Felton in the *Antiquary*, you will no doubt have seen the account of the murder of the Duke of Buckingham by Felton in the Eleventh Report of the Historical Manuscripts Commission, appendix, part i., the MSS. of H. D. Skrive containing the Salvetti correspondence, pp. 161-3.—Your obedient servant,

J. ANDERSON.

11, Salisbury Street, Strand, W.C.  
3rd September, 1887.

### ORIGIN OF NAME FRENCH.

[*Ante*, vol. xiii., pp. 97, 182.]

The statements in "Notes on the Family of Frenche" would naturally attract the special notice of such of your readers as belong to that family. As one of them, allow me to express the interest which this article has excited, and likewise to offer a few comments upon it. I have sometimes thought that the pan-French family now in England must be very numerous, and have conceived the idea of a family gathering, say in London, for the purpose of making one another's acquaintance. But my notion of the origin of our special designation was certainly not that of Mr. A. D. Weld French and Sir Bernard Burke. I had assumed that as the *Welsh* family may be considered to derive their name from the adjective formed from the noun Wales, and so in other cases, so the *French* family received theirs from the noun France and its adjective French, as used in French language, French fashions, etc. According to this view, our ancestors were French people, and received their name from their nationality, just as the Smith family took theirs from occupation, and the Robinsons theirs from relationship.

If, however, as an historic fact, the name of our widespread family is derived, as Sir B. Burke declares, from De Fraxinus or De Freigne, it is plain, in the first place, that our relationship as members of a family is much closer than it would have been in the former case. But further, if De Fraxinus has gradually become changed so as ultimately to assume the form French, I submit that here we have a striking verbal example of "origin of species by gradual modification." The view taken, I have no doubt, by nine hundred and ninety-nine out of every thousand Frenches now in England as to the origin of their family name, is that of "separate creation," so to speak. "Here is a Frenchman, call him French;" just as "Here is a blacksmith, call him Smith." Now according to Mr. A. D. Weld French's article, this ready and simple explanation is entirely erroneous, the correct view being that French has been "evolved" by various modifications from De Fraxinus.

HENRY FRENCH.

5, Haines Hill, Taunton,  
September 23, 1887.

[Our correspondent will find the derivation from De Fraxinus disposed of in a communication from Mr. J. H. Round. *Ante*, vol. xiii., 182.]

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# The Antiquary.



DECEMBER, 1887.

## Open-Air Assemblies.

BY G. LAURENCE GOMME, F.S.A.

**I**T is now generally admitted, I think, that the cumulative evidence as to open-air assemblies in Great Britain, which was produced in my book on *Primitive Folkmoths*, was sufficient to establish that, though modern in their present form, they really represent a very early and archaic feature of the assembly of the gens or tribe. A great deal has been done since 1880 to bring the subject into more prominent notice, and writers like Mr. John Richard Green, Mr. Grant Allen, Mr. Elton, and others, have recognised that the open-air meeting was a distinct feature of early Celtic and Teutonic assemblies. Such an example as that of London meeting on a piece of ground near St. Paul's Cathedral was sufficient to establish that the open-air meeting was not due simply to a deficiency in the buildings of early days, and this is confirmed by the superstition, as recorded by Bede, of Ethelbert, that he would not meet Augustine in a building lest magic might be used against him. We have therefore, in dealing with this phase of the survival of early customs, a distinct result to work upon; and it would greatly assist inquiries into the early history of institutions if the new facts coming to light upon the subject could be placed together and recorded. For my immediate purpose I shall content myself with simply recording some of the most curious customs bearing on this subject, which are not given, or are imperfectly given, in *Primitive Folkmoths*.

No more complete picture of primitive administration of justice could be supplied than

that described in Campion's *Historie of Ireland*, 1571, p. 26: "The Breighoon (so they call this kind of Lawyer) sitteth downe on a banke, the Lords and Gentlemen at variance round about him, and then they proceede." And this may be compared with the custom of electing their kings, as described by Spenser: "They used to place him that shalbe their captaine upon a stone alwayes reserved for that purpose and placed commonly upon a hill. In some of which I have seen formed and ingraven a foot which they say was the measure of their first captaines foot, whereon hee standing, receives an oath to preserve all the auncient former customes of the country inviolable and to deliver up the succession peaceably to his Tanist, and then hath a wand delivered unto him by some whose proper office that is; after which descending from the stone, he turneth himselfe round, thrice forward and thrice backward."\*

From an interesting account forwarded to me by Mr. R. T. Simpson, of Rugby, I obtain the following information about a custom which is fairly well known to local antiquaries: About six miles from Coventry, on the old coach road to London, and just within the boundary of the parish of Ryton-on-Dunsmore, is a ridge of elevated flat land known as Knightlow Hill, on the top of which is a mound of artificially raised earth. It is from this mound or tumulus that the hill is said to take its name. The tumulus is about 30 feet square, with sides running parallel to the road, having a large fir-tree growing at each angle, of which the people around say that the four trees represent four knights who were killed and buried there. This, however, can only be conjecture, as the trees are but the same age as those in the "Avenue," which were planted in 1740 by John, Duke of Montague. Dugdale says that it is the grave of only one knight, and hints that it was probably raised in the time of the Danes. On the top of the tumulus stands what remains of an old wayside cross; this is about 30 inches square at the top, with a hole in the centre to receive the shaft. This cross is supposed to have been erected about the same time as those at Meriden, Dunchurch, and St. Thomas, near Newton, pro-

\* Spenser's *View of the State of Ireland*, p. 11.

bably in the reign of Edward III. There is a mason's mark on one side in the shape of a cross, 6 inches long, which shows that it was set up by a master mason of his trade guild. Here at this stone is annually collected for the Duke of Buccleuch by his steward on Martinmas Eve, before sun-rising, what is called "Wroth-money, or warth or swarff penny," and by some supposed to be the same as "Ward-penny," from various parishes in the Hundred of Knightlow. The ceremony commences by the steward inviting those present to stand round the stone, he standing at the east of the same, when he then reads "the charter of assembly," which is as follows: "Wroth-silver collected annually at Knightlow Cross by the Duke of Buccleuch, as Lord of the Manor of the Hundred of Knightlow." The parishes liable to the fee are then cited to appear, and each by their representative present cast the required sum into the stone. The ancient mode of payment was that the party paying must go thrice about the cross and say, "The wroth-money," and lay it in the hole of the cross before good witness, for if not duly performed they were liable to a fine.

The following are the parishes and the amounts due from each:

Astley, Arley, Birdingbury, Shilton and Barnacle, Little Walton, Wolscott ...	One penny each parish.
Whitley, Radford Semele, Bourton, Draycotte, Nap- ton, Bramcotte.....	Three half-pence each.
Princethorpe, Stretton-on-Dunsmore, Bubbenhall, Ladbrook, Churchover, Weston, Toft.....	Two pence half-penny each.
Wolston and Marston, Hillmorton, Hopsford, Lilling- ton .....	Four pence each.
Leamington, Hastings .....	One Shilling.
Long Itchington.....	Two and two pence.
Harbury.....	Two and three pence half-penny.

In the time of Dugdale, the following places also paid wroth-money, but as they are not now called, it is possible they may at some time have compounded for the amount:

Frankton Shuckborough, Newnham Paddox.....	One penny each.
Bagginton .....	Three half-pence.
Rugby, Whitnash.....	Two pence each.
Harboro' Magna .....	Three pence half-penny.
Bilton and Cestersover.....	Four pence each.

The fine for non-payment of these fees is twenty shillings for every penny not forthcoming, or else the forfeiture of a white bull with a red nose and ears of the same colour.

There is one instance of the fine having to be enforced in 1685, the first year of the reign of James II., when, several of the parishes refusing to pay, the case was carried into a court of law, where it was decided by the judges who heard the case, that the Lord of the Manor (Ralph, Lord Montague) had a perfect right to enforce payment of the wroth-money in virtue of the charter granted by the Crown in 1620 to his ancestor, Sir Francis Leigh, of Newnham Regis, near Church Lawford. Lady John Scott informed Mr. Simpson that about forty or fifty years ago Lord John Scott demanded and had paid to him a bull by one of the representatives who failed to appear before sun-rise.

After the ceremony at the stone, the steward invites all present to a very substantial breakfast at the Greyhound Inn (formerly the Oak), Stretton-on-Dunsmore. After the removal of the cloth the guests are provided with pipes and tobacco and glasses of hot rum and milk, before drinking which the amusing ceremony of "the initiation of the colts" is gone through.\* This being performed the company rise and drink to the health of the Lord of the Manor, the noble laird of the Dal Caithe.

Local tradition is at variance as to the origin of this old ceremony; some affirm that it is a relic of feudalism, and that these payments were the "Ward-money," payable by the parishes to the feudal chief; others that the wroth-silver "is an acknowledgment of the Lord of the Manor's rights over all the unenclosed portions and waste strips of land in the various parishes." Even those who year after year have attended the ceremony and thrown in the "Wroth-money," not being able to conjecture why the collection was made.

The first mention made of this ceremony in the public records is in 1170, where there is an entry as to the receipts sent in by the steward of the "Socha de Cnuchtelawa," the word Socha signifying "a free court, where pleas of debt, covenant, trespass, detinue, are held." At this time, and down to the year 1620, the rights of the manor were vested in the Crown, who appointed a steward to perform the duties connected therewith. In the eighteenth year of the

\* I should be glad of a detailed description of this.



reign of James I., the Lordship of the Hundred of Knightlow, with its privileges of free warren, chase, wroth money, etc., etc., was granted to Sir Francis Leigh, of Newnham Regis, near Church Lawford (the manor of Dunchurch having, in 1553, been granted to his grandfather, Sir Thomas Leigh, of Stoneleigh Abbey, Lord Mayor of London), from whom it has descended by marriage through the families of Southampton, Montague, and Cardigan, to its present possessor, his Grace the Duke of Buccleuch, into whose family it came in 1767, by the marriage of Henry, third Duke, with Elizabeth, daughter and heiress of George, Duke of Montague (and grand-daughter of John, Duke of Montague, who planted the avenue in 1740).

In 1885 the subject was brought under the notice of his Grace the Duke of Buccleuch, the Lord of the Manor of the Hundred of Knightlow, who very kindly promised to have the matter investigated. Two gentlemen were consulted upon the subject, but their conclusions do not advance the matter much. The opinions given by them are as follows: 1. That the word "Wroth-silver" is derived from the Anglo-Saxon "Worð"—a roadway, or possibly from "Weorði"—a field, and that it may be the same as "Grenway-money," and possibly represents a payment made by all owners of cattle for passing over certain roads or drifts at certain seasons. 2. That it is derived from "Rother hryder," cattle-money, and that it was a payment or toll for passing over certain roads, possibly green lanes.

With this may be compared a custom which obtains at the village of Thornton, near Sherbourne, Dorsetshire, where the tenants of the manor deposit five shillings in a hole in a certain tombstone in the churchyard, which precludes the Lord of the Manor from taking the tithe of hay during the year. This must invariably be done before twelve o'clock on this day, or the privilege is void.\*

Some municipal customs will now be noted. At Lichfield a Court Leet is held annually on Whit Monday at the Guildhall, which had used to be immediately adjourned to an open place on Greenhill, rising above the streets, and planted with elm-trees; and here was held the court of array, or view of

men and arms, where every householder failing to answer to his name when called from the dozers' list was fined a penny. The business of the day commenced about eight o'clock in the morning, when the constables, attended by armed men, wearing their colours of distinction, with drums beating, preceded by Morris-dancers with the Maid Marion, tabor and pipe, conducted the bailiffs and sheriff, and other city officers, to the bower, where they were received with a salute from the men-at-arms. The constables then returned to collect the dozers with their standards or posies, who, with the inhabitants of each separate ward, were with like ceremonies conducted to the bower. These posies were in every ward received with a volley from the men-at-arms, who also fired over every separate house, for which they received money and liquor from the inhabitants. Greenhill was on these days crowded with shows, booths, and stalls. About nine o'clock in the evening, the whole of the posies being collected, a procession was formed to conduct them to what was called the christening, and was in the following order:

Tabor and pipe decorated with ribands.

Tom-fool and Maid Marion.

Morris Dancers, dancing sarabands clashing their staves.

Two captains of the armed men.

Twenty-four armed men with drums.

Twenty-one dozers with standards or posies.

Two constables.

Gaoler.

Sheriff.

Sergeants-at-mace and town-crier.

Bailiffs and town-clerk.

Citizens, inhabitants, etc.

Being arrived at the door of St. Mary's Church, by passing up Boar Street and down Sadler Street, an address was spoken by the town-clerk, recommending a peaceable demeanour and watchful attendance to their duty, and a volley being fired over the posies, the business of the day ended. Anciently the images were deposited in the belfry of the adjoining church. The custom was abolished by the magistrates in 1805.\*

At another borough, that of Preston, we have the following curious custom recorded: "And when the a'ts'd feast day [St. Wilfrid]

\* *Short Account of Ancient and Modern State of Lichfield*. Lichfield, 1819, pp. 87-89.

\* Hampson's *Mediævi Kalend arum*, p. 83.

cometh, all the capitall Burgesses, with the Gentry and other invited Guests, with the 4 Balives and Sargeants, attend the Mayor and new elect to church, at which time and on the Saboth proceeding both the old and new elected Mayor did set together upon an elevated seat belonging to the supreme magistrates of the Burrough; sometimes at that feast an inauguration sermon upon that occasion; after which the old mayor leads down the church, and at the church door makes a stand, turns towards the new elect, and after a short speech to him, delivers his ensigns of authority, the Mayor's staff and maces, and draws back amongst the aldermen into his ancient place; the Balives likewise and Sergeants deliver up the authority to their successors, and the Church bells, with a joyful noise, welcome in the new magistrates for the succeeding yeare, all attending the new Mayor to his habitation, where he nobly entertains his attendants with a splendid feast or dinner."\*

I will now give some examples of Hundred Moots. Driffeld was the burial-place of Alfred (or Alchfrid), King of Northumbria, who received his death-wound in a battle (it is presumed with the Picts) at Ebberston, near Scarborough, where there is a cave into which he is said to have fled for refuge, after being wounded, still bearing the name of "Ilfrid's Hole." He is reported to have had a palace at Driffeld, on one of the two mounds at the north end of the town, where there are foundations of an ancient building. The other mound, says Mr. Ross, is called Moot Hill, round which the folkmete of the Driffeld Hundred assembled on public occasions, to hear proclamations of new laws, and discuss questions that came within the scope of their consideration.† The hilly street leading past it used to be called Moot Hill, now Gibson Street; but the name is still retained in Moot Hill Terrace, and in the name of the neighbourhood, which is known as Moot Hill. The hill is situated in a small pasture field at the north end of Driffeld, not far from the Scarborough road; and is in a good state of preservation, although one portion is defaced by an

attempt, some thirty or forty years ago, to dig out the treasure or remains that ignorance supposed were hidden or buried there. It is an artificial hill, on a natural hillside, which slopes from east to west, so that the west side of the Moot Hill is very high and steep, while the east side forms but a slightly inclined platform facing where the people stood. On the south and north sides is a curved ascent leading to the top, while the west side, between these ascents, has been, and is still, on the north-west part, gracefully rounded. Not far from the Moot Hill a bright clear beck flows past; and across this stream, in full view of the Moot Hill, on the opposite hillside, stood the royal castle.

Park Meadow, in Steeple Claydon, Bucks, is remarkable on account of being traditionally reported to be the site of the spot from which the Hundred of Lamua was denominated, and where the folkmete, or court, was anciently held; some obscure indications of ditches or earthworks being still visible, not far from the eastern side of the churchyard.

Nicholls says that Guthlaxton Hundred took its name from Guthlac, who founded the cell in the Fens from which Croyland Abbey sprung. It formerly included the Hundred of Sparkenhoe, which was taken out of Guthlaxton in the reign of Edward III. Guthlac appears to have resided in Leicestershire previous to going into the Fens, at a place on the Fosse Road, about half a mile from Langholm Bridge, in the parish of Croft, which crosses the Fosse in that locality, and which place is still known as "Good Luck Ston." The Hundred Courts were held there formerly under an ash-tree. In the year 1845 a Cosby man said that such was the case sixty years before. There is a footpath close by known as Hob's Lane. In Evans's *Leicestershire Words and Phrases*, edited by Dr. Sebastian Evans for the English Dialect Society, we get a very good account of the meeting-places of the Leicestershire Hundreds. Gartree Hundred Court was held at Gartree Bush, a spot just off the Gartree Road, in the centre of the Wapentake, as late as the beginning of the last century. The Court of Goscote was originally held at Mowde Bush Hill, in Syston Parish. When the Hundred of Goscote was divided into east and west, the Court of East Goscote was

\* Taylor's *Brief Description of Burrough and Town of Preston*, 1818, p. 43.

† *Antiquary*, ante, xii., p. 230.



transferred to Mountsorrel, where what was still called the Mowde Bush Court was held within the present century. In order that the Court might be properly constituted, a turf was duly cut on Mowde Bush Hill, and carried to Mountsorrel whenever a sitting was held. The West Goscote Court was probably held in Ackley Wood, in the parish of Sheepshed.

Perhaps these examples may be not much more than additions to our present stock of information; but even in this light, I suggest it is well to record them. There is also this to note about them—they are characteristic of archaic habits of thought; as, for instance, the practice of cutting the turf from the old place of meeting of the Goscote Hundred, and carrying it to the new. When, too, we come to compare the customs of one place with another, it becomes certain that no local phenomena can account sufficiently for customs which are not peculiar to locality.



## Accounts of Edward IV.

BY SIR J. H. RAMSAY, BART.

(Concluded.)



THE reader may ask, But what became of the vast forfeitures of the Lancastrian chiefs? So far as the Crown was concerned I can tell him. On the Enrolled Foreign Accounts we have the returns from the great estates "in hand" duly entered for two or three years at the beginning of the reign. The Buckingham estates yield £23; the Shrewsbury estates in seven counties £33; the Percy inheritance yields at the rate of £656 a year, and the bulk of that is wanted for garrisons in the north. The whole do not make up £800, with perhaps another £800 for numerous small estates in hand; and the proceeds of the larger estates disappear entirely after two or three years. No wonder that the Commons grumbled so at the disappearance of Crown property. The king could not "live of his own" as they wanted, because he was always giving "his own" away.

The aulnage of cloth in the 12th Henry VI. was stated to be worth £720 a year. As the cloth-trade kept increasing, we may now allow £1,000 a year. For vacant fees we may give £300 a year.

One most important branch of the revenue remains, namely, the Customs. In this department the Enrolled Customs' Accounts may be considered the "bed-rock," if I may use a miner's expression, of financial investigation. But even "bed-rock" is liable to faults, and, unfortunately, I attacked the Customs' accounts at a most faulty part of the stratum. Having to deal with the reign of Edward IV., I took up the accounts a year or two before his accession, so as to get the clue to what followed. The work was most laborious, owing to the patchy way in which the accounts were kept, not by years, from Michaelmas to Michaelmas, but for irregular periods, the collectors of customs being perpetually changed. Thus, in some cases it is impossible to say exactly what the receipts for a given year were. But there was another and a greater cause of trouble, namely, the system of remissions and deductions, which had reached a climax in the latter days of Henry VI. At the beginning of his reign the aggregate wool duties were 40s. the sack from natives, and 53s. 4d. from foreigners. This difference was enough to keep the wool-trade substantially in the hands of the native merchants. However, in 1433 Parliament raised the duty on foreigners to 63s. 4d. the sack; and finally, in 1453, to 110s. the sack, making with the 8d. the sack "cocket" dues, and a further 8d. for Calais "*devoirs*," a grand total of 111s. 8d. the sack. Of course this rate was totally prohibitive, and the result was that an Italian, who absolutely wanted some English wool, went to the treasurer, or the chancellor, or the king, and made the best bargain he could for a remission of duty. The wool was then passed through the Customs House either as "King's wool, per A. de Monte," or "wool of A. de Monte, alien, under patent of such a date." But the tiresome thing is this, that in some cases, not in all—and this irregularity of practice is a further annoyance—the collectors charge themselves, in the first instance, with the full legal duty at 110s. the sack, and then, on the other side, take a remission of

6os. or 7os. the sack, because only 4os. or 5os. were really paid. Then we find favoured individuals sometimes shipping wool free of all duty. The result is that the apparent gross receipts are quite deceptive; and that the items in each account have to be scrutinized to see what was really paid. To take one case, no doubt a very strong one. In the Southampton account running from Michaelmas, 2 Edward IV., to the 16th July following, we have results as follows:

Receipts, nominal .....	£2,499	12	0
Less King's wool ...	£2,140	0	0
„ King's cloth ...	79	0	0
„ Hanse Men ...	12	10	0
	2,231	10	0
Receipts net	£268	2	0

With respect to the Hanse men, I may explain that by virtue of their charters they were only required to pay the original duties imposed by Edward I., being apparently excused all the subsequent increments voted by Parliament. Thus they paid less than Englishmen. For poundage on general merchandise, as far as I can make out, they only paid 3d. on the £1 value, when all others paid 12d. On cloth, under the head of *Parva Custuma* the Hanse men paid 1s. the piece; natives 1s. 2d.; and all other foreigners 2s. 9d.

But among the deductions I do not class the payments made directly by the collectors to Crown creditors or others under orders from the king: these I count as payments made to the king. What with remissions, and what with direct payments, the cash payments into the Exchequer sometimes vanish altogether, as in the Southampton account 1 May 6 Edward IV.—Michaelmas, 7 Edward IV., where the statement of "*Summa Receipta*" £8,392 is followed by "*In tho nichil*" (paid into the Treasury, nothing); the greater part having been remitted, and the rest paid away in direct payments. As above mentioned, these direct payments cause the Pell Rolls to err in deficiency. Thus the total Customs' receipts on the Pell Receipt Rolls for the year 37 Henry VI. come only to £7,000 or thereabouts. The Enrolled Customs' Accounts for the same year, after allowance carefully made for surcharges, and with several accounts wanting, give a net

total of nearly £12,000. With the wanting accounts I believe that the proper total would approach to, if not reach, £20,000.

The Customs' items, therefore, given in the table which I append must be given with some degree of reserve; but I think them quite worth printing. They show, at any rate, the comparative receipts at the different ports; and they show the extraordinary fluctuations in the receipts at some ports between one year and another. These occur chiefly in connection with wool; the receipts from cloth, wine, and general merchandise levied under the heads of *Parva Custuma* and tonnage and poundage being more uniform.

The Newcastle returns are given as from March to March, the totals from Michaelmas to Michaelmas not being attainable. The reader will notice that the returns for three consecutive years are identical in amount; and again that the Bridgewater returns for two years are identical. The explanation is that in the one case three years, and in the other two years, were lumped together, and that I could only divide the lump-total between the constituent years. It is singular that the total for the broken year, divided between Henry VI. and Edward IV., is larger than that for either of the years immediately preceding or following. The rise may be due to Warwick's more vigorous administration, which, in fact, began in July, 1460, after the battle of Northampton. The fall again in 1462 and 1463 is clearly due to the alarm caused on the east coast by Margaret of Anjou's operations, destructive to the wool-trade. The reader will note the rise in the receipts at Sandwich, the wool being taken thither for the sake of the shorter voyage.

As the receipts for 1464-65 and 1465-66, so far as I have examined them, show a distinct recovery,<sup>1</sup> we may take £22,500 as the average yield for our first period. From 1466 onwards the Customs' revenue can be arrived at by an easier route, and with more satisfactory results. In that year an arrangement was made with the Company of the Calais merchants, by which the wool duties were assigned to them upon trust, in the first place to pay a fixed sum to the garrison of Calais; next to pay a certain sum for the salaries of the judges, and then to retain a further fixed sum for themselves in liquida-



tion of past allowances, the rest of the proceeds going back to the king (Rot. Parl., v. 613). The assignment included the entire duties—"omnes et omnimodas Custumas et Subsidia provenient, et crescent, . . de lanis et Pellibus lanutis et pellibus vocat, Shorlyng et Morlyng"—on all wool going out of England, except wool going through the "Straits of Marrok," i.e., wool going to the Mediterranean. This wool was all shipped from Southampton. The returns of the Calais merchants, as given year by year on the Enrolled Foreign Accounts, show us the total of the wool duties, less those from Southampton; the addition of the Southampton wool dues and of the proceeds of *Parva Custuma* (not from wool\*) and tonnage and poundage from all England, will give us the entire Customs' revenue of each subsequent year of the reign. These additions, however, must be taken by estimate. As the basis for my calculation I took the receipts for the financial year from Michaelmas 16 Edward IV. to Michaelmas 17 Edward IV. (1476-77), a year free from special perturbations. But again I was unable, in the cases of two or three ports, to get at the receipts for that particular year, and was obliged to take those for the nearest year that could be distinguished. The total came to more than I had expected—in round numbers £13,000. The duties for which the Calais merchants were answerable fluctuate greatly, rising in one year to £25,000, and sinking in another year to £10,000, and again in another to £4,000; but the average is a trifle above £16,000. Adding £13,000 a year for the duties not received by the Calais merchants, we get an average of £29,000 a year as the yield of the Customs for the latter part of Edward's reign.

A special head of Customs' revenue was the duty on wine taken by the *Capitalis Pincerna Regis*, or King's Chief Butler; this was ten shillings on the tun of wine, whether red, white, or sweet wine, imported by foreigners. The accounts are appended to the Enrolled Customs' Accounts. For the first period the average is £256 a year; for the second period only £167—a singular falling off.

For the first period, therefore, we get an

\* Aliens paid 3s. 4d. on the sack of wool under the head of *Parva Custuma*.

average income of £62,000 a year in round numbers. Our second period, however, must be subdivided, as extra sources of revenue accrued twice. From March, 1472, the ordinary income came to £58,600 in round numbers. That was all till August, 1475, when the Treaty of Picquigny gave Edward a net £10,000 a year for the rest of his life, with a bonus of £15,000 as the ransom of Margaret of Anjou. Lastly, from Michaelmas, 1477, the forfeiture of the unfortunate George, Duke of Clarence, brought in a further sum of £3,263 a year.\* Usually, as we have seen, forfeitures brought little grist to the royal mill; but this case was a signal exception. Part of the property by rights belonged to the duke's mother-in-law, the widowed Countess of Warwick, who was still living; part ought to have descended to his son, the little Earl of Warwick. But Edward refused to be hampered by such technicalities; and as he had taken upon himself the undivided responsibility of making away with his brother, as a measure of political necessity, so he swept the whole of his brother's spoils into his own pocket. For the last five years of his reign, Edward IV. must have had an income of £72,000 a year.

The French "tribute," as Edward insisted on calling it, was not paid into the Exchequer, but into the king's "private coffer," an institution of Edward's own. But sums not far short of the tribute were often paid from the "private coffer" into the Exchequer. With the money in his coffer the king seems to have traded in various goods; he also advanced money at interest to friends. Unfortunately the entries do not enable us to fix the rate of interest.

It may be interesting to glance for one moment at the totals on the Pell Rolls, where any are given, to see how far they correspond or not with our estimates.

On the Receipt Rolls, Easter, 3 Ed. IV., we have a given total of £61,381 19s. 1½d. for the term. But that was a bonus term, as a lay subsidy came in at that time. The next total that we can get at is a year later, Easter, 4 Ed. IV., when the amount was about £15,490. The average of these two would give more than £38,000; but the reader must remember that the subsidies always swell the Rolls

\* Enrolled Foreign Accounts.

beyond the real amount, the proceeds being always borrowed in anticipation. If from the £61,000 we take off £15,000 as the proceeds of a half-tenth entered a second time in this way, the average for the two terms will not be far from £30,000.

In the seventh year the totals for both terms are given on the Issue Rolls, and the whole comes to £52,230. In the eighth year again, on the Issue Rolls, we have totals for both terms, and the sum is nearly £130,329. But that again was a bonus year, with large Parliamentary grants and borrowings in advance.

For the next term, Easter 9, when the grants were not yet exhausted, the total on the Issue Roll is only £32,096. The Receipt Rolls for the eleventh year, as added by myself, come to £51,644. Lastly, for Easter 18, we find the receipts under £26,000, and for Michaelmas following the issues about £30,000. The issues and receipts generally keep near to one another without balancing; that, again, indicates a revenue under £60,000, but not far from it.

In connection with the revenue, something perhaps ought to be said about loans. Edward's Government, though poor, does not appear to have resorted to borrowing to any great extent till the troublous autumn of 1469, when the Teller's Roll (Mich. 9 Ed.) has loans to the amount of £7,000, the total revenue of the year being only £40,500. In the Easter term of the tenth year (1470), the loans are again small; so in the autumn term, being the time of Henry's brief restoration or "readeption," as it was called. Henry was not strong enough to exact loans. But after the battles of Barnet and Tewkesbury, when Edward was again master of the situation, the backsliding bishops and gentry who had supported or accepted Henry's "readeption" were made to pay for their mistake; and the Teller's Roll, Easter, 11 Ed. IV., records gifts and loans to the amount of £13,200, while the Michaelmas Roll has upwards of £12,900, as already mentioned. In the Easter term, 12 Ed. IV. (1472), the Pell Receipt Roll acknowledges borrowings to the amount of £10,339; but of this £9,188 is marked as repaid out of a clerical tenth which came in later. For the next two years the loans are moderate, and mostly

marked as repaid; but in 1474, preparations for war created an extra need of money, and the loans spring up again. For Easter, in 14 Ed. IV., we find £7,362 borrowed (Teller's Roll). As the Pell Receipt Roll is wanting, we cannot say how much of this was repaid. For the Michaelmas terms both Rolls are forthcoming, and the Pell has loans to the amount of £4,619, all marked as repaid, except £319. On the Teller's Rolls the loans come to £1,400 more; but I must say that many of the loans on the Teller's Rolls have the appearance of being mere transfers of balances from some special account to the general fund. For the Easter term of 1475, the war preparations continuing, the Pell Receipt Roll has loans to the sum of £7,772, all repaid but £200, the Teller's Roll again having £825 more than the Pell; and there the loan transactions of the reign come to an end, the amounts subsequently borrowed being too trivial to notice.

These facts may be pronounced on the whole creditable to Edward's Government as things went in those days. Parliament was very niggardly to him, and endeavoured to force him to live by depriving his followers of their rewards; yet it seems clear that Edward never borrowed except when in real need; that he borrowed no more than he could well help; and that he did his best to repay what he borrowed. The "benevolences" for the two wars of 1475 and 1481 of course must not be forgotten; but it may be said that in levying them, the king was in a measure carrying out a hint thrown out by Parliament that since the time when the existing assessment for fifteenths and tenths had been established, early in Edward III.'s reign, there had grown up a substantial class of yeomen who contributed little or nothing under that assessment, and who ought to be made to pay more than they did.

P.S.—Since the above was in print, I have found that another tenth was granted by the Convocation of York in 1481; it was paid in 1482, and the total came to little more than £1,300, so that our general estimates will not be seriously affected.

J. H. RAMSAY.



TABLE I.—CUSTOMS' RECEIPTS—NET. (FROM THE ENROLLED CUSTOMS' ACCOUNTS.)

	Mich., 39 Henry VI. to 1 Ed. IV. (1460-61.)	Mich., 1-2 Ed. IV. (1461-62.)	Mich., 2-3 Ed. IV. (1462-63.)	Mich., 3-4 Ed. IV. (1463-64.)
Newcastle .....	£ s. d. 540 1 2 (9 months only)	£ s. d. 381 8 8 (Mar., 2-3 Ed. IV.)	£ s. d. 381 8 8 (Mar., 3-4 Ed. IV.)	£ s. d. 381 8 8 (Mar., 4-5 Ed. IV.)
Bridgewater .....	18 18 6	16 15 10	16 15 10	wanting
Yarmouth .....	237 17 9 (10 months only)	66 12 0 (9 months only)	36 10 11	141 1 3
Plymouth and Fowey .....	59 14 6	96 13 6	68 15 3	88 18 6
London, Wool Duties .....	8,170 11 11? or 9,421 11 11?	1,666 2 0	2,044 12 6 (10 months only)	6,869 0 0?
„ Parva Custuma .....	1,655 15 4	1,599 9 3	845 5 11? or 873 5 11?	1,085 13 1
„ Tonnage and Poundage...	1,847 2 11 (14 months)	1,984 17 10	1,843 10 0	2,161 18 8 (14 months)
Kingston on Hull .....	1,466 7 2 (6 months only) <i>a</i>	771 5 11	981 2 2	896 7 6
Sandwich .....	1,546 12 9	3,053 11 7	4,630 11 5	2,400 0 0
Southampton .....	3,147 0 5	1,944 3 6	268 2 0	344 6 0
Boston .....	5,591 3 0	175 7 3	2,287 6 0	1,633 15 4
Bristol .....	653 8 4	603 1 11	519 15 0	597 15 4
Ipswich .....	3,126 3 0	403 13 0	219 5 0	1,753 2 0
Bishop's Lynn .....	75 10 0 (9 months only)	54 0 0	57 2 0	179 0 0 (16 months)
Chichester .....	14 13 0 (10 months only)	46 4 0	22 9 0 (3 months only)	26 12 0
Pole .....	80 11 0 (13 months)	98 12 0	64 13 0	140 0 0
Exeter and Dartmouth .....	130 15 0	161 6 0	212 7 0	153 1 3
	28,367 6 9 or 29,618 6 9	13,121 4 3	14,499 11 8	18,851 19 5

(a) Though for six months only the account is only £16 less than that of the last entire twelvemonth given, viz., Dec., 37-38 Henry VI.

TABLE II.—ESTIMATED AVERAGE YEARLY INCOME OF EDWARD IV., FROM 1461-69.

(1) Old Crown Revenues :	
Lancaster .....	£3,000
Cornwall .....	2,300
Wales .....	400
Chester .....	500
County and other items .....	11,000
	£17,200 0 0
(2) Lay Subsidy .....	10,333 6 8
(3) Clerical do. ....	7,000 0 0
(4) Customs .....	22,500 0 0
(5) Do. Chief Butler .....	256 0 0
(6) Hanaper in Chancery .....	1,500 0 0
(7) Tower Mint .....	2,000 0 0
(8) Aulnage Cloth .....	1,000 0 0
(9) Vacant Sees and sundry .....	300 0 0
	£62,089 6 8

TABLE III.—ESTIMATED AVERAGE YEARLY INCOME OF EDWARD IV., FROM 1472-83.

A. 1472-75.	
(1) Old Crown Revenues :	
Lancaster .....	£3,000
Cornwall .....	2,300
Wales .....	1,100
Chester .....	500
Other items .....	11,000
	£17,900 0 0
(2) Lay Subsidy .....	2,045 9 1
(3) Clerical do. ....	6,772 0 0
(4) Customs .....	29,000 0 0
(5) Do. Chief Butler .....	167 0 0
(6) Hanaper in Chancery .....	920 0 0
(7) Tower Mint .....	550 0 0
(8) Aulnage Cloth .....	1,000 0 0
(9) Vacant Sees and sundry .....	300 0 0
	£58,654 9 1
B. 1475-78.	
Add to above French tribute .....	10,000 0 0
	£68,654 9 1
C. 1478-83.	
Add further, Clarence Estates ...	3,263 0 0
	£71,917 9 1

## Hawking.

By P. HAMPSON DITCHFIELD, M.A.

**T**HE recent question in the House of Commons with regard to the salary of the Master of the Royal Hawks suggests many curious reflections upon the survival of ancient customs, and recalls many pleasant memories of the past, when hawking was a royal sport, and kings and nobles, knights and dames, joined in this most lordly of English pastimes. It may not, therefore, be without interest to our readers to remind them of the conspicuous place which the falcon occupied in the social life and amusements of our ancestors. Who first essayed to teach the gay goshawk or the ger-falcon to obey human voices, and converted the "haggard" into the "gentle," is unknown. The sport, as far as we can learn, was never practised by the Greeks or Romans; and it seems to have been pre-eminently a Norman sport. Indeed, the ger-falcon of Norway, whence the bold Vikings sailed, was the most celebrated in falconry. A "cast of Norway hawks" was considered a bribe worthy of a king, and it is recorded that Geoffrey Fitzpierre gave two good Norway hawks to King John, in order to obtain for his friend the liberty of exporting one hundredweight of cheese. Also John, son of Ordgar, was fined by Richard I. in one Norway falcon to gain the royal interest in a certain affair. In France the office of the Grand Fauconnier was a very important and lucrative post, inasmuch as its fortunate possessor received four thousand florins per annum, besides a tax upon every hawk sold in the kingdom. He was attended by a princely retinue, and was in constant attendance upon the King. It is recorded by Pennant that the "Penhebodyd," or chief Falconer, held the fourth place in the court of the Welsh princes. But this proud distinction was not without its drawbacks, as this high official was only allowed to take three draughts from his horn, lest his brain should not be as clear as it ought to be, and the precious birds might be neglected.

I have not been able to determine whether the sport was much in vogue in Saxon times. It is true that in the Baieux tapestry, Harold is represented embarking for Normandy from

the ancient harbour of Bosham, with a bird on his fist, and a dog under his arm, but this probably may have been the result of Norman imagination. The Saxon and early Norman kings loved chasing the deer rather than the gentler amusement of hawk-flying.\* There is an illuminated manuscript in the British Museum of the time of Edward I., and engraved by Strutt in his *Antiquities*, in which King Stephen is represented with a hawk upon his fingers. Indeed, in old pictures the hawk on wrist was a sign of nobility; and as a Highland shepherd never stirs from home except in company with his dog, so wherever the knights and nobles of ancient times went, whether to tournament, wars, crusades, or pilgrimages, they invariably took their precious birds with them.

The Mastership of the Hawks was a very honourable office in the English Court, and in the reign of Edward III. it was held by Sir Simon Burley, K.G., the great favourite of Edward the Black Prince, the tutor, and afterwards Prime Minister, of Richard II. Edward III. was a great lover of the noble sport, for it is recorded by Froissart that when the monarch invaded France, he took with him "trente fauconniers à cheval charges d'oiseaux," and found time amidst his military affairs to hunt or to hawk every day. He passed some very stringent laws for preserving his particular fancy, and in the 34th Edward III. it was made felony to steal a hawk; and to take its eggs even in a person's own ground was punishable with imprisonment for a year and a day, besides a fine, according to the King's pleasure. In the same reign, the laws of the Church were also exercised for the same purpose of preserving the sport, and the Bishop of Ely excommunicated certain persons, who seized a hawk which was sitting on its perch in the cloisters of Bermondsey Church, and which was the property of the Bishop. It is, moreover, evident that the Reverend Prelate was himself breaking the laws of the Church, for there are some stringent ancient canons which

\* But the sport had many admirers; for in the Boldon Book it is stated that the villain had to render hunting services, and to keep "the eyries of the hawks in the bailiwick of Radulphus Callidus." In the Domesday Survey a charge of xxviii. shillings for hawks is mentioned, which the Welshmen of Gwent had to pay for the support of the ancient pastime.



forbid the clergy from partaking in the common practice ; but the Bishop of Ely was not alone in his infringement of them, and abbots and monks and secular clergy were not above bringing down the heron with the hawk.

Perhaps it may not be generally known that the word "Mews" is derived from falconry. "Mew" is a term used by falconers to signify to moult or cast feathers, and the King's Mews, near Charing Cross, was the building used for the royal hawks so early as 1377 A.D. The King's stables were at Limesbury (the modern Bloomsbury), but in the reign of Henry VIII. they were burnt down, and the King caused the hawks to be removed from their wonted place in the King's Mews, and the place enlarged and fitted for horses. Henry VIII. was a very keen falconer, and nearly lost his life on one occasion through falling into a bog, when he was following the flight of his favourite bird.

The literature of the Elizabethan period abounds in references to the noble sport, and the Queen was accustomed to "go a hawking." In her reign, the term of imprisonment for taking the eggs of a hawk was reduced from a year and a day to three months ; but the offender was obliged to find security for his good behaviour for seven years, or lie in prison till he did. Spenser delights in singing of the brave goshawk, as when he makes the gallant Sir Tristram boast :

Ne is there hawke which mantleth her on pearch,

Whether high tow'ring or accoasting low,

But I the measure of her flight doe search,

And all her pray, and all her diet know.

Here, too, is a spirited description of the tactics of a *herneshaw*, or heronshaw :

As when a cast of falcons make their flight,

At an herneshaw, that lyes aloft on wing,

The whiles they strike at him with heedless might,

The warie fowl his bill doth backward bring ;

On which she first, whoes force her first doth bring,

Herself quite through the body doth engore,

And falleth down to ground like senseless thing ;

But th' other not so swift as she before

Fails of her souse, and passing by, doth hurt no more.

It is of course well-known that the proverbial expression, "I know a hawk from a hand-saw," is a corruption of "I know a hawk from a heronshaw," or *herneshaw*, as used in the above stanza. Shakespeare makes Hamlet give utterance to the proverb ; but

unless his readers are aware of the corruption of the last word, they will imagine the Danish Prince more mad than he seems to be. Again we find the Earl of Warwick, the great "King-maker," declaring in the poet's lines that, though not versed in "nice quibbles of the law," yet

Between two hawks which flies the highest pitch,  
I have, perhaps, some shallow spirit of judgment.

In the reign of James I., a cast of hawks cost no less a sum than £1,000, and when we remember that money was twice as valuable then as it is now, we are astonished at the costliness of falconry, beside which race-horses and hunters melt into insignificance. Charles I. was very proud of a cast of Tetuan hawks which were given him by Captain Penn, the grandfather of the founder of Pennsylvania. Charles II. granted the office of Mastership of the Hawks to Charles, Duke of St. Albans, his son by Mrs. Elinor Gwynne, and it still continues attached to the title with a considerable salary, although the hawks have long since flown away, and the ladies of the Court no longer ride on palfreys to see the quarry slain. And very exciting the fair dames of Charles's Court must have found their wonted pastime, as amid the blowing of horns, and laughter, and shoutings, they rode along, and watched the merlin or the peregrine soaring into the heavens intent to gain the upper air of some luckless heron, crane, or wild duck which was destined for its prey. At length its wings are for a moment closed, the fatal *stoop* is made, and the victorious bird bears its victim to the earth, and the flight is over.

Although hawking and falconry are generally supposed to be synonymous terms, there are many points of difference between hawks and falcons. The wings of the former are short ; the *tarsi*, or lower part of the leg, are long and slender, and the hawks lack the tooth which is so remarkable in the falcons. They do not soar through the higher regions of the air like the strong-winged falcons ; but are bold and brave, and dart upon their prey in a most daring and determined manner. The word "hawk" is the same word as "havoc" (Anglo-Saxon *hafoc*), and records by its name the "havoc" and destruction which it makes among the smaller birds. Some of our words are derived from this old recreation. The

vulgar name "cad," or "cadger," comes from this source. The "cad" was the person who carried the framework upon which the birds were perched before they were allowed their freedom in the flight. When a person is blinded by deceit, he is said to be "hood-winked," and this word is derived from the custom of placing a hood over the hawk's eyes before it was released from restraint.

It is not our concern to inquire into the advisability of retaining the salary of the hawkless Master of the Royal Hawks, nor to speculate upon the possibility of the revival of the once-popular sport, which has not altogether lost its enthusiasts; but many interesting associations are linked with this ancient recreation of our forefathers, and, like all other associations, it is to be regretted if we should allow them to die.



## London Theatres.

BY T. FAIRMAN ORDISH.

### VII. — WHITEFRIARS: SALISBURY COURT (concluded).

**H**AVING in the previous section of this article demonstrated our view of the subject, according to which Whitefriars playhouse is relegated to a somewhat obscure, not to say apocryphal, region, and its place in history is held to depend chiefly on a discussion of its uncertain existence, as an interesting prelude to the history of Salisbury Court Theatre, it now becomes our duty to confess that of Salisbury Court Theatre itself the history we have to present to the reader is exceedingly meagre, albeit not without some points of considerable interest to the dramatic student.

Fleet Street was classic ground before it became identified with the distinguishing feature of the literature of to-day, as the place wherein the newspaper presses fitly symbolize "the roaring loom of Time," whose events they chronicle; and right it is that here in Fleet Street a chapter of English dramatic history, and that an important one, was enacted. Let the reader stand in Salisbury Square, Fleet Street, and he will be on the spot once

known as Salisbury Court, where stood the theatre of that name, which succeeded the old Whitefriars Theatre, if there ever was a Whitefriars Theatre (see *ante*, vol. xv., 262). At a later date, again, the same locality became known as Dorset Court, and in it the drama had yet another home, known as the Duke's Theatre, Dorset Gardens, which, in its turn, will be duly introduced to the reader. In these later days this spot (whether called of Salisbury or Dorset) was inhabited by persons who figure permanently in our literary history; by Betterton, Harris, Cave, Underhill, and Sandford, the actors who played in the theatre there; by Shadwell, poet and playwright;\* Lady Davenant, widow of Sir William Davenant, an important figure in our dramatic history; by John Dryden, and by Samuel Richardson, who gave us *Grandison* and *Clarissa Harlowe*.

We have to deal now with the intermediary stage of this history, with "Salisbury Court," namely, and the theatre of that name which was erected in 1629. Cunningham states that it was built by Richard Gunnell and William Blagrove, players, and was originally the barn or granary at the lower end of the great back-yard or court of Salisbury House.† The old mansion and manor of Salisbury Court, *alias* Sackville Place, *alias* Dorset House, was confirmed to Richard, Earl of Dorset, March 25, 1611, the family having held it for some years previously.‡ It appears that the former Earl had enclosed this ground, for on September 23, 1608, the Lord Mayor addressed the Earl of Dorset, "touching a parcel of ground lying on the west part of Bridewell Hospital, belonging to the President or Governors, which of late had been enclosed by his father without the consent of the Governors, and praying that the same might be restored." But here it was that the theatre was built. In the words of Howes (ed. 1631, p. 1004):

"In the year one thousand sixe hundred [and] twenty-nine, there was builded a new

\* In his *Squire of Alsatia* (1688), "Salisbury Court" and "Dorset Court" are used indifferently.

† There appears to be no reason at all in Collier's inference, from "Lines in Praise of Lewis Sharpe's *Noble Stranger*, 1640," acted at Salisbury Court, that the theatre was round in shape like the Globe. See *Hist. Dram. Poetry*, iii. 106.

‡ *Remembrancia*, 170 n.



faire Playhouse, near the White-Fryers. And this is the seauenteenth stage or common Playhouse which hath beene new made within the space of three-score yeares within London and the suburbs."

It is doubtful whether there is any significance in the word "common" playhouse as here employed by Howes. Salisbury Court Theatre, like the Blackfriars, was a "private" house as distinguished from the "common" playhouses. But how distinguished it is difficult to say. The difference between "common" and "private" theatres is one of the few points in early dramatic history which remain undetermined. It has been generally supposed that the difference consisted in the common theatres being opened to day at the top, over the pit, whence a flag waved to announce performances, while the private theatres were closed, and plays performed in them by candlelight; but this explanation is inadequate. There was undoubtedly this difference of custom in the two kinds of playhouses, but it does not by itself explain the use of the adjectives "common" and "private." In Wright's *Historia Histrionica* (1699) there is a dialogue on "The Second Generation of English professional Actors, 1625-1670," in which occurs the following:

What kind of Playhouses had they before the wars?

*Truman.* The Blackfriars, Cockpit, and Salisbury Court were called Private Houses, and were very small to what we see now. The Cockpit was standing since the Restoration, and Rhodes's Company acted there for some time.

*Lovewit.* I have seen that.

*Truman.* Then you have seen the other two in effect, for they were all three built almost exactly alike, for form and bigness. Here they had "Pits" for the gentry, and acted by candlelight.

The Globe, Fortune, and Bull were large houses, and lay partly open to the weather, and there they always acted by daylight.

In writing of the Blackfriars Theatre,\* in reference to its being distinguished as a "private" house, I dwelt on the fact (1) that it was constructed out of the old office of the Master of the Revels; (2), that it was surrounded by the dwellings of noblemen. When it is borne in mind that it had long been the custom to arrange at the Revels Office in Blackfriars for dramatic representations at Court and at the houses of the great families, the establishment of a theatre there, distinguished as

"private," has a significance which can scarcely be missed. Again, in the case of the Cockpit, another "private" house, we found\* that the aristocratic inhabitants of Drury Lane—"Secretary Windebank, Lord Montague, the Earl of Cleveland, and divers other persons of quality"—object to a tavern being opened in connection with the theatre, as tending to disquiet the neighbourhood. Of course there is not here a solution of the exact meaning of "private" as applied to these theatres, significant as these facts may be when drawn together. But that it was in some way connected with the superseded custom of presenting plays in the mansions of the nobility, appears to be extremely probable.

In the case of Salisbury Court Theatre, therefore, with which we are at present concerned, and which was a "private" house, the reader will probably see the significance of the fact that it was built almost on the very premises of the Earl of Dorset's residence. The connection between "private" theatres and the superseded custom of presenting plays in the private dwellings of the great receives further illustration from the fact that the Master of the Revels, Sir Henry Herbert, was himself a sharer, if not part proprietor, of Salisbury Court Theatre.† The first company to act there was the company of the King's Revels; Shirley's *Changes* was one of the plays they performed. In 1632 this company was succeeded by Prince Charles's. Among the plays acted by this company was Marmyon's *Holland's Leaguer*, printed in 1632. According to Sir Henry Herbert's *Office-Book*, the play was produced in December, 1631, and met with what was then considered extraordinary success, having been played for six days in succession. Owing to the fact that this play was printed with the actors' names engaged in it, Prince Charles's company is very well known to us. In "The Second Generation of English professional Actors, 1625-1670" (Wright's *Historia Histrionica*), the following occurs:

"I wish they had printed in the last Age (for so I call the times before the Rebellion) the actors' names over against the parts they acted, as they have done since the Restoration, and thus one might have guessed at the

\* *Ante*, xv. 97.

† *Office-Book*, quoted by Malone; see also Collier.

\* *Ante*, xiv. 24.

Action of the men, by the parts which we now read in the old plays.

"It was not the custom and usage of those days as it hath been since. Yet some few old plays there are, that have the names set against the parts: as *The Duchess of Malfy*, *The Picture*, *The Roman Actor*, *The Deserving Favourite*, *The Wild Goose Chase*, at the Blackfriars; *The Wedding*, *The Renegado*, *The Fair Maid of the West*, *Hannibal and Scipio*, *King John and Matilda*, at the Cockpit; and *Hollanda's Leaguer*, at Salisbury Court."

Collier has printed this list of actors, as follows:.\* William Browne, Ellis Worth, Andrew Keyne or Cane, Matthew Smith, James Sneller, Henry Gradwell, Thomas Bond, Richard Fowler, Edward May, Robert Huyt, Robert Stafford, Richard Godwin, John Wright, Richard Fouch, Arthur Savill, and Samuel Mannery. Collier adds that "many of these names are new," and that the last six performed the female characters in Marmyon's comedy. In Wright's *Historia Histrionica*, quoted above, we read: "Cartwright and Wintershal belonged to the private house in Salisbury Court."

The following lines from the prologue to Marmyon's *Holland's Leaguer* contain references to Salisbury Court Theatre in relation to other contemporary playhouses:

Gentle spectators that with graceful eye  
Come to behold the Muse's colony,  
New planted in this soil, forsook of late  
By the inhabitants, since made fortunate  
By more propitious stars; though on each hand  
To overtop us two great laurels stand,  
The one, when she shall please to spread her train,  
The vastness of the *Globe* cannot contain;  
Th' other so high, the *Phoenix* does aspire  
To build in, and takes new life from the fire  
Bright Poesie creates; yet we partake  
The influence they boast of, which does make  
Our bays to flourish, and the leaves to spring,  
That in our branches now new poets sing.  
And when with joy he shall see this resort,  
Phœbus shall not disdain to stile 't his Court.†

In reference to the Prince's company, Collier writes: "The players of Prince Charles altered their quarters to the Fortune Theatre, anterior to 1635, but at what precise date is questionable. Perhaps they found the Salisbury Court Theatre too small for the accommodation of their audiences;

by what company they were immediately succeeded we have no means of ascertaining, possibly by the Children of the King's Revels; and under date of 1638 we find Sir H. Herbert strengthening the performers at Salisbury Court by the addition of Perkins, Sumner, Sherlock, and Turner to their number."

Mr. Fleay is more decisive:.\* "In 1635 the Prince's company removed to the Fortune, the Revels to the Red Bull, and the company at the new theatre was called that of Salisbury Court."

But in the above passage Collier apparently forgot what he had elsewhere stated (vol. ii., 16), that the theatres were closed in 1636 owing to the plague; and if, as Mr. Fleay states, they were succeeded by a company "called that of Salisbury Court," their tenure was but brief. The Prince's company left the theatre in 1635; it was closed in 1636; and the Queen's company, under Christopher Beeston, left the Cockpit and came to Salisbury Court in 1637.† There is not much room here for an occupation by a company "called that of Salisbury Court."

Christopher Hutchinson, *alias* Beeston, is an interesting personality, and appears to have stood as a theatrical manager in historical succession to Burbage, Henslowe, and Alleyn. He was manager of the Red Bull Theatre, the actors of which "at that tyme and long before and since did put the managing of thier whole businesses and affaires belonging vnto them ioyntly as they were players," in his hands. He led them again and managed for them at the Cockpit Theatre till he got into trouble there in 1637, by breaking the order for closing the theatres owing to the plague; and later in the same year he and his company came to Salisbury Court Theatre. Their career at this house was prosperous, but short. Two years later he was threatened with a formidable rival. On March 25, 1639, a license was issued to "William Davenant, his heirs and assigns, to build a playhouse in a place near Fleet Street, assigned by the Commissioners for Buildings, and to take such money as is accustomed to be given in such cases."‡

\* See his paper, *Royal Hist. Soc. Trans.*, x. 116.

† *Ante*, xv. 96.

‡ *Calendar of State Papers*, Domestic Series, 1639, p. 604.

\* *Hist. Dram. Poetry*, i. 451.

† Printed by Collier, *Hist. Dram. Poetry*, iii. 107.



But whether this license was ever acted upon is not clear. Salisbury Court Theatre was suppressed in 1647. Cunningham quotes the following: "The Play-house in Salisbury Court, Fleete Streete, was pulled down by a company of souldiers, set on by the sectaries of these sad times, on Saturday, the 24th day of March, 1649."—MS. notes by Howes, quoted in Collier's *Life of Shakespeare*, p. ccxlii.

The theatre was bought by William Beeston, a player, in 1652, and rebuilt and reopened by him in 1660, when it became known as Dorset Court Theatre. In this year, 1660, Tatham's *Rump* was acted there. The Duke's company, under Davenant, played here till their new theatre in Lincoln's Inn Fields was ready to receive them.

Salisbury Court Theatre was finally destroyed by the Great Fire, and not rebuilt. The Duke's Theatre, in Dorset Gardens, was opened November 9, 1671; it stood facing the Thames, on a somewhat different site from its predecessor. Samuel Pepys frequented Salisbury Court:

"1661, *March 1.*—To White-fryars and saw 'The Bondman' [by Massinger] acted; an excellent play, and well done. But above all that I ever saw, Beterton do the Bondman the best.

"*March 2.*—After dinner I went to the theatre, where I found so few people (which is strange, and the reason I do not know) that I went out again, and so to Salisbury Court, where the house as full as could be; and it seems it was a new play, 'The Queen's Masque' [*Love's Mistress or The Queen's Masque*, by T. Heywood], wherein there are some good humours: among others, a good jeer to the old story of the Siege of Troy, making it to be a common country tale. But above all, it was strange to see so little a boy as there was to act Cupid, which is one of the greatest parts in it.

"*March 11.*—After dinner I went to the theatre, and there saw 'Love's Mistress' done by them, which I do not like in some things as well as their acting in Salisbury Court.

"*Nov. 4.*—With my wife to the opera, where we saw 'The Bondman,' which of old we both did so doate on, and do still;

though to both our thinking not so well acted here (having too great expectations) as formerly at Salisbury Court. But for Beterton, he is called by us both the best actor in the world."



## Customs of Dymock.

GRANT AND CONFIRMATION OF SUNDRY RIGHTS AND CUSTOMS TO THE LORD AND TENANTS OF THE MANOR OF DYMOCK, IN THE COUNTY OF GLOUCESTER.



LIVER, Lord, protector of the commonwealth of England, Scotland and Ireland, and the dominions and territories thereto belonging. To all to whom these presents shall come greeting. We have received the enrollment of the indenture dated the 15 day of April, in the seventh year of the reign of the late sovereign, Lady Queen Elizabeth, made between the Right Honourable Walter Vicecount Hereford, Lord Ferrers, of Chartely, and Lord of the manor of Dymock, of the one partie, and Florys Barston, gent., and other tenants of the said manor, of the other partie; as also a schedule and memorandum under the said indenture made and in the high Court of Chancery remaining of record in their words. (Then follows the indenture of agreement in hæc verb., and after that the schedule.)

A schedule indented of the old and antient customs of the manor of Dymock, in the county of Gloucester, used within the same manor by the customary and antient demesne tenants of the said manor, tyme out of mynde of the remembrance of man; between the Right Honourable Walter Vicecount Hereford, Lord Ferrers of Charteley, and Lord of the manor of Dymock, of the one party, and the custom and antient demesne tenants of the manor aforesaid, of the other party, as hereinafter expressed.

Imprimis, the custom of the said manor of Dymock is and always has been, for tyme out of mynde, that the custom and antient demesne tenants of the same manor have used freely to have and to hold their lands

and tenements within the manor aforesaid, to them and their heirs of their bodies lawfully begotten; the reversion or remainder thereof in fee to the lord of the manor aforesaid.

Item, that they have used allways, all the time abovesaid, when they be disposed, or will sell, give, grant or alienate their lands or tenements to any person whatsoever, to make a state [statement] thereof by free deeds, indented, or poll deeds to such persons whatsoever.

To have, to hold, to them and to their heirs of their bodies, lawfully begotten, the remainder thereof to the lord and his heirs for ever, with licence of the lord of the manor in that behalf obtained.

Item, the custom is, that the lord of the manor for the time being, have always used, for the time aforesaid, to give and grant in the court or courts baron there within the said manor, upon the request of any tenant or tenants, disposed to make alienation as is aforesaid, such licences to do the same. And the same is to be enrolled in the court rolls of the same manor by the steward of the lord for the time being.

Item, that the tenants aforesaid for such licences and alienation, as is aforesaid, have used to pay the lord of the manor one year's rent, by the name of a relief; and to the steward for a copy of the said licence, two shillings.

Item, the custom is, that the lord of said manor shall yearly, two times in the year, keep his law days and courts baron in manner and form following (that is to say) one within a month next after the feast of St. Michael, and the other within a month after Hocketuesday.

Item, the custom is, that all and every such alienations made of lands and tenements with a licence, as is aforesaid, *be a bar* for ever by the custom of the said manor, to the heir or heirs of such tenant or tenants, and also to the lord of the said manor and his heirs, to demand or claime any the lands or tenements so aliened, as is aforesaid, for default of issue of the body of the tenant, that alieneth, and that no writs of formedonne in descendre for the heir, nor remainder for the lord, hath been used to be commenced or brought within the said manor, or at the

common law, by any heir or heirs of the tenants aforesaid, so aliening, as is aforesaid, or by the lord or his heirs, for the lands aliened with licence, as is aforesaid, for that every such tenant may alienate as is aforesaid, by the custom of the said manor.

Item, the custom is, that every tenant aforesaid shall pay to the lord and his heirs, at every their deaths, his beast, that, in value, shall be the best, for the harriott and relief, which is one years rent for every messuage, whereof every such tenant shall dye seized, and not otherwise except it be specially reserved upon their grants heretofore made, and if the tenant that deceseth dyeth, having no cattle of his own, then to pay his best implement of household stuff for the harriott, and for his relief a year's rent.

Item, the custom is, to have a three weeks court, if there be any playnt of debt, trespass, or otherwise, according to the custom of the said manor, affirmed by any person within the said manor, till the same be ended and tried, and that all customary lands and tenements within the said manor, be pleadable within the aforesaid manor, by writ of right close, and not at the common law.

Item, that the custom of the said manor is, that if any man doth demand any customary land within the said manor by writ of right close, against any tenant within the manor aforesaid, there to be brought according to the custom of the said manor. That then upon sufficient warning to be given unto the lord or steward of the said manor, they have used always to have a three weeks court until the matter in controversie be tried.

Item, the custom is, that if a writ of right close, according to the custom of the said manor, shall be brought within the said manor by him that have cause to demand customary lands therein, That he purchase or bring any such writ, shall at the law-day and court baron deliver the same writ unto the steward in the presence of the court; and the steward to breake the same writ in the face of the court, and to read the same, and to have six shillings and eightpence for the breaking the writ, and the bailiff three shillings and fourpence; and then always the steward, or his sufficient



deputy, every three weeks to keep the lords court within the said manor, till the matter be tryed according to the custom of the said manor, or otherwise made an end of by any way whatsoever, so that he which bringeth the writ shall bear the stewards charge.

Item, the custom is, that the lord is to have a steward certayne of the said manor, who always shall keep by sufficient warrant from the lord of the said manor under his hand and seal of arms; and the warrant of the said steward always, at every court upon demand, to be read in open court, for the true knowledge of the tenant who is the steward of the same manor, if it be required; and the said warrants immediately after to be delivered unto the tenants aforesaid, according to the custom of the said manor, so it be no patent of the stewardship.

Item, the custom of the said manor, for the time aforesaid, have been, that all the tenants of the said manor that do any service in the homage charged, or any other being in any office that day at the two general courts to be twice holden by the year as is aforesaid, to have their dinners at the onlie costs and charges of the lord of the said manor for the time being.

Item, that the custom is, that the lord or his steward for the time being, at every his said two courts as is aforesaid, shall chose one of his freebenchers, or free suitors of court, and the tenants to chose one other; and that they two, for that time, to elect and chose the twelve men for every then court days for the lords homage; and if they cannot agree, then the steward of the lordship to chose and elect the twelve men indifferently, between the lords and the tenants aforesaid.

Item, the custom of the manor is, that if any of the lords tenants there do commit any felony, and thereof be attainted by law, by any ways or means whatsoever, that then the lord of the said manor shall not have his lands holden of him by escheate, nor the queens majesty, the day, year and waste, but the next heir ymmediately must have the same, for that the father ought to go to the boughe and the son to the plough.

Item, the custom of the said manor is, that no tenant shall alienate, give, or grant his lands or tenements, or any parcel thereof,

otherwise than is aforesaid, without the license of the lord, upon payne of forfeiture of his tenements soe granted, but only for twenty and one years in possession, or under, by leave upon reasonable suit and request.

Item, the custom of the said manor is, that at every court there to be holden within the said manor, there must be *three* benchers of the free suitors to the court at least, or else no court to be holden within the said manor; and the benchers to be amersed by the stewards discretion.

Item, the custom of the said manor is, that the lord's steward may, at any of the two law days, demand the right of such evidences as any tenant within the said manor holdeth his lands by; and if they or any of them refuse to show the same to the steward at the next law day, to the end it may be enrolled, and no sufficient cause by burning the evidence, embezelment, or such like, why the same cannot be shewed, then the lord shall seyse the lands till the evidence be shewed.

Item, the custom is that every tenant who shall hereafter have any deed of entayle made to him by licence as is aforesaid, shall within one year next after the date of the same deed of entayle, bring the same to the steward to be enrolled, upon payne of forfeiture of so much as he paid for his licence.

Item, the custom is, that every tenant which shall have licence granted to them to alien, shall execute the same licence within the space of one year and a day next following the same licence, or else the licence to be void.

Item, the custom is, that if any tenant die seized without issue of his body, that then the lord shall have the land to him and to his heirs to dispose of at his and their will and pleasure, after such estates expired as were made by the licence of the lord by the same tenant that deceaseth.

Item, the custom is, that the wife of every tenant that dyeth seized shall have the third part for the dower, as well against the heir as against the lord.

Item, it is agreed that the tenants shall from time to time do such services in the time of war as they have heretofore accustomed.

Exemplified under the Great Seal, 2nd December, 1657.

[From Watkins's *Treatise on Copyholds*, third edition, vol. ii., pp. 219-229.]



## The Crosses of Nottinghamshire, Past and Present.

BY A. STAPLETON.

### PART IV.

#### HUNDRED OF NEWARK.



EWARK.—At the intersection of Potterdike, by Carter Gate, stands a light Gothic cross of pleasing appearance, the shaft of which dates from the fifteenth century. It is known as Beaumont Cross. In searching through the different histories of Newark it is disappointing, to say the least of it, to find that no author gives anything like a fair description of it, or any account of its dimensions, though it is probably the finest early cross in the county. A detailed account of it, therefore, as I saw it, so late as July 25th, will not be out of place.

The style of architecture, in the words of one author, is "the very last order of Gothic, predominant from the commencement of the reign of Henry VI. to the close of that of Henry VIII." On a pile of steps, surmounted by a plinth in the form of an octagonal prism about  $2\frac{1}{2}$  feet high, and the same in width, stands the shaft, which is perhaps 14 feet in height. It is curiously worked longitudinally, being alternately fluted and wrought with outstanding scrolls. It is about 18 inches in diameter at the bottom, but it tapers to about 1 foot. The uninjured and pleasing surface is only broken by an equally pleasing kind of recess at the bottom, in the shape of a partly projecting miniature Gothic porch, which forms a niche for the reception of a now almost shapeless standing figure or statuette, which perhaps originated the idea of this cross being a memorial cross, erected to perpetuate the memory of the person represented by the effigy. The shaft is terminated at the upper end by a finely wrought ornamental

capital, of an octagonal form, on the eight sides of which are eight pious-looking figures, in sitting attitudes, each sheltered in a shallow recess. Who or what the figures represent is not known, any more than the figure at the bottom. This forms the whole of what remains of the original structure; the steps, etc., hereafter mentioned, are modern.

The cross and its origin have given rise to some discussion, during which numerous theories have been broached. In Gough's edition of Camden it is stated to have formed one of the Eleanor crosses, this Queen having died, it will be remembered, at Hardby, a few miles from Newark. But Dickenson, a later writer, effectually dispels this idea, and gives us a faint insight into the vagaries of the antiquaries of his day, for he states (writing at the commencement of this century) that, "Nearly all our crosses on the eastern side of the kingdom, between Lincoln and London, have been indiscriminately attributed to the commemoration of Queen Eleanor." His theory is merely a development of that of Dr. Stukeley, who imagined it, from a tradition then current in the town, to have been built by a Duchess of Norfolk. According to Dickenson she was the second wife of Viscount Beaumont, and erected this as a memorial cross, she having survived her husband. The objection to this theory lies in the difficulty of finding a reason for the erection of such a cross at Newark. The suggestion that Lord Beaumont's body was carried through Newark on the way from Towton Field to the burial-place of his family in Suffolk, might have been feasible enough; but it happens, unfortunately for this supposition, that the first Lord Beaumont was killed at the Battle of Northampton in 1459, and not at Towton. Moreover, the name of the cross was never pronounced as *Beaumont*. Shilton, another Newark historian, gives a theory scarcely worthy of sober thought. He writes: "A few flashy inhabitants styling themselves the *Beau monde*, in a fit of puerile ostentation, and at a little expense, might erect this elegant *morceau* in commemoration of their tastes." After fair consideration it must be acknowledged that none of these theories have much inclination to the plane of the probable, and are therefore far from being satisfactory.



Among the charters preserved in the Bodleian Library, at Oxford, are several relating to Newark, which are mentioned in an appendix to Brown's *Annals of Newark*. One of them, bearing date 3 Ed. II. (1310), relates to a piece of land in *Beaumont* in Newark, and other undated charters, probably contemporaneous, refer to the same district or suburb.

author of a structure superior to the ordinary run of such; and one such as, with his own form wrought thereon, might long outlive its humble compeers. Like others of this variety, it would be erected for no particular purpose, and simply named after the district in which it was built. The idea fostered by Stukeley and Dickenson appears to be the only reason



That part of the town in which the cross is situated is also called *Beaumont* in a schedule among the borough records of a much later date—1532. This, then, shows that a part of Newark was so called long before the cross was erected, so that in all probability it is merely an ordinary town or village cross, perhaps erected when some great ecclesiastic was lord of the manor, who sought to be the

that it was ever called Beaumont Cross. In fact, Dickenson calls it *Beaumont* Cross in his engraving, but *Beaumont* in the letter-press.

Nothing whatever is known of its early history. During the last century it became somewhat dilapidated, but it was not thought expedient to demolish it to save further expense, as would undoubtedly have been its

fate had it existed in Nottingham. It was repaired at the sole expense of an individual—an alderman of the town—who also affixed a brass plate on the plinth recording the event, which still remains, though very thin, and the inscription (as follows) scarcely legible :

REPAIRED  
AND ORNAMENTED  
1778  
AT THE EXPENSE OF  
CHARLES MELLISH ESQ.  
RECORDER.

The repairs, however, not being of a thorough character, others became necessary at the commencement of the present century, when another brass plate was affixed on the pedestal, bearing the following inscription, according to Dickenson. It is not imperative to believe that the inscription appeared on the plate exactly as here given, for the same author makes but two lines of the above :

THIS CROSS  
ERECTED IN THE REIGN OF EDWARD THE 4TH  
WAS REPAIRED AND BEAUTIFIED FROM  
THE TOWN ESTATES.\*  
A.D. MDCCCL.

Some mischievous person or persons have since removed the plate bearing the above, though it is recorded as still existing in Brown's *Annals*, published eight years ago. The four rivets are still plainly seen where it was. The "beautifying" above mentioned was effected, in the words of one writer, "by loading its elegant termination with a ponderous stone for the purpose of erecting a vane." This, however, is rather an exaggerated way of putting it, for the stone is of a light, pleasing appearance (as may be seen by reference to the photograph in Brown's *Annals*), being shaped with a narrow neck at its junction with the cross, the upper part being conical and fluted, in accordance with the shaft, and giving on the whole a finished appearance to the structure, which before, with a flat top, had an incomplete look about it, though the vane at the apex might have been dispensed with. The latter, however, was also in accordance—with the prevalent taste. At the same time, however, a real

\* The third and fourth lines are really but one, though the width of the column does not allow of it being so printed.

improvement was accomplished by surrounding the whole with iron palisades, placed on the second step of a new base, consisting of five octagonal steps, which, notwithstanding, might just as well have protected the old ones. As before mentioned, Dickenson gives a fine engraving previous to the modern additions, on which are shown but *three* massive steps, a large piece being chipped out of the lower one. The figure at the base is represented far from indistinct, as at present, being conspicuously robed and hooded. The old houses shown in the background still exist. The modern base, I should think, is about 5½ feet high, the bottom steps being each about 6 feet in width. The vane I should judge to be about 20 feet from the ground, at a rough calculation. The whole is now further protected by stout wooden posts placed in the ground close to each angle, about 4 inches from the steps, and connected by stout iron rails.

*The Butter Cross.*—There is a bare record to the effect that when Newark market-place was first paved, in 1619, a cross, called the Butter Cross, existed in the centre, which probably at the same time would be demolished, as we hear no more of it. We have no description of its form; but this is not difficult to imagine, for the term "butter-cross" invariably implies one of those extensive-looking roofed, pillared structures erected for the protection of a commodity which required efficient shelter during nearly every kind of weather.

*Collingham.*—This is a large village on the banks of the Trent, where the remains of a stupendous Roman bridge were discovered, and removed in October, 1884. It is supposed to have been a market town by some writers; the (surmised) market-cross still existing at the north end of the North Town. With respect to it, Wake gives this short account in his little history of the village: "We still find upon it traces of much former beauty, the whole length of its shaft having been profusely crocketed. So liberal an ornamentation of the village-cross is very rare; but Archdeacon Trollope sees in this exception a proof of the great importance attached to the privilege of holding a market—the permission to do which was probably commemorated by the lord of the manor,



the Bishop of Lincoln, in a structure more costly than usual. On one side are figures very like "1657," which evidently bear no reference to the date of its erection. In fact, it belongs to the Decorated period, and was perhaps built during the fourteenth century. The Collingham statutes, generally held around it, and which were at one time so numerous attended, are now (1867), almost discontinued." It is a pity the writer does not give us a more detailed account. The same might be said in respect to the *churchyard-cross* at North Collingham, which he notices a few pages later on, in these words: "The large stone in the churchyard wall, which shows the height reached by the flood in 1795,\* is the pediment of the old churchyard-cross. The shaft has disappeared, but the socket in which it was placed is easily recognised. This kind of cross was thought to confer a degree of sanctity upon the inclosure."

*Winthorpe*.—Near the centre of this village, on the green, is a small cross, of the Linby type, placed over a well. An historian of the district supposes it has been removed from the churchyard; but its present position is probably the original one.

*Brough*.—We have a slight reference to a cross at this place. Stukeley, the antiquary, writes: "They say here was a church upon a place called Chapel Yard, and a font was once taken up there. The old landlady at the little ale-house says that where her fireplace is, the cross once stood, and that the whole is fairy-ground, and very lucky to live on."

*Hardby*.—In this village died Queen Eleanor, "and here," writes a local historian, "was erected the first of the thirteen beautiful crosses originally marking the several stages of the funeral procession on its way to Westminster; but the cross at Hardby has long been destroyed." Well might the writer tell us it had "long" been destroyed, for there is no record extant, either in the earlier local histories, or any writing whatever, to show that a cross ever existed at this place. Of course there is a possibility of such a structure having been erected; but this, strictly speaking, not having been one of the resting-

\* The flood of 1875 has since been commemorated a little below it in a similar way.

places of the procession, it will be as well here to say that all such statements are necessarily based on barest theory.

(To be concluded.)



## The Erikson Celebration at Boston.

**A**N historical event of considerable importance, as marking an epoch in the diffusion of mankind and the origin of nations, has lately been commemorated at Boston, U.S.A., by the unveiling of a statue of Leif Erikson, the intrepid Icelandic navigator and explorer, who, landing on the coast of Massachusetts in the year 1000 A.D., was the first European to tread the shores of the New World.

The occasion is noticeable as being the first public recognition by the American people of their earliest discoverers. And it should be observed, also, that the territory which now forms part of one of the greatest Republics of the world was discovered by adventurous seamen of our own race, from a Republic that was then in its palmiest epic-making days—the Republic of Iceland.

First visited by Irish monks about 800 A.D., Iceland was permanently settled (A.D. 874) by colonists from Norway, who were discontented under the rule of King Harald Harfager. Two years after, another band of adventurers from Norway landed in Neustria, and founded the dukedom of Normandy, becoming vassals of the King of France. But in Iceland there was no previous sovereign to claim the homage of the settlers, and they accordingly set up the form of government most natural to a free and equal people. The Republic of Iceland, thus founded, continued in existence until 1262, when the island was annexed to Norway; and later, in 1380, it was transferred to the Crown of Denmark.

Mariners from Iceland were not long in discovering Greenland. But no settlement was made there until 983, when the country was colonized under Jarl Erik the Red. His son Leif made a journey to Norway, and

was well received by King Olaf Tryggveson. He embraced Christianity, and was sent back by the King to Greenland, accompanied by a priest and clerks, in order that Christianity might be established in the new colony.

We first hear of America being sighted in or about 985 A.D. by Bjarni Herjulfson, who in trying to reach Greenland had been carried out of his course. No landing was made, but he appears to have found the coasts of New England, Nova Scotia, Newfoundland, and Labrador. On his return from Norway, Leif, son of Erik, determined to visit and explore the new countries. The date of his voyage is given in the *Heimskringla* as 1000 A.D. He passed in succession the shores described by Bjarni, and came at last to the land first sighted by the latter, to which, from the wild grapes he found there, he gave the name of Vinland. Here he remained all the winter, exploring the country, and erected a temporary settlement called Leifsbuthir (Leif's booths).

During his next few years, he and his kindred made several voyages backwards and forwards to Greenland and Iceland. Prominent among the early settlers was Thorfinn Karlsefne, who with his wife Gudrid spent three years in Vinland (1007—1010), and there their son Snorre was born. Karlsefne returned to Greenland in 1010, and to Iceland the next year.

After Karlsefne's death, and his son's marriage, Gudrid went to Rome, where she was received with considerable distinction, and great attention was paid to her accounts of the new countries. On her return to her son's home, where a church had meanwhile been built, she passed the remainder of her life as a religious recluse.

A record copied at the Vatican states that in the year 1112 Pope Paschal II. made Erik Upsi Bishop of Iceland, Greenland, and Vinland. Another record mentions that this Bishop Erik went personally to Vinland in 1121. At Newport, R.I., there is still in existence a curious round tower of Romanesque architecture, which has been conjectured to date from about this period (eleventh or early twelfth century). Far up the western coast of Greenland, in N. lat. 72° 55', Runic inscribed stones have been found, which are dated by Professors Rask and Finn Magnussen at 1135 A.D.

The last recorded visit to the Vinland colony took place in 1347, after which all direct trace of the inhabitants appears to be lost. But indirectly there is a very curious survival recorded by Mr. Charles G. Leland in his *Algonquin Legends of New England*, wherein he very ably shows that the stories of the Edda, of the old Scandinavian mythology, still exist among the local branches of the great Algonquin tribe. Odin, Thor, and mischief-making Loki are there, with all their Scandinavian traits of character and force of individuality. Their identity is, it is true, disguised under other names, but without detracting from a minuteness of detail and fidelity of transmission that can surely only have been the result of long-continued friendly intercourse, if not of actual interfusion of races, between the Icelandic colonists and the Indian natives. Unfortunately we here obtain no clue to the origin of the Indian and Esquimaux tribes, except that we may infer from the Sagas that they were in possession of the country at these remote periods.

A mass of carefully collected information on these early voyages is given in Miss Marie A. Brown's recently published book on *The Icelandic Discoverers of America* (London: Trübner), which also contains an excellent and useful bibliography of the subject, chronologically arranged, for the guidance of the student of these most fascinating problems of antiquarian research.

JOHN B. SHIPLEY.



### Notes from Chester.



THE notes given last month made no mention of the great find of Roman stones and sculptures taken out of the interior of the north wall, a short distance from the west of the north-east angle, close to which stands the Phoenix Tower. This part of the wall, having shown signs of failure, has been reconstructed, as reported in your October issue. These stones were taken from the ruins of Roman buildings, and used for building material in the wall; but whether this was



done in Roman times, or at any other, down to the reign of Queen Anne, has not yet been settled by the professional architects and archæologists who have either inspected or theorized upon them; all views between these dates appear to be held, and some definite evidence is wanted. As to the stones themselves, there is no doubt of their immense interest in illustrating the character of Roman Chester, though among them are some stones thought to be mediæval. The Roman remains consist to a large extent of remains of important buildings, together with a number of inscriptions from tombs, and sculptured figures. Both are so numerous that it would require a long description to individualize and allot them to their several structures. I trust, however, that this may be fully done at a later period. There are eighteen or twenty fragments of tombs, several of which bear inscriptions, not all fully deciphered. Some are made out, and they commemorate chiefly persons belonging to the legion by which Chester was occupied.

One of the most perfect of these occupied a gabled stele, of which about three feet remain of the upper part; the inscription is well preserved. The upper part of the gable is occupied by three-quarters of a circle, and each side of the gable with smaller circles in low relief, possibly garlands or wreaths; and the inscription is contained in a kind of ornamental frame, with a lower pitched gable, below the wreaths, either very much worn down or in very low relief. The other inscriptions are either on plain stones, or having only a plain border. All are funereal.

Among the sculptures are the lower half of a well-cut male nude figure, the anatomical indications of the muscles and the form being very well rendered. It is not easy to assign a position to this: it may either be a figure from a tomb, or from a temple or public building; it is in about three-quarters relief. The pose of the limbs resembles that usually attributed to Hercules; but there are no details on which a certain decision can be made.

The next figure is a nude male in violent action, as if fighting with a spear; it is on a thick stone, the left angle of which is returned, and is about two feet high. Only the

rear half of this figure remains, with the arm thrown back, holding a spear. Special distinctive attributes there are none. Round the left angle is part of an object, the shape of part of the letter A, which may be the rudder of a ship such as the Romans used.

A third sculptured stone is a long, heavy, rounded coping of a wall, from the rounded summit of which stands out a man's face. The square face, stiff, bristly hair, and short beard, resemble the style of face given to Hercules. A similar coping-stone, with the face destroyed, was found; also an angle of the coping.

A fourth stone has on it a figure of a harpy with closed wings; and a corresponding one, the hinder quarters of an animal in the act of springing, from its form possibly a lion.

All these figures are in low relief, and may perhaps be found to be part of one composition, representing the contests of Hercules with the Nemæan lion and the Stymphalian birds. I would suggest that this may be the frieze of a tomb, and that the rounded coping-stones with the heads of Hercules formed part of the peribolus or court attached to the tomb, in the manner customary with Roman tombs of importance. Having been found near together, they may well have formed parts of one structure. The figures would agree with a classical myth very commonly and appropriately placed upon tombs.

A portion of a base, with a socket for a cylindrical structure, and a stone or two that would fit such a cylinder, are among the stones; they are plain unsculptured stones, rough cut, to give a key to stucco; both these agree with forms common in large Roman tombs, notably in some at Pompeii, and in one found lately in the north of England, reported on in your journal.

Another stone forms one side of an arched cippus, with a small figure on the left, with a wreath; the figure resembles an Amorino. This fragment is almost obliterated by age and decay; no small detail is distinguishable.

Another stone forms the central part of two draped figures walking together, with the arms thrown round each other; the folds are large and flat, the relief low. There are no special details of costume very distinguishable; the hands are very feebly indicated, and badly cut, being each of a different size and joint-

less, like Saxon work. The date of this fragment is uncertain, as well as its purpose. The heads and lower extremities are missing; one figure carries a sheaf of wheat.

A further stone contains two figures, in rather less than half relief, countersunk from the ground. That on the proper right wears what looks like an ecclesiastical vestment and a fringed stole, under which the thumb of the right hand passes, showing that it is not one of those borders that resemble stoles, such as are met with in the later art of the Catacombs of Rome. The hair is long, and ends in a round curl against the ground; and traces of a circle on the ground, behind the head, suggest a nimbus. The face and upper part of the head are quite destroyed. The right hand holds a round-looking object, with a stem, much chafed down. The outline between the wrought and broken stone seems to indicate a cup with an object contained, which may be a folded serpent, the emblem of St. John.

The left-hand figure is either a youth or a female. The lower part of the face remains, the upper is broken away. The hair resembles that of the other figure; the robe is plain, with a girdle and heavy plain folds; a slight line across the chest may indicate a hood; an object is carried in the two hands, much broken.

These figures I think thoroughly mediæval, and that they may possibly represent, on a wall tablet, a benefactress of St. John's Hospital, which stood close to this wall, and carrying, perhaps, a model of the building, and attended by the patron saint, bearing his usual emblem. A number of professional men, to whom this has been shown, agree with this view; others think this stone Roman, and that the ecclesiastic is a girl with a mirror. I confess this seems to me an impossible interpretation of it. There is nothing classical in any detail, nor is it attempted to point out anything distinctive of its Roman origin, as against the above details.

The stones belonging to large structures include many large lengths of cornice. These so far differ that they must either have come from four buildings, or have formed separate features of one large structure. The cornices have modillions, plain ogees; some have an intermediate small modillion; others a moulded

line around the modillion, worked round a kind of small panel on the soffit of the corona.

Some large slabs, bearing the corona mouldings, seem to indicate that the line of architrave was broken round the capitals of the pillars, as was often done in late work. A fragment of bed mould remains, with a plain quarter round mould, without echinus or dentils; there is no acanthus on the modillions. Some fragments of the fascias are vertical, others are sloped back to give more effect of strength. Many of the mouldings are mere cores, and look unfinished, having probably been intended to be finished in stucco. Upon two of the fragments, a few square inches of a fine, hard, white stucco remained, when taken out of the wall, proving my surmise that some of these details were intended to be finished with stucco. This was smooth when found, but is now loose and damaged by the rains. Some moulding appeared to belong to a large dado or base; but no fragments of shafts were found, nor capitals. Lewis holes from  $2\frac{3}{4}$  to 5 inches deep are perfect in many of the stones, and dovetails for wood clamps. There is considerable variety and irregularity in the sections of the mouldings. This may be partly due to the intention to finish the details in fine cement; but there is also in the grouping of the mouldings a breaking away from the purely classical tradition that indicates these works are of late date in the Roman occupation, and that here, as in Italy, classical was growing into Romanesque and Byzantine. The authorities are taking measures to preserve these remains; and it would be well if they could be so classified as to discover the style of the buildings they have belonged to.

My own suggestions are not to be taken as certainties, as careful measurements may fail to confirm them, and this has not yet been done. Much more will doubtless be heard of this interesting find, when the best-versed archæologists have had time to examine them thoroughly. If the date of the mediæval fragments and a moulding or two is established, some clue will be given to the period when this curious wall, from which they were taken, was put together: at present it is a subject of debate. Its construction is mainly



of large stones, set in earth, and without mortar; its line and form are very irregular, and it bows, rather than slopes, inward from the base. It occupies a little more than the whole north side of the Deanery field.

I am indebted to the kindness of the City Surveyor, who has taken a great amount of care and trouble in searching for these stones during the repairs, and praiseworthy zeal in classing them, and indicating, by plans, the place and mode of their discovery, for a copy of his official report, from which I am enabled to give the following list of these relics:

In addition to numerous stones showing Roman tooling, lewis holes, and sockets for dowels, there are fifty-eight moulded, sculptured, and inscribed stones. Of these, fifteen are inscribed stones, nearly all monumental; five bear references to the XXth Legion, the builders and occupiers of the Roman Deva; one records the death of one who was connected with the Vth Macedonian Legion, the VIIIth, and the IIInd, as well as the XXth. These records will shortly be fully commented on in a paper to be read, giving their texts and historical data. Upon one of these stones are two figures, supposed to represent a centurion and his wife. Fifteen stones show figures and fragments of human figures and animals; two or three have sculptured architectural ornament; and twenty-five stones are portions of entablatures, cornices, bases, and mouldings. There is only one fragment of an altar, rudely carved, and without inscription. It consists of the upper portion, with the ordinary volute and focus. One of the moulded stones appears to bear a mediæval moulding, probably a cornice consisting of a half-round hollow, and a bold torus or scroll moulding above, separated from the hollow by a square fillet. This stone may be of special interest in giving some clue to the date when these remains were used as old material in the construction of the wall.

#### THE HOUSE AT THE CROSS.

The manner in which the Chester papers spoke of this house certainly led one to understand that the whole would be taken down, including the row beneath it and the half-timbered house.

The readers of the *Antiquary* will be glad to learn that the only part to be destroyed is a comparatively small portion at the angle—an excrescence built on to it in brick, of little architectural value, except that it marks the site of the former conduits.

On the whole, the authorities of Chester are anxious to preserve their objects of antiquity, and make efforts to do so; but the necessities of modern city improvements, and sometimes a want of judgment in their reparations, have more or less brought about a diminution of their number and interest. It is a great point in their favour, as custodians, that such a desire exists; in too many places of interest it is entirely absent in those who should guard them.

EDWARD W. COX.



### Dartford Priory.

**N**EAR the Paper Mills, close to the Dartford railway-station, the traveller will notice some ancient walls surrounding garden ground upon both sides of the railroad; these are nearly all that now remain of the Priory of which King Edward III., by his charter, dated the forty-sixth year of his reign, declares himself to have been the founder, dedicating it to St. Mary and St. Margaret, for sisters of the order of St. Augustine, living under the direction of the friars preachers, endowing the same with the ground on which it stood, and the Manors of Shipbourne and Portelbrugg, in the said county of Kent, besides many other possessions, notwithstanding the statute of Mortmain. It is more than probable that the building so dedicated had formerly been a royal residence, inasmuch as we find that during the reign of Henry III. the Emperor Frederick of Germany sent the Archbishop of Cologne with a suite of noblemen to Dartford, to demand in marriage the hand of Isabella, sister of the King of England, and that the nuptials were solemnized by proxy at Dartford, previous to her departure for Germany in the year 1235. Also that in 1331, Edward III., on his return from France, held here a grand tournament, at

which the great body of the English nobility were present. This Priory seems to have been possessed of large property, including land in Dartford, Stone Swanscombe, Wilmington and Southfleet, to which Richard II., in the eighth year of his reign, added the Manor of Massingham, in the county of Norfolk, with its markets, fair, etc., for the support of a priest to celebrate divine offices daily in the infirmary chapel, then lately built, for the benefit of the sick. These possessions were confirmed to them by Edward IV. in the first year of his reign. He also, six years later, granted a new patent of incorporation, as Hasted tells us, on account of some imperfections found in the earlier grants. In this religious house he placed his fourth daughter, Bridget of Eltham, when only eight years of age; she afterwards became a nun, lived, died, and was buried in it. From the following deed exhibited at a meeting of the Society of Antiquaries, by the Rev. W. T. Tyrwhitt-Drake, there appears to have been some connection between the Priory of Dartford and hat of King's Langley, in Hertfordshire. It is

as follows: "Indenture of Lease, dated December 24th, of the 21st year of Henry the 8th (1529), whereby Elisabethe, Prioress of the Monastery of ower Lady and Saynt Margaryte, in Darforde, in the countye of Kentte, and Rychard, Prior of the Friars Prechers of Kings Langley, and their respective convents, demise to William Halsey, alias Chamber, of Great Gaddesden, their parsonage of Great Gaddesden, from midsummer then next, for the term of 31 years, with cart timber, plough timber, and six loads of wood; rendering to the Prior £13 6s. 8d. per annum, payable half yearly, ten shillings to the poor, and to pay 'too the drynkynge for the seyde parysshe in the rogation week ijs. ; and the seyde Halsey shall also fynde too the Cherche ij. tymys in the yere, suffytient strawynge after the olde custome and manner'; to repair buildings, and keep all the lands in 'sesonabyll tyethe,' with like penalty and power of re-entry for default of payment, as in the indenture of 1520. Reserving to John Halsey, father of William, the benefit of the lease of 1520 for the ten years unexpired thereof." (*Vide* Proceedings of the Society of Antiquaries, 1875.) Both houses were under the same government, and it is evident that much

property was granted for their joint use. The official or great seal of the Dartford Priory was a most elaborate one; it is mentioned by Dugdale, and has been found attached to various deeds; it is oval in form, and bears the following device:—Under a canopy is a figure of St. Margaret, with a shield upon either side, bearing quarterly the ancient arms of France and England. Beneath the figure of St. Margaret is a niche, containing the effigy of the royal founder (Edward III.), crowned and armed, wearing a jupon adorned with the arms of France and England; he is represented kneeling and presenting a church. Round the seal is a legend in Gothic characters.

According to Hasted and other authorities, several ladies of noble birth have been "Prioresses and religious in this house." Among them may be named: The Princess Bridget, daughter of Edward IV.; the Lady Joan, daughter of the Lord Scroope; the Lady Margaret, daughter of the Lord Beaumont; the Lady Katharine, widow of Sir Maurice Berkeley. In order to secure themselves, the Prioress and Convent of Dartford, by their deed dated May 14th, anno 26 King Henry VIII., signed to the act of succession and the king's supremacy; but all in vain—the evil day came to them as to their brethren, and with it the inevitable surrender of house, lands and all possessions into the hands of the king. Among the property so alienated was the estate in Swanscombe called "Ingries," now Ingress, which, with all its chalk cliffs included, was held under lease from the Prioress Joan Fane, at a yearly rent of £10, by Robert Merial, yeoman of Swanscombe. This lease his son Martin Merial had renewed to him by Edward VI.; the fee of the estate remaining with the Crown till Queen Elizabeth granted it to Sir Edward Darbyshire and John Bere, Esq. The Priory, at its suppression in 1536, was valued, according to Dugdale, at £380 9s. 0½d. per annum. Its then Prioress, Joan Fane, was allowed a pension of £66 13s. 4d. per annum; and the nuns, Elinor Wood, Elisabeth Cresnore, Mary Blower, Elisabeth White, Mary Bentham, Katharine Eflyn, Dorothy Sydley, Alice Grenesmyth, Elisabeth Exmewe, Elisabeth Seygood, Matilda Fryer, Katharine Garret,



Agnes Roper, Anne Bosome, Alice Davye, Alice Bostocke, Margaret Warner, Agnes Lego, and Katharine Clovell, who were with her, sums varying from 40s. to £6 a year. The king kept the house and gardens in his own possession, as being a residence fit for himself and successors. Queen Elizabeth stayed in it two days when making her visitation through Kent. In 1549 it was granted in exchange for other lands, by Edward VI.; to the Lady Anne of Cleves, for the term of her natural life, or for so long as she should reside in the kingdom, the rent reserved being £18 16s. 1½d. Upon her decease Queen Mary presented it to the restored convent at King's Langley, thus renewing the former connection; but on its dissolution again, in the first year of Queen Elizabeth, it once more reverted to the Crown, and so continued until James I. passed it, in exchange for other property, to Robert Cecil, Earl of Salisbury. There is a legendary account of an earlier nunnery at Dartford, ravaged and burnt by the Danes, in which it is stated that among the inmates who were barbarously murdered was Editha, daughter of one of the Saxon kings. But of this erection nothing is known, it having, "like the baseless fabric" of a vision, left "not a rack behind."

J. A. SPARVEL-BAYLY.



## The Customs-Revenue.

By S. H. LEONARD, B.C.L., M.A.

**T**HE wealth of material still to be discovered amongst our public records calls for greater accuracy and minuteness of research, and patience in the investigation of original documents, than it has yet met with from even the greatest of our constitutional historians. In his *History of the Customs-Revenue in England*,\* Mr. Hall has rendered a great, and in some respects unique, service to students of historical and antiquarian lore.

He has not merely brought to light a multitude of hitherto unknown facts, but has marshalled and arrayed them with consider-

\* *A History of the Customs-Revenue in England*. By Hubert Hall. Elliot Stock, London. Two vols.

able ingenuity, and has elaborated from them theories which all will regard as plausible, and many will accept as true. His materials are new, and his treatment is original. For the first time since the famous judgment of Fleming, C.B., in Bates' case, a consistent and coherent theory is elaborated as to the history and nature of taxation at the outports by prerogative; for the first time an accurate and precise distinction is drawn between the taxation of aliens under *Carta Mercatoria* (31 Edw. I.), and of native and denizen merchants in respect of wines; prisage and butlerage being not cumulative, as has often been supposed, but alternative, the one being levied on denizens, the other on aliens alone.

The origin of the customs is to be sought in the Royal Prerogative of Purveyance, or Prise, which was coeval, probably, with the consolidation of the Saxon kingdom, and may have grown out of the free-gift of the Teutonic tribesman to the chief, "*quod pro honore acceptum etiam necessitatibus subvenit*" (*Tac. Germ.*, c. xv.).

As the acquisition of conquered territory changed the chief of the tribe into the king of the nation, and made him lord paramount of the soil and its fruits, his proprietary right to apply the produce of the earth to the maintenance of the burdens of state and of warfare would justify his restraining the impoverishment of his land through the exportation of what was serviceable, and the importation of what was noxious. The date at which the prerogative of an indefinite prise, coupled with the prerogative of restraining trade, first began to harden and solidify into customs, must necessarily be more or less a matter of conjecture, as the Pipe Rolls, our earliest extant records, date only from 31 Hen. I. We, at all events, know that a revenue was collected at the seaports by royal officers in the reigns of Henry II. and Richard I., and claimed distinctly as a customary right in the reign of John. Here we have many instructive instances of forcible purveyance of both native and foreign commodities, "*ad opus regis et suorum*." The prise was usually raised by the sheriff, and paid for at an official rate out of the revenues of his bailiwick, or by assignments on the receipt of the Exchequer.

The seaports were under special fiscal supervision, and in spite of the somewhat misunderstood provisions of Magna Charta as to foreign trade, a restraint upon imports and exports continued to be exercised, and considerable fines enacted for grants of exemption.

"The great landmarks" in the *History of the Customs-Revenue* are reached when we come to Stat. West. I. in 1275, and to Carta Mercatoria in 1303. By the former the Ancient Custom on the staple commodities of wool, woollfells, and leather was limited and defined anew, and fixed permanently in the case of the home-merchant at the rate of 6s. 8d. upon every woolsack or 300 fells (changed to 240 after 42 Edw. III.), and 13s. 4d. upon every last of hides.

The Nova Custuma, settled by the Carta Mercatoria, concerned the alien alone, and fixed a tariff of 10s. per woolsack for the Antiqua Custuma, a butlerage of 2s. per cask in lieu of the Recta Prisa (which continued to be levied as before upon denizens), and 3d. in the pound on general merchandise of avoirdupois, which, it is important to note, notwithstanding the absence of any fixed arrangement, appears to have been levied on a similar scale "ex mero motu regis" in the case of the home-merchant. The prisage of wines, unlike the Antiqua Custuma, was never limited and defined anew by statute. The comparative value of prisage and butlerage naturally varied with the price of wines and size of ships; the alien paid his 2s. per cask, whatever the size of the cargo; the prisage of a denizen's cargo never exceeded two casks, and only consisted of one cask on a cargo of from ten to twenty.

The ancient prerogative of prise or purveyance survived the growth of Parliamentary Government, but was limited by the Carta Mercatoria 25 Edw. I., to the necessities of the royal household.

The ancient feudal revenues and customs, new and old, gradually sink into insignificance before the rise of the new expedient of Parliamentary supply, and we are on more familiar ground when we reach the epoch of the subsidy, tonnage, and poundage, for years or for life.

We doubt, however, whether any writer has hitherto pointed out how jealously the

prerogative of restraint of trade was exercised in support of a protective policy against the hated foreigner, not only throughout the Middle Ages, but throughout the reigns of the earlier as well as the later Tudor sovereigns.

This prerogative "for the common profit" of the realm was exercised with especial vigilance at the outports, which were "the King's gates," and as it was the essential function of the King's executive government to make peace or war, to conclude treaties, to provide for the defence of the realm and the safety of the mercantile marine at sea, so it especially belonged to the prerogative to regulate matters of a character so thoroughly international as those pertaining to foreign trade. This prerogative was necessarily implied in the notion of allegiance. A subject was not "at liberty to absent himself beyond the cognizance of the Government, even in the pursuit of his lawful occupation." Much less might he "transport to a distant place any commodity of the kingdom without the royal license."

Even the clause of the Great Charter itself, which provides for the free ingress and egress of all merchants, contains in every confirmation on the Statute-book the qualifying words, "nisi publice ante prohibiti fuerint." Nor did the exercise of any branch of the prerogative more heartily command "the common consent" than that of restraining foreign trade in the supposed interests of native commerce. In 31 and 32 Hen. VI. the rate of duty imposed upon aliens was permanently doubled by Parliament.

In the seventh year of his reign Henry VII. enacted by Acte of Parliement that those wines being brought into his Realme by any stranger sholde paie xviij. ster. upon everie butte over and above the ordinarie Custome as they of Venice had sette upon his subjectes; and the said Acte to continue untill they of Venice had sette aside thers, and no longer.

The same protective policy reappears in the Great Navigation Act of 23 Hen. VIII., and still more emphatically in the similar statute passed three years later, one provision of which empowers the King, "by mere proclamation, to repeal or revive at his pleasure, in whole or in part, both the present and all subsequent Acts relating to the regulation of trade."

Henry VIII.'s "New Custom" of 6s. 8d.



on the butt of wine—which was rather a continuance of a portion of Henry VII.'s custom of 18s., than a wholly new imposition—and the further rates levied by Mary and Elizabeth by prerogative, swell the current of authority in favour of the royal prerogative to restrain alien traffic by retaliation or protection. It is on the strength of such precedents as these that we might seek to uphold the soundness of the decision of the Court of Exchequer in Bates' case.

In Hakewell's speech in the House of Commons in 1610, challenging the partiality and correctness of the decision, the argument against the right of the Crown to levy an imposition without consent of Parliament may be briefly stated as follows :

1. That the King has not the power at common law.

2. That if he had ever had such a power, it had been taken away by Magna Carta, Confirmatio Cartarum, De tallagio non concedendo, and other statutes.

3. That throughout constitutional history six precedents only could be found in favour of the prerogative, and of these it could be proved that the imposition had been (*α*) very moderate, (*β*) laid on in a time of great and pressing need, (*γ*) of short duration, (*δ*) remonstrated against by the Commons.

4. That Bates was a denizen, and that retaliatory or other imposts, if legal at all, could be levied on aliens only.

The wicked theft from the Hargrave MSS. of the judgment of Fleming, C.B., corrected in his own handwriting, seems to have robbed us of the sole authoritative report of the grounds upon which the judges based their decision. But even the faulty reports which have come down to us, supplemented as they now are by Mr. Hall's investigations, prove a much stronger case in favour of the prerogative than has been recognised in historical text-books.

1. There is abundant proof of the existence from the earliest times of the prerogative of prise *ad opus regis*, while the customs on wool, woollens, and leather, so far from being the creation of Stat. 3 Edw. I., are recognised as "ancient" in the Great Charter itself. Moreover, the prerogative in restraint of trade had been exercised throughout English history, and the imposition of

currants was for protectionist or retaliatory rather than for revenue purposes. Such was the answer of the Crown to the argument from common law.

2. There is more force in Hakewell's argument from statute, and we think Fleming proves too much when he justifies the maltolte of 40s. levied upon the wool alike of denizens and aliens, notwithstanding the Stat. 3 Edw. I.

The impositions, however, of Carta Mercatoria upon aliens, and the "New Customs" levied on the goods both of denizens and aliens, seem clearly to afford precedents upon which the judgment could be supported.

3. More weight should, we think, be allowed to the argument that sovereigns who stood in the most pressing need of money came to Parliament instead of raising it by impositions, which it may fairly be argued they would have done more frequently had that course been recognised as constitutional.

4. The last point would seem to be answered by the fact that denizens as well as aliens paid customs on general merchandise ; for it appears from the returns of the Petty Customers that "indigenæ," as well as "alienigenæ" paid the 3d. in the pound.

For a critical and exhaustive examination of the theory of the customs and other incidents of the revenue at large, we must refer our readers to Mr. Hall's work itself, which contains a storehouse of valuable material for the student of constitutional history.



## The Antiquary's Note-Book.

Dancing (*ante*, p. 20).—The following note may be interesting to those who care for sports and pastimes : "At my being there, the sport was dancing, an exercise much used by the French, who do naturally affect it. And it seems this natural inclination is so strong and deep-rooted, that neither age nor the absence of a smiling fortune can prevail against it. For on this dancing-green there assembleth not onely youth and gentry, but also age and beggery ; old wives, which could

not set foot to ground without a crutch in the streets, had here taught their feet to amble; you would have thought by the cleanly conveyance and carriage of their bodies, that they had been troubled with the sciatica, and yet so eager in the sport, as if their dancing dayes should never done. Some there were so ragged, that a swift galliard would almost have shaken them into nakedness, and they, also, most violent to have their carcasses directed in a measure. To have attempted the staying of them at home, or the persuading of them to work when they heard the fiddle, had been a task too unweildy for Hercules. In this mixture of age and condition did we observe them at their pastime; the raggs being so interwoven with the silks, and wrinkled browes so interchangeable, mingled with fresh beauties, that you would have thought it to have been a mummery of fortunes; as for those of both sexes which were altogether past action they had caused themselves to be carried thither in their chaires, and trod the measures with their eyes."—Heylin's *Voyage to France* in the year 1675.

**Legends of Fish.**—The Japanese have a legend that fish are the embodiment of the souls of naval officers; and the African negroes believe that magicians assume the shape of fish and come to their nets to work evil. There is an old Highland tradition that the herrings quitted the coast where blood had been shed, and it seems that this notion was revived after the battle of Copenhagen, "when it was said that they had deserted the Baltic on account of the noise of the guns." A story is related of St. Corentin (of Brittany), that every morning a little fish was seen in a fountain near the hermitage. The saint caught it, cut off a sufficient quantity for his repast, then threw the rest into the water, when the fish became whole again, and on the following morning was ready for another quartering. A popular nickname for the bream in Cornwall is "choke-children." The story runs that one day St. Levan was fishing, when he caught two of these fish on one hook three times in succession. He took them home to his sister, but the result was unfortunate, for "the fish were cooked, and, the children being hungry, were choked by eating the bones."

The fishermen in Scotland declare that the salmon's tail is pointed, "since Loki became a salmon, and was caught by that appendage while slipping through a net set for him by the gods." Curious to say, in some parts of Scotland the salmon is held in great aversion, its name not even being mentioned. Thus, in certain districts, it is known as the "So-and-so's fish," and in others as the "beast." Some old naturalists have accounted for the sudden and mysterious appearance of the pike in ponds far from other water by the theory that they were produced by the heat of the sun from a weed known as the pickerel weed. Pliny thus describes the origin of the oyster pearl: "It is engendered by the dews of heaven falling in the shells at the breeding-time. The quality of the pearl varies according to the amount of dew imbibed, being lustrous if that were pure, and dull if it were foul. Cloudy weather spoils its colour, lightning stoppeth the growth, and thunder maketh the shell-fish unproductive."—*Fish Trades Gazette*.

**Warrant for John Bunyan's Arrest.**—Mr. W. G. Thorpe, of the Temple, writes to the *Times* to announce an interesting discovery—namely, the finding of the warrant for Bunyan's imprisonment. It appears that the document came into the hands of Ichabod Chauncy (a son of Charles Chauncy, President of Harvard College), who was among the ministers ejected for nonconformity in 1662. He settled at Bristol as a physician, sparing time to give valuable help to the harassed Dissenters. He was styled their "Attorney-General," and as such prosecuted and exiled with forfeit of land and goods in 1686. The warrant, with other papers, subsequently passed into the hands of his grandson, Dr. Charles Chauncy, by whose family they have now been sold. The movers of the warrant, Mr. Thorpe says, would be Sir W. Beecher, an M.P. for the borough, Sir George Blundell, and Dr. Foster, Chancellor of Lincoln, three of the magistrates connected with the first imprisonment—bitter harassers of Dissenters. All three had distrained for fines, and Foster, as Commissary of the Archdeaconry Court, had in the year 1668-69 alone inflicted 1,400 of these fines. They collected a strong bench—Sir John Napier, M.P. for the county, six baronets, and seven minor luminaries—



and under their hands and seals was issued the following warrant :

To the Constables of Bedford and to every of them  
Whereas information and complaint is made unto us that (notwithstanding the Kings Majties late Act of most gracious goodwill and free pardon to all his subjects for past misdemeanours that by his said clementie and indulgent guard and favour they might bee mooved and induced for the time to come more carefully to observe his Highness lawes and Statutes and to continue in theire loyall and due obedience to his Majtie) Yett one John Bunnion of ye said Towne Tynker hath divers times within one month last past in contempt of his Majtie good Lawes preached or taught at a Conventicle Meeting or Assembly under color or ptence of exercise of Religion in other manner than according to the Liturgie or practiss of the Church of England These are therefore in his Majties name to comand you forthwith to apprehend and bring the Body of the said John Bunnion before us or any of us or other his Majties Justice of Peace within the said County to answer the premisses and further to doo and receive as to Lawe and Justice shall appertaine and hereof you are not to faile Given under our handes and seales this fourth day of March in the seven and twentieth yeare of the Raigne of our most gracious Sovereigne Lord King Charles the Second Ao que Dne juxta gr 1674  
Will Spenour  
Will Gery St Jo Chernocke Wm Daniels  
T Browne W Foster  
Gaius Squire

**An Ichthyological Library.**—Referring to the recent death of Mr. Alfred Denison, the *Athenæum* states that the library formed by him is probably the most complete collection of books ever brought together on the subject of fish and fishing. It was begun more than twenty years ago as a collection of books on angling, of which sport Mr. Denison was an ardent devotee, and when he had brought together all the available treatises on that subject he gradually widened his plan till he got to that of forming a complete library of all books in any way pertaining to the art of fishing or the science of ichthyology. When Mr. Westwood disposed of his remarkable collection of books on matters piscatorial

in 1871, Mr. Denison took advantage of the opportunity to add to his library all those volumes in it which were not duplicates of his own, and by so doing made it one of the most complete in existence. For nearly a quarter of a century Mr. Toovey, as Mr. Denison's agent, watched every sale at home or abroad, and rarely, if ever, was price allowed to stand in the way of a new acquisition. One of the few books he was never able to add to his rarities was Dr. Samuel Gardiner's "Booke of Angling or Fishing. Wherein is shewed by conference with Scriptures, the agreement betweene the Fishermen, Fishes, Fishing of both natures, Temporall and Spirituall. Printed by Thomas Purfoot, 1606," a small octavo volume, of which two copies only are known, one in the Bodleian and the other in the Huth Library. There is little about fishing in the book beyond the title-page, but had a third copy occurred for sale it is difficult to say what price Mr. Denison would have hesitated to give to add it to his collection. If this extraordinary library should be disposed of, it will be a grand opportunity for adding to the national library such books as it does not already contain on the subject in question.

**Dr. Johnson's House at Lichfield.**—Apropos the sale by auction of Dr. Johnson's house at Lichfield, some facts concerning it will be of interest. It stands over against the place of his baptism, St. Mary's Church—since rebuilt in memory of Bishop Lonsdale—and has a return frontage to the market-place, Lichfield. Facing the house is his statue, by Lucas; whereof one piece of sculpture commemorates Johnson's penance in the market of Uttoxeter. The house was built, as his own freehold, by the father, Michael Johnson, a native of Cubley, Derbyshire, who for some while of his career as a bookseller enjoyed no mean reputation among his fellow-citizens; but suffering reverse of fortune, he had nothing to leave at his death (December, 1731) except this house to his widow, and a few pounds to his sons, Nathanael and Samuel. Here the latter was born on September 18 (new style), 1709. It formed his home, perhaps, until his unsuccessful venture in opening a school in 1736 at Edial Hall, near to Lichfield. Meanwhile he had been in residence for fourteen

or fifteen months at Pembroke, Oxford, had served as usher at Market Bosworth (1732), and had sojourned a few months at Birmingham. In March, 1737, Johnson came up to London, and, after a return for three months to Lichfield, brought his wife to town in that same year. Michael Johnson had added to the house: this entry is made in the civic books—"1708, July 13. Agreed, that Mr. Michael Johnson, bookseller, have a lease of his encroachments of his house in Sadler's Street for forty years, at 2s. 6d. per an." That lease was subsequently renewed to the son by the Corporation, and without fine, in token of their respect for his character and eminence. In the codicil, dated Dec. 9, 1784, to his will, Dr. Johnson devises, in trust, to his executors, for sale or disposal, "my messuage or tenement situate at Lichfield . . . with the appurtenances in the tenure and occupation of Mrs. Bond . . . or of Mr. Hinchman, her under-tenant." Edial Hall was pulled down about eighty years since. A view of it, from a sketch by J. T. Smith, together with one of the Lichfield house by E. Finden, after Clarkson Stanfield, R.A., were reproduced for Croker's work.—*The Builder*.

**Little Stukeley Church.**—The church of Little Stukeley, near Huntingdon, which has been recently restored, has an interesting history. It was built probably about the year 1377, and was completed and opened on either the 11th or 12th of November, when great rejoicings were held. High Mass was sung *coram episcopo*, the smoke rose from the swinging censers, the altar was brilliant with burning tapers, the priests wore rich vestments, and the sanctuary bell was tinkled at the elevation of the Host. Visitors from other villages and from the then important town of Huntingdon took part in the rejoicings. Nearly two centuries passed, and then the church became the theatre of religious strife. The altar, with all its surroundings, was removed, the rood dismantled, and the Missal gave place to the Book of Common Prayer. Later on it became the centre of further scenes. The Puritan soldiery visited the village, and—according to a common tradition which survives in the village—all the brilliantly coloured windows were broken with stones,

such statues as remained were pulled down and broken, and other damage done to the fabric. In some of the windows there still remain fragments of old richly-coloured glass, which support the popular tradition. Neglect and decay afterwards attacked it, and in 1652 threatened its almost total destruction. In that and the following years it underwent a very extensive restoration. The tower received much attention, and it is probable that it was originally much higher than the seventeenth-century restorers left it. There was probably an ornamental band of quatrefoil panelling running round the tower on the belfry stage, as under the present embattlement there is what purports to be an ornamental band; but it is a medley of quatrefoils, cinquefoils, and other devices, which certainly do not now occupy their original places. On one of the battlements is an inscription, "R.O., I.G., 1659." This is evidently the date of its restoration, and the initials probably refer to the churchwardens for the time being. The south porch, which opens with a very handsome four-centred arch, underwent very extensive alterations at that time, and on its face there is an inscription, "I.D., A.A., 1652," which no doubt has a similar meaning to the inscription on the tower. The church then appears to have stood without requiring any extensive repairs until about 1844, when it underwent another general restoration. The south side of the church appears at that time to have needed the greatest attention, as the north has on the present occasion. During these successive restorations the main features of the building do not appear to have been altered. It was originally built as it now stands, with tower, nave, north and south aisles, chancel, and porch. It is dedicated to St. Martin, but whether St. Martin of Tours or St. Martin the Pope does not appear. Standing beside the great North Road, it was the silent witness of many stirring deeds. After the great and decisive battle fought at St. Neots, the fugitive Royalists fled, and as the bulk of them, with the Duke of Buckingham, went into the North, they passed almost under the shadow of its walls. Matcham, too, after the brutal murder of the drummer boy at Alconbury, would find Little Stukeley Church one of the first objects that met his



gaze as he was flying from the scene of his crime (which has been immortalized in the *Ingoldsby Legends*), and when his body was afterwards hung in chains on the side of the North Road it would almost be in sight of the church tower. As the coaches passed along the road, the drivers were accustomed to point with their whips to the church and the adjoining parsonage, and relate how the octogenarian vicar of the parish was murdered by a young man from the next village in 1827. Like all similar buildings, the church possesses several curious and antique objects of interest. The gargoyles on the exterior of the building are peculiarly horrible. One can gaze at them and wonder how it was possible for the fourteenth century architect to have conceived in his mind such dreadful shapes and monsters. There are also one or two good carvings in the interior of the church. Attached to a pillar on the south side of the nave is a well-preserved carving of a soul being devoured by the devil. The devil is represented as a dragon. The villagers speak of it as Jonah being swallowed by the whale. On the opposite side there is an unusually large carved stone base of a statue. It was probably originally the position of the statue of St. Martin in pre-Reformation times. In the chapel at the east end of the south aisle there are the remains of what was once a richly carved and canopied piscina. But the most curious object of all is in the chapel—now the vestry—on the opposite side of the chancel. Here the large arch which opens into the chancel is ornamented with what is technically called a billet moulding. It is a most unusual feature, extremely rare to be met with, at least in this part of the country, and it is possessed of additional interest from the fact that the billets themselves are ornamented at the ends and some of them all round. Curious old tablets—several of them bearing the *fleur-de-lis*—are to be found in different parts of the church, and in the wall of the south aisle there is a large stone let into the wall, having on it a version of the rooth Psalm in ancient black lettering, of which a portion only is now decipherable. In the south porch there remains almost the whole of the ancient holy-water stoup, from which the people used to bless themselves as they entered and left the

building. The basin is, however, broken, but the pedestal—on which used to stand the carved crucifix above it—remains. An old brass—probably of the sixteenth century—which had occupied no particular position, has been fixed in a proper matrix and inserted in the floor of the south aisle.



## Antiquarian News.

We have received the prospectus of *Lincolnshire Notes and Queries*, the first number of which will appear in January, 1888. Its sub-title is: "A Quarterly Journal devoted to the Antiquities, Parochial Records, Family History, Traditions, Folk-lore, Quaint Customs, etc., of the County." The editors—Mr. Ernest L. Grange and the Rev. J. Clare Hudson—hope to continue and enlarge upon what has already been done in the volumes published by the *Associated Architectural Societies* since the year 1849, and in *Old Lincolnshire*. Extracts from Diocesan and County Records, Parochial Registers, Churchwardens' Accounts, Manorial Rolls, and similar documents; Copies of Inscriptions of interest from Churches and Churchyards, Biographical Notes of County Celebrities, Bibliographical descriptions of the Literature of the County, together with other similar matters, will find a place in *Lincolnshire Notes and Queries*, which will thus form a storehouse of information for all future local archaeologists. Signs of increasing zeal in the study of antiquities all over the country are constantly appearing; and we welcome this new publication, for which there is every prospect of a prosperous career.

A most interesting discovery has been made on the north-west shore of Loch Leven. Mr. Robert Burns Begg, who is factor on Kinross estate, whilst investigating the history of Loch Leven Castle, etc., directed his inquiries specially toward the discovery of the remains of lake-dwellings around the loch, and after considerable inquiry and research his efforts have been crowned with success. His attention was at first drawn to an accumulation of wood and stone lying at the bottom of the lake, on carefully examining which, some four feet under the water of the loch, it presented the remains of an ancient "crannog;" and on further research being made the following articles were found, viz.: Bones and teeth of animals, along with portions of a clay hearth, with ashes adhering to it, and several pieces of charred wood, with fragments of thick hand-made crockery. The only

other "find" of an artificial character was a piece of wood, conjectured to be the handle of a rude heckle for dressing flax. These articles were forwarded by Mr. Begg to Dr. Joseph Anderson, of the Antiquarian Museum, Edinburgh, who states in his letter of acknowledgment: "You have undoubtedly discovered a 'crannog,' which may possibly yield a rich harvest of facts to subsequent investigation. The bones are those of the ox and swine, possibly also deer. The only artificial thing (except the clay vessel) is the wooden handle of a cup, scoop, or ladle. The clay vessel must have been one of great size." So far as ascertained, it seems to have consisted of an oblong platform parallel with the stone—about 30 yards from east to west, and 20 yards from north to south. The superstructure, judging from the regular order in which the beams are still lying, have fallen to the bottom of the lake, and the superincumbent layer of stones has prevented the timber from floating. This wood is reduced to a pulp, but traces of the bark are plainly discernible. Many have visited the locality during the past week.

On September 1 the *Belfast News-Letter* entered its 151st year. Referring to this fact, the *Belfast News-Letter*, in a recent issue, says, "The oldest paper in Ireland, and one of the oldest in the United Kingdom, the *News-Letter* has passed without interruption through three jubilees, and, during the long period of its existence, has been, excepting a very brief interval, the property of two families." As the imprint of the Supplement issued with the number indicates, the paper, at the date specified, was "printed by Francis Joy, at the 'Peacock,' in Bridge Street"—the "Peacock" being at that time a favourite sign with printers and publishers. From the Joys the *News-Letter* passed permanently to the Mackay family, whose property it has been for nearly a century. Thus one of the jubilee periods found the paper in the hands of the first proprietor, and for almost two jubilee periods it has been owned, sometimes edited, and always managed by, and in connection with, the Mackay family.

The *Magdeburger Zeitung* says that Germany is being travelled over from end to end by English and American dealers in antiquities, either on commission from American millionnaires and "English lords and nabobs," or on their own account. The Americans, it says, are the "most dangerous competitors," for they aim at the purchasing of entire libraries; while the English care more for unique antiquities and works of art. The new-rich man in America is ambitious of possessing a splendid library, or of presenting such a collection to his native town or to a college. Hence, whenever any great German scholar dies, if he is known to have left a systematic collection

of books, a bid for his library from some American agent is now the order of the day. The Americans preferred theological and philological collections, as a rule, until quite recently; but the literary agents from the United States are now showing as great an eagerness for the acquirement of a collection of books of the physical sciences. Where any curios are known to exist, and to be disposable, the agents of the British Museum in London are at once upon the spot, often to the lasting injury of "our own national collection, the Royal Library at Berlin." The Americans boast, says the *Magdeburg paper*, that they will spare neither money nor pains until they possess a public library of their own equal to that of the British Museum. The English collectors are much more of specialists than their American cousins. If an English "nabob" takes a liking to any particular artist, he will buy up all his sketches. There has been quite a competition amongst English collectors lately for the sketches of Adolf Menzel, it is said. Can it be true, as the German paper asserts, that the rich Englishman buys for himself, whilst the rich American buys chiefly for his town and his favoured institute? It must be remembered that literary, as well as commercial, Germans are swarming into America, and that American colleges are largely stocked with German professors and teachers.

The *Journal de Pontivy* of the 2nd October contains an account of the excavation of two barrows by Mr. Hubert Smith, F.R.H.S., of Bridgnorth, and an eminent French antiquary, M. Le Brigand. Several unpolished celts were found, and some cinerary remains, which favour the hypothesis of a great battle having been fought there, after which the two hostile armies burnt their dead, and raised a mound over their remains.

The Leeds Free Public Library Committee have accepted from the Rev. George H. Colbeck, a missionary in Upper Burmah, but formerly of Leeds, a copy of a Burmese book, called the *Kammawaza*, which contains the order and ceremonies for the ordaining of Buddhist monks. The "book" consists of some sixteen loose pieces of material resembling thick cardboard, each about eighteen inches by five. They are elaborately gilded and lacquered, the lettering extending the length of the strip, and the ends in some instances having gilded panels containing female figures. The whole are enclosed in board backs, also gilded and figured. The "book" is made out of the putsoes of the Kings of Burmah; and as there will be no more Kings of Burmah, there will consequently be no more such books. The book is thus prepared: Silk waist-cloths, or kilts, worn once or twice by the King, are folded several times, and between each fold lacquer is inserted. They are then



pressed till a sufficient substance is obtained, when they are cut to the required shape, and thickly varnished over till a board-like consistency is gained. Upon this writing is inscribed with lac, and the ornamentation made. Finally the whole is gilded; but as the gilt will not adhere to the lacquered letters, they appear in relief. The books are held in great reverence in Burmah, and are difficult to obtain. The gift is to be placed in the Library Museum.

The *Builder* criticises the exhibition of ecclesiastical art at Wolverhampton. The ecclesiological element is apathetic, and consequently the manufacturers have it too much to themselves: "We fear that the position which the objects on loan year after year occupy, and the smallness of their number and interest, must act and re-act on one another. Few care to take the trouble and risk of lending their treasures only to find them put in a dark corner of a cellar; yet, if the treasures are few and insignificant, their claims are overlooked or set aside. Who will be the first to put these loan collections on a better footing, their patrons or the management?" Surely our ecclesiologists will not fail to profit by this criticism.

The excavators at Mantinea have come upon three large sculptured slabs with a representation of the contest between Apollo and Marsyas. Marsyas appears with the Phrygian flute, Apollo with the lyre. The two are surrounded by the Muses, who are present as judges. The great interest of these relics lies in the possibility of their being identified with the designs in the pedestal of a statue seen and described by Pausanias. The slabs will be taken to the Central Museum at Athens.

The Naples correspondent of one of the newspapers recently stated that the waxed tablets found, together with silver vases, etc., at Pompeii, all belong to one woman, Decidia Margaritis, and are contracts precisely similar to those found twelve years ago belonging to one Lucio Cecilio Giocondo; but, unlike those, which were enclosed in a strong iron box, and had undergone a process of carbonization which preserved their legibility for eighteen centuries, the present ones were only folded together with the vases, in a thick cloth, which the rain-water has penetrated, reducing the wood to pulp, and wearing away the wax on which the characters are impressed, so that only some fragments preserved the writing, and a few days after the discovery these too were lost, the wax separating from the wooden tablets and breaking up into minute particles. There remains now only one tablet, which has been naturally preserved by being impregnated with oxide of copper. It is the contract for the sale of young slaves to Decidia Margaritis. The correspondent of the *Daily News* has further reported

that a wooden case was dug up, containing a complete set of surgical instruments, many of which are similar to those used in the present day. A few days later four beautiful silver urns of considerable height were found, together with four smaller cups, eight open vases, four dishes ornamented with foliage and the figures of animals, and a beautiful statue of Jupiter seated on a throne. Besides these silver objects several gold ornaments were also found, such as earrings and rings. The excavations are being rapidly pushed forward.

The Musée de Nantes has acquired a very interesting and beautifully-wrought relic of the arts of the sixteenth century. It is the reliquary, or heart-shaped case, of massive gold in which was deposited the heart of Anne de Bretagne.

Readers interested in the survivals of superstitions and beliefs will find an article on "Superstitions in Cornwall" in the *West of England Magazine* for October.

Peals were rung on the Halifax parish church bells, and the ringers were afterwards entertained at supper in commemoration of the "opening," on the 11th of October, 1787, of the eight old bells which are hung in the tower. Old records show that at the beginning of 1787, "the bells of the Parish Church of Halifax being in a very ruinous, shattered condition, and incapable of repair, so as to render them in any degree tunable or musical: It hath been proposed that the same shall be exchanged for a new sett of 8 good musical bells, the expense of which exchange, and of taking down and carrying away the old bells, and bringing and hanging the new ones, will amount (according to a moderate estimate) to the sum of three hundred and fifty pounds, which sum it is proposed to raise by voluntary subscription." Five other bells have been added, so that there are in the tower thirteen in all; and the ringers can ring a peal of twelve bells, two of ten, two of eight, and three of six. Eight of the bells bear mottoes and inscriptions.

A lecture was delivered recently in the Congregational Lecture Hall, Ilkley, by Mr. William Cudworth, of Bradford, on "Roman Ilkley," with the view of inaugurating a movement for the establishment of a museum in Ilkley for the preservation of the antiquities, etc., which have been found at Ilkley, and of the past history of the place. The chair was taken by Mr. Fred. W. Fison, and there was a large audience. The first portion of the lecture was devoted to a description of the northern parts of England during the Roman occupation of Britain, with especial reference to the manners and customs, domestic arrangements, etc., prevailing during that occupation. The second part was taken up with an enumeration of the more important remains which have been found at

Ikley, and which were exhibited and explained. At present these are in private hands. It was urged, however, that if collected together they would form the nucleus of a public museum, to which future contributions might be made, and which, when formed, would prove a great source of attraction to visitors, besides securing the preservation of relics of the Roman occupation of Ikley. Several reasons for such a collection as was proposed were advanced, not the least important being the inevitable tendency of such remains while in private hands to become dispersed; as, in fact, had been the case at Ikley in respect to many valuable relics. Mr. Fison, as an additional argument to those advanced by the lecturer, instanced the rapid obliteration of the inscribed rocks on Ikley Moor, many of which were fast losing their markings from the effects of the weather and other causes. It was the fact that no place in England was so rich in rock markings of this character as Ikley, and attention should be at once given to their preservation. He further stated that with a view to this being done, the matter was being brought up by the officials of the British Museum; but it would be a disgrace to the public spirit of Ikley if these remarkable evidences of a remote past were allowed to leave the town for the want of a place where they might be preserved.

Raja Sir Surindro Mohan Tagore has presented a set of forty-two musical instruments to the Oriental Institute at Woking, which will not only be interesting to students of the history and practice of Indian music, but also to musicians and Orientalists generally. He has accompanied his gift by a most interesting publication of Sanskrit melodies adapted to the piano and violin, and illustrated by drawings of the mythological and other events which those melodies celebrate. The Sanskrit text is accompanied by an English translation.

In the *Aughton Parish Magazine* for October, 1887, there is an article on "Briefs read in Aughton Parish Church from 1701 to 1727."

About the year 1864 the late Sir Gardner Wilkinson bequeathed to Harrow School collections of Egyptian and classical antiquities, containing 950 and 850 objects respectively. These valuable collections, the *Athenaeum* states, remained quite unknown to the general public, and quite uncared for by the school authorities, for many years. Last year Mr. Cecil Torr called the attention of the governors to the neglected condition of the collections, and begged them to give him permission to catalogue the beautiful Greek vases and other classical antiquities which had been huddled together in the new school museum. Permission to do this was granted, and a small sum of money was voted for the purpose of buying a case for the exhibition of the antiquities, and for beginning the mounting and re-arrangement of them. The whole of the Egyptian collection has been mounted after the plan adopted by the British Museum, and the objects have been distinctly numbered in red to distinguish them from those of the classical collection, which are numbered in black. Mr. Wallis Budge, of the British Museum, undertook to make a complete catalogue of the Egyptian collection, and this has been printed in

hieroglyphic type by Messrs. Harrison and Son, with introductory remarks, list of the principal kings of Egypt, etc. Mr. Torr's catalogue of the classical antiquities contains an excellent introduction to the study of Greek vases, and a dissertation upon the need of a systematic study of archaeology in connection with that of the Greek and Latin classics. Both catalogues have been printed at the expense of Mr. Torr, and will be ready in a day or two. They may be obtained from Mr. Wilbee, the bookseller to Harrow School.

An imposing celebration was held at Boston, U.S.A., on the 29th of October last, when the new bronze statue of Leif Erikson, the Icelandic explorer, was unveiled. The erection of this monument is mainly due to the late Mr. Ole Bull; but it has only recently been completed, being cast in bronze from a model by Miss Anne Whitney. The statue is of heroic size, standing 8 feet 6 inches high, on a pedestal 11 feet 3 inches in height. The execution is good, but the conception is rather that of a Roman athlete than of an Icelandic sea-king. The pedestal is ornamented with dolphins' heads, and with the head and stern of an ancient viking-ship. The inscription on the east face runs as follows:

LEIF  
THE DISCOVERER,  
SON OF ERIK,  
WHO SAILED FROM ICELAND  
AND LANDED ON THIS CONTINENT  
A.D. 1000.

Tablets on the north and south faces represent the landing of Leif, and his narration of his discoveries on his return. The statue was dedicated on Saturday, Oct. 29th, at 3 p.m., in the presence of the Scandinavian societies of Boston, and delegates from other parts. The procession then marched to Faneuil Hall, where addresses were delivered by Rev. E. E. Hale, and others. In the evening, Miss Marie A. Brown, who has been for the last five years engaged in historical researches in England and Northern Europe, delivered a lecture in Tremont Temple, to a highly appreciative audience, on the subject of the early discoverers of America, and the voyages of Leif Erikson and other Icelandic navigators.

The famous Polish castle belonging to Prince Gortyski, near Cracow, has been totally destroyed by fire. The building—one of the finest in Poland—dated from the sixteenth century. The fire, which originated in the Prince's bedroom, destroyed the valuable library, the collection of paintings, and many other costly works of art.

The collection—artistic, curious, and historical—brought together by the late Mr. James Broughton, of Leeds, has been dispersed. Mr. Broughton's passion as a collector was not limited to one branch of art or workmanship. From basement to roof he succeeded in storing his rooms and decorating every inch of wall-space with beautiful and quaint articles, their profusion being only equalled by their extraordinary variety. In addition to the paintings and engravings, which number over nine hundred, there are four thousand pieces of china, representing all the English factories, and the workshops of Batavia, Dresden,



Berlin, Venice, and Sèvres. Musical instruments form a most interesting division of the collection, including as they do examples of the primitive old spinet and the harpsichord, as well as the modern grand pianoforte. The "marqueterie room," the "black oak bedroom," and the "Japanese room" are names which were applied to apartments containing separate divisions of Mr. Broughton's collections. Among a number of curiously contrived old clocks, one from Amsterdam, which is a perfect masterpiece of complexity, is especially noteworthy. It is an "organ clock," fitted with reeds and stops, and when in order it kept time to its own music, while an orchestra of fancifully attired gods and goddesses ornament the dial and seem to perform on various instruments.

A correspondent writes from Rome to the *Frankfurter Zeitung*:—"The works in connection with the new cloaca in the Via del Colosseo have just brought to light two large fragments of an ancient marble frieze, which must have belonged to some temple or similar public building. They are about 1.05 metre high (about 41 1-3 inches). One piece, about 1.24 metre (nearly 49 inches) long by 7 inches thick, represents a winged Diana. Laurel is on the ground; the face and part of the left foot are wanting. The goddess is in hunting attire, wearing a short chiton and chlamys. The figure resembles greatly, especially in its elastic pose, the well-known Diana at Versailles. She holds the bent bow with her left hand, and is in the act of drawing with the right an arrow from the quiver that hangs on her shoulders. She has half buskins on her feet and a bracelet on the upper arm. The body is inclined towards the right, while it would seem that the head was turned towards the left; her unbound hair floats on the wind. Close by there is another female figure wrapped in a mantle, in a calm, reflective attitude, with the right hand resting on the hip. A piece of the face is wanting here also. She wears a Spartan tunic, gathered at the bosom and confined by a girdle. The wide mantle falls loosely from her shoulders; some folds are gathered over the left arm. The right arm is ornamented with a bracelet, and the feet are sandalled. Separated from this figure by a tree, seemingly an oak, there is a male figure, of which only the right side is preserved, his hand grasping a hammer, at his feet an anvil and smith's tongs. It may represent Vulcan. The other fragment is not nearly so well preserved. To the right we see a portion of a female figure; she is inclined from right to left, and seems full of life and motion. The right hand, raised and extended, holds horizontally a torch. She wears a double chiton and chlamys blown by the wind into many folds. Beside is another female figure, also very animated, the face of which is tolerably well preserved. It has an air of savage haughtiness; the hair is greatly tossed. The feet are encased in high-laced buskins; little wings are attached at the heels, and also at the temples. The right hand holds a torch; the left seems to squeeze a bundle of snakes. Plainly this one—perhaps also the companion figure—represents a Fury. Roman archaeologists incline to the opinion that the whole frieze represents the Battle of the Giants."

A correspondent of the *Times* gives an interesting account of a visit to the caves of the Troglodytes,

some three days' ride south-west of the city of Morocco. The scenery of the district he describes as—"Curious hills, divided by great ravines not unlike the cañons of California, in one of which is situated the strange city of the Troglodytes. The gorge is a narrow one, the cliffs on either side rising almost perpendicularly from the bottom of the deep valley, through which trickles a diminutive stream that owes its existence to a hole in the rock. After progressing some little way along this valley we came in sight of the first batch of caves, situated in the right-hand cliff, cut in the solid rock at a great height from the ground. They are in some places in single, in others in two and three tiers, one above the other. The entrances are small, varying from 3½ feet to 4½ feet in height and about 3 feet in breadth. In places where the rock has fallen away the entrances are faced with masonry of a neat and orderly type." The correspondent then discusses the question of the means of entrance used by the inhabitants, and concludes that they made use of ropes or ladders: "What convinced me more than anything of this is the fact that in the doorways of many of the caves there still remains, at a few inches above the floor, and crossing from lintel to lintel, a bar of wood some 6 inches in thickness. Now to what purpose could this wood be put if not to act as a roller over which to draw up and let down the ropes? It was only in one or two cases that we were able to enter the caves, a landslip having built up a pile of loose rocks and stones that rendered it a possible, though by no means an easy task. In one or two we found the remains of Arab fires; but I think I can say that we were the first Europeans to visit their interiors. In no cases were we able to discover bones; in fact, a little broken pottery and one or two doubtful flint heads were the sole reward of our search. But I doubt not much greater success will await the explorer who by means of ropes and ladders enters the upper tiers of caves, which have lain in their present state since the old race died out. From the skilful way in which their excavations are hollowed out I do not think that they could have been such savages as we are inclined to consider them, for not only do their abodes show signs of great labour, but some idea of care and comfort in making their floors and ceilings perfectly smooth and in putting more than one window in the same room."

At a recent sale in New York it was found that autographs of literary men, as a rule, brought the highest prices. A letter by Beranger started out with £1 10s., Bryant's MS. address at the unveiling of the Morse statue in Central Park brought £4 10s., and a letter of Carlyle's followed at £6. A letter of Samuel Taylor Coleridge went for £2 8s., one by Dickens, a page and a half, for £6; one by Irving, a page from the MS. of "The Life of Washington," for £10 16s.; and one of Thomas Hood's for £2 8s. Four sonnets of Leigh Hunt's in autograph sold for £1 8s. A letter from Dr. Johnson to the Rev. Dr. Taylor brought £4, and one from Charles Lamb to Mrs. Novello, £6; a single page written by Letitia E. Landon, "poetess," sold unexpectedly for £3 8s; two letters by Longfellow were bought for £3 8s. and £3 12s.; and Lowell's manuscript of "The Fountain of Youth" for £5 4s.; two letters of Poe's brought £6 and £9; one by Pope, £2 12s.; one by Harriet Beecher Stowe,

£4; and one by Wordsworth, an eight-line poem, £5 12s.; two pieces by Cruikshank went for £26. Among the generals and statesmen, Lafayette bore off the honours. Two of Washington's letters brought £10 apiece, and three others £4, £4 16s., and £4. Lafayette in English to Alexander Hamilton, four pages, went for £20. Franklin's letter to Dumas, January 27, 1771, four pages, brought £14, and a good specimen of Webster £8. The signature of "The First Gentleman of Europe," George IV., fell flat at £1 2s., and Queen Victoria's at £1 12s. A letter of Martha Washington's, on the other hand, ran up to £30, the highest price of the sale.

The creation of provincial museums in Eastern Siberia is progressing very favourably. The example given by the Minusinsk Museum has been followed at Yeniseisk, and will be followed at several other towns. The Minusinsk Museum has now 4,000 specimens of plants, 2,000 of animals, and 1,500 of minerals. The anthropological department has numerous models of huts and houses of the Russian and native population. The archaeological collection is especially interesting; it contains 218 implements of the Stone Age, 1,260 of the Bronze Age, and 1,850 of the Iron Age. There is, moreover, a collection of implements used in, and produced by, local domestic trades. The whole is described in a good catalogue. Last year the Museum was visited by 8,000 persons.

Two bones which were found some time ago at Pitchery Creek, Central Queensland, attracted the attention of several persons interested in science. They were lately exhibited at a meeting of the Royal Society of New South Wales, and Mr. Etheridge explained that they were portions of the vertebral column of an extinct reptile, *Plesiosaurus*. From the transverse elongation of the portions preserved, the bones partook more of the facies of the *Plesiosaurs* of the Cretaceous group than of those found in the Lower Mesozoic deposits.



## Meetings of Antiquarian Societies.

**Cambridge Antiquarian Society.**—Oct. 31, 1887. —Professor A. Macalister, M.D. (President), in the chair.—A communication by the Rev. C. W. King was read, in which, after dilating upon the origin and use of amulets and talismans, especially in connection with the Mithraic and Egyptian systems of religion, he discussed four intagli of the Gnostic school, which had lately come to Cambridge from the famous Montigny collection. I. A cock-headed Pantheus brandishing a scourge; this is the figure known as the Abraxas-god, and was probably composed by Basilides, when he invented the appellation. The reverse bears the names of seven angels in the following order:

MIXAHA	Who is like unto God?
FABPIHA	The Mighty One of God.

ΟΥΡΗΑ	The Light of God.
ΠΑΦΑΗΑ	The Healing Power of God.
ΑΝΑΝΑΗΑ	The Mercy of God.
ΗΠΟCΟΠΑΗΑ	Diffuser of the Light of God.
ΑΒCΑΗΑ	The Binder-up of God,

apparently the only instance in which more than four angels are invoked: in this we have a strong illustration of the rebuke which St. Paul (ad Coloss. ii. 18) gives to "voluntary humility and *worshipping of Angels*." A green jasper, much blanched by fire. II. A hæmatite, divided into four cantons, in which are representations of (1) the Mithraic lion, (2) Horus seated on the lotus, (3) the cock, attribute of the God of day, (4) the scarabeus, by which the Egyptians symbolized the Demiurgus himself. The reverse bears a legend harmonizing with this combination of solar emblems:

CEM	
ΕCΙΑ	Thou Sun of the Universe,
ΑMΨ	

followed by the Greek numeral for 700. The legend on the bevelled edge AEIONATIN places the wearer, *Nagis*, under the protection of the ineffable name. III. A calcedony bearing on the obverse a Hercules erect, holding an empty *cantharus* in the right hand, the left shoulder wearing the usual lion's skin: the legend on the reverse in debased mongrel Greek:

BAAA
EICΦ
ΑΝΓΕΡΟ
ΕΤΡΟΕΙ
ΕΚΟΕ

*Advance to distinction* (cf. the Aristophanic βάλλ' ἐς κόρακας) *Stroiseikos* seems to show that Hercules is invoked as a patron, as we find him quoted by Horace (Sat. II. vi. 11) and Persius (Sat. II. 11). IV. A beautiful red sard, bearing a human-headed Agathodæmon serpent, winding his way amongst five stars and the lunar crescent, and probably typifying the Sun.—Professor Hughes exhibited some mortars—two of stone, one wooden—which have but just passed out of use in Wales; yet so few now know what they are, that ready credence was not long ago given to the suggestion that one of them was the font in which in ancient times all the members of a well-known Welsh family had been baptized. The stone bore the initial of the family name, and was found in the yard of one of their country houses. They are quite common throughout Wales, being seen perched on the wall of the haggard, or the window-sill of the byre, of many an old country seat or farmhouse. The basin is always about the same, but the outside varies much in size and form. Some are hollowed out of a rough boulder which is left undressed, others are carefully shaped, and some have the date and initials carved upon them. Inquiries have left no doubt that these were mortars in which simples and other medicines were bruised for cattle, in the old times when the assistance of doctor or the veterinary surgeon could not always be obtained, and emergency called for the quick application of home knowledge and homely remedies. Professor Hughes, after commenting upon ancient earthworks between the Solway and the Tyne, summed up his views as follows:

The wall *was* the road for the Romans in time of



danger. They did not need another road outside except for trade and ordinary traffic in time of peace, and then it was unnecessary to enclose it. An examination of the run of the "Vallum" shows, when once the question has been raised, how unlikely it is that the Romans could have constructed it when they built their wall. It is often for many miles too near the Roman Wall to leave any room worth mentioning between the two for grazing cattle, and, a still stronger argument, the "Wall" and "Vallum" are for many miles so far apart as to have rendered it impossible to man the "Vallum" without dangerously weakening the wall on the north. Between Appletree and Wall Bowers, the Roman Wall cuts off the end of one of the lines of the "Vallum." If a Picts' Wall with its many lines of fosse and vallum existed before the Roman Wall, it is easy to see how this might happen. The fosse and vallum cut off by the wall was a British covered line of advance from the higher ground to the entrenchment, lower down the hill. On the hypothesis that the "Vallum" was constructed by the Romans with an interval between it and the "Wall" to protect their roadway and their cattle, here was an obstacle to both. It would not be a likely place for them to build a hedge to limit the straying of the cattle, that might have been done more easily a little further on; but it was a longer line to construct and in a less convenient part for the purpose suggested. That the Romans modified a pre-existing earthwork, rendered it less dangerous to themselves, and utilized the fosse to rest their camps upon, is likely. They may for some reason have excavated the basalt blocks, which lie beside the vallum about a mile east of Procolitia, a source of wonderment. The rock was, however, already cut up by joints, and the removal of the blocks by the British would not be such a marvel as the construction of cromlechs, menhirs, and chambered tombs. It may be felt to be a difficulty in the way of accepting the view here advocated, that the great barrier between the Danube and the Rhine (the *Limes Imperii* or Pfahlgraben, Teufelsmauer, Schweingraben) which is generally attributed to the Romans, is like the *vallum*, not like the *murus* of North Britain. But, seeing that there are important differences between the various portions of that earthwork, perhaps a similar line of inquiry might suggest a doubt as to whether parts, at any rate, of those works may not have been adopted rather than constructed by the Romans. We want also more knowledge of the barrier between the Forth and Clyde (Vallum Antonini, Graham's Dyke). The historical mention of fixing a Limes can hardly be considered evidence of the construction of a wall, whereas the occupation of an old line of defensive works and the building of forts along it would be a natural and probable course for the Romans to have pursued. But on the whole it would appear (1) That the distribution of the Roman camps suggests that there was a system of defensive works held by the British approximately along the line of the "Vallum." (2) That the "Vallum" must have been a source of danger, not of strength, to the Roman "Wall." (3) That in character the "Vallum" resembles British rather than Roman work. (4) That the position and arrangement of the lines of the "Vallum" are inconsistent with the hypothesis that it was constructed at

the same time as the Roman "Wall." (5) That the "Vallum" should be regarded as the *Picts' Wall* afterwards enclosed within the lines of the *Roman Wall*. Professor Clark agreed with Professor Hughes that there were numerous instances of Roman fortifications based on older earthworks. With regard, however, to the works of which Professor Hughes spoke, he considered that they rather appeared to have been subsidiary, from the first, to the Roman wall.

**Essex Archaeological Society.**—October 21.—Mr. Henry Laver read a paper on "Roman Burial Customs," in the course of which he stated that many of the urns used for sepulture have been destroyed by the finders, from the popular notion that any receptacle found buried in the ground would contain treasure. This is not the case, however, as money is seldom, if ever, found in them, the most valuable articles being small gold ornaments. Besides cremation, however, the dead were also disposed of by inhumation; and it was this form of sepulture which chiefly occupied Mr. Laver. He thought that the burial-grounds of the Romans were generally situated on either side of a road, as at Colchester, and the coffins at Colchester are most interesting, as showing the manner of interment in those days. In the coffins all kinds of things are discovered except weapons, which appear never to have been buried with the dead. The coffins themselves were often made of stone, but there are very few of these in Essex, as there is no stone in the county. They were frequently made of lead, and ornamented with a sort of cable pattern, circles, or other devices. Many of them also bear inscriptions which show that the deceased person was much esteemed and lamented by his relations. There appears to have been no particular rule or custom as to the position in which the coffins were placed. The young infants who died before they had cut their teeth were buried under the eaves of their parents' houses. Mr. Laver showed a drawing of a coffin recently discovered at Colchester, with a piece of tube about two inches in diameter sticking out of the lid over where the face of the deceased was placed. He could give no reason for this strange and hitherto unique addition. Mr. White made some pertinent remarks with regard to the abundance of iron found in burial-grounds near London, and the scarcity of this element at Colchester. He observed that the different character of the soil explained the absence of iron at the latter place, where the sharp gravel tended to quickly dissolve the metal, while the London clay preserved it, the iron in the coffins there being almost as fresh as though it had newly left the blacksmith's shop. He drew attention to the splendid collection of iron in the Guildhall Museum belonging to the Corporation of London, which is entirely free and accessible to all. This display of old iron is surpassed only by the private stores at Audley End, the property of Lord Braybrooke. The party adjourned to the Church, where a paper was read by Bishop Blomfield, which dealt chiefly with the structure of the building. The party then proceeded to the vestry, where Mr. Joshua King had arranged many relics found by him in his garden at the schoolhouse. The Communion plate was also examined. It is of massive silver-gilt, and bears a date in the latter part of the seventeenth century.

After reading the inscriptions on the walls, many of which were explained by the Bishop of Colchester, the visitors proceeded to Eastbury.

**Newcastle Society of Antiquaries.**—Oct. 1.—An excursion was made to Hylton Castle, which is pleasantly situated two and a half miles west of Sunderland, on the north side of the Wear. Of late years the castle has been restored, but the owner, Lieutenant-Colonel Briggs, J.P., has been careful to preserve all historical relics, and the building is now an interesting study, if only for the date of its erection. The castle is mentioned in 1448, but may have been erected earlier than this, the question being a debatable one. The stone gatehouse is now all that is left, and its square shape, turrets, etc., obviously point to its having been built for defence. The east and west fronts literally swarm with heraldic arms of the Hiltons, Percys, Lumleys, Greys, and other local families. The chapel to the north-east of the castle is now a roofless ruin, but was worshipped in down to about 1812. It is probably the site of an earlier chapel, and contains the very earliest records of the Hilton family, who used it as a burial-place. The last Baron Hilton died in 1739, and was buried there. There was some thought of restoring this chapel, and adapting it for a place of worship, but the idea was given up, and the people of the district now worship in the church of St. Margaret, which was erected in the centre of the parish by the present owner of Hilton Castle, Lieut.-Colonel Briggs. The origin of the ancient Hilton family is shrouded in tradition and legend. The first member of whom we have authentic evidence was Romanus in 1157, and from this year downwards the record of the barons is complete to 1739, when John, the last baron, died unmarried. The castle was bought by Mr. W. Briggs, of Sunderland, in 1863, and adapted for a residence by that gentleman, whose second son, Lieut.-Colonel Briggs, now makes the building his home. That the old family were very powerful is shown by the extent of their estates. They held large tracts of land in Durham, Northumberland, Cumberland, and Yorkshire. Many interesting legends are connected with the old castle. The story of the "Cauld lad of Hilton," and of his haunting the castle, is still firmly believed in by many of the people in the district, and the explanation of how the ghost was "laid" may be learned from a few of the oldest residents. At the castle, which was reached shortly after half-past three, the party were kindly received by Mrs. Briggs.—The Rev. J. R. Boyle read a paper on "The Architectural History of the Manor-house and Tower or Castle of Hilton," by Mr. Longstaffe, V.P., in the *Archæologia Ailiana*. After the reading of the paper refreshments were provided by Mrs. Briggs, and, on the motion of Dr. Barkus, seconded by Mr. Stephenson, a hearty vote of thanks was passed to Colonel Briggs for his kindness in allowing the castle and chapel to be thrown open for inspection. The castle and chapel were then inspected. Ascending by a long flight of winding stone steps, the roof of the gatehouse was reached, and Mr. Boyle pointed out that the unusual circumstance of machicolations being all round the garden turrets pointed to the arrangement as being devised for the last means of defence. The guard-room, containing many old paintings, was next

visited, and subsequently, when outside, Mr. Boyle read a description of the heraldic figures on the walls of the castle. The chapel was then visited, and was minutely inspected. The "Plague Cross" sent in the time of the Great Plague of London to separate towns, and which stood then on the top of the hill, to which the village of Hilton extended, is now in the castle grounds, and excited some attention.

Oct. 26.—Monthly meeting at the Old Castle.—The Rev. J. R. Boyle read "Notes on an ancient sun-dial" which had been removed from Carr Hill Hall, Wallsend, to the Castle; whilst Mr. John Philipson made some observations concerning "mummy" wheat and its vitality, a subject which had been previously before the society. Several articles of antiquarian worth and interest had been presented to the society, and to those by whom they had been given the cordial thanks of the members were tendered. Dr. Bruce was to have read some notes on "newly-discovered inscribed and sculptured stones of the Roman period," but he was prevented from being present, and the matter was postponed. Other papers on antiquarian subjects were read, among which was a paper on neglected graveyards.

**Penzance Natural History and Antiquarian Society.**—The last monthly excursion, which took place in October, was to St. Buryan. On arriving at the village the visitors were received by the Vicar, the Rev. R. S. Martyn, who conducted them through the sacred edifice, and described the various objects of interest, chief among which are the carved fragments of the rood-screen and the tomb of the Lady Clarence de Boleit with its Norman-French inscription. Attention was directed to the character of the stone of which the oldest portion of the church is constructed. It is evidently a kind of natural conglomerate, and is supposed to have been brought from a distance, as nothing of the kind is now procurable in the surrounding district. After examining the church the party proceeded to the site of the ancient sanctuary on Bosleven Farm, at a distance of about half a mile from the village. Here some most interesting discoveries have been made. This spot has long been known as "the Sanctuary," but of late years there has been little on the surface of the ground to explain the designation, though inhabitants of the village still survive who can remember a time when the walls stood several feet above the ground. How is it that these ruins were never explored by Cornish antiquarians, nor steps taken for their preservation? is a somewhat puzzling question to answer; but the fact remains that "the Sanctuary" had for some time been looked upon as an almost vanished relic of bygone times. Some weeks ago, however, the Messrs. Murray, two gentlemen from a distant shire, who were spending a brief holiday at St. Buryan, took it into their heads to explore the site of the Sanctuary in the hope of coming upon something which should throw a little light upon the mystery. Their labours were rewarded by the discovery of what were evidently fragments of sun-dried pottery, and which were apparently portions of burial-urns. Mr. Warren, the occupier of the farm, came to the assistance of his visitors, with whose hands a few hours' hard work with a heavy Cornish spade had wrought sad havoc, and more fragments were un-



earthed. Mr. T. Cornish was informed of the discoveries, and his antiquarian zeal prompted him to undertake excavation on a more extensive scale. Mr. Paynter, the owner of the land, intimated his willingness for the explorations to be pursued, and digging was accordingly commenced on the opposite side of the hedge from that on which the visitors first began operations. What appeared to be the foundations of a wall, constructed of rough uncemented stones, were soon laid bare, and further investigation showed that at a depth of a few feet beneath the turf there have for years lain concealed the ruins of a considerable building. There would seem to be unmistakable traces of aisles, and at the eastern side a small apartment apparently stood, where the clerk in charge probably resided. Investigations in the bed of the ditch near at hand show that an inclined stone pavement extends for some little distance eastward, and is doubtless the remains of a channel which carried away the surplus water. Mr. Cornish is of opinion that the building was one of the old baptistries of which several are known to have existed in this part of the county. It is certainly very ancient, though not necessarily prehistoric. Facts which are not without significance are that the little brooklet which runs near at hand is locally known as the "Jordan," and that the farm on which the ruins stand is called "Boslevan," i.e. "the house of Levan"—presumably after the Saint of that name. St. Buryan, as every student of Cornish antiquities knows, was formerly a great centre of religious influence, and no doubt the old building whose foundations have so recently been brought to light played no unimportant part in the well-nigh forgotten history of an age of which we know too little. It is not improbable that a burial-ground existed in the immediate vicinity of the Sanctuary, but this can only be definitely ascertained by further investigation. The discovery is one of the most interesting which has been made since the society came into existence, and it is to be hoped that steps will be taken to complete the researches so successfully begun, and to defend as far as possible from the further ravages of Time and his mortal fellow Vandals all that remains of an interesting relic of the past, which has already suffered so much at their hands.

Oct. 14.—First evening meeting of the session.—Mr. Thomas Cornish gave his natural history notes, ornithologic and ichthyologic, for the summer.—Mr. W. S. Bennett gave an interesting account of the discovery of a shaft and two levels (evidently tin-searching excavations) found under Dead-man's grave, a pool on the high-road between Penzance and Sancreed, near which a man was buried who hung himself to a neighbouring thorn-tree, and which had not been dry before for certainly sixty or seventy years. At the mouth of the shaft were some ox-bones, coated with a beautiful green fungus (which Mr. Ralfs subsequently described), and at the base a shoe-buckle and a brass chain. Mr. Ralfs read a paper by Mr. Tellum on the 289 mosses he had found and identified in East Cornwall (there being 320 in the whole county). Mr. T. Cornish gave a new reading to the inscription on the fine granite (Tregender granite) pillar at Blew Bridge, Gulval. He changed it from a sepulchral to

a boundary stone. Mr. A. W. Franks, of the British Museum, added a few hints as to the concluding letter in *Quenavitus*, held by Mr. Cornish to be *Quenavitum*, and on the best method of securing a good rubbing of inscribed stones; and the meeting concluded with cordial thanks for papers and an inspection of some rubbings secured at the recent sale of Mr. Copeland Borlase's antiquities.

**Royal Cornwall Geological Society.**—Nov. 5.—Annual meeting, Sir Warrington Smyth, F.R.S., President, gave his annual address. Mr. W. Bolitho read an interesting paper by Mr. R. N. Worth, F.G.S., of Plymouth. It stated that the existence of man as a member of the most ancient *fauna* of the bone-caves of Devon had been mainly a matter of inference from the presence of traces of his handiwork in the shape of flint and chest tools and implements. Human remains had not unfrequently been found in the cave-deposits of the West, but the conditions had generally been open to criticism: and he was not aware that, up to the time of the discovery now dealt with, that the bones of man and of the extinct cave mammalia had been found in direct original association. The present *find* took place in an old quarry at Cattedown, which was being re-opened in 1886 by Messrs. Burnard, Lack, and Alger, of Plymouth, who have lent every assistance in the matter of careful excavation. The quarry had been excavated to the depth of 60 feet from the top of the down, and the old floor was being worked away to a maximum depth of another dozen feet or so, when the eastern wall of a fissure filled with earth and small stones, at the point opened, was broken through. Subsequently a series of chambers and galleries was discovered, and so far the cave has yielded the remains of fifteen or sixteen persons of both sexes, and ranging from old age to childhood. The most interesting examples are two facially perfect skulls, but the whole series, which has been presented to the museum of the Plymouth institution, is worthy of careful study. The cave yielded over thirty species of animals. Sir Warrington Smith recalled what Dr. Buckland said about the bone caves of Oreston as witness to the prevalence of the great flood all over the world, and to the much ruder mode of excavation then adopted. No more satisfactory investigation had been made before of the remains of mankind or those of extinct animals. Mr. Howard Fox described the discovery of a boulder of porphyritic granite at the Lizard, found there by the Geologists' Association on their recent visit, and at once declared by them to be worthy a place in this museum. Mr. Fox had (very kindly and at considerable trouble) removed this specimen. One of the Lizard guides said there were tons and tons of flint 200 yards east of Kynance, but it was found to be serpentine. Mr. Fox strongly recommended all who value the wonders of Nature to see the Lizard coast from a boat. In one part is a surprising picture in rock of a gigantic serpent, coil after coil reaching down to the sea, just above the surface of which the scaly head, and even the eyes, can be seen. A noted cave, directly under the lighthouse, just off which the fishermen get mullet, is well worthy a visit, and there are many noteworthy points between here and the Balk Quarry and Poltesco. The discovery of this boulder and of a somewhat

similar rock *in situ*, in the hands of skilled geologists will prove a fact, at present only a theory, of very great interest to the scientific world.

**Yorkshire Philosophical Society.**—Oct. 4.—A large number of contributions had been presented to the society. The specimens included a collection of 2,500 from the inferior oolite of Dorset and Somerset, and a rich collection of 400 fossils from Yoredale Rocks, Leyburn, presented by Mr. W. Reed; a series of boulders from Hazel Bush, Stockton-on-the-Forest, presented by Capt. Barstow; a series of rock specimens from the igneous rocks of Malvern, and specimens of calcite, presented by Mr. G. Cussons. The antiquities presented were as follows: Bronze knife from Carlisle, by Mr. R. W. Mackreth; mediæval stone coffin lid, with inscription, found at the Wilberforce School for the Blind, by the committee of the institution; manuscript catalogue of the Hailstone Herbarium, by Mr. Hailstone, Walton Hall, Wakefield; a specimen of the long-tailed wasp, by the Hon. Payan Dawnay; and a series of ancient flint arrow-heads, presented by Major Barstow. The keeper of the Museum (Mr. H. M. Platanur) drew attention to several matters of interest in the donations presented.

**Bury Literary and Scientific Society (Natural History Society).**—Nov. 1.—Mr. Alexander Taylor read a paper on "A Visit to Leyland," noting more especially points of interest about the old church and flarington Hall, remarking that the two small ff's is the old style of writing where we would now put a capital F. Several photographs were shown of the various features of interest. After a vote of thanks had been accorded Mr. Taylor, the meeting took into consideration certain suggestions of the committee for the broadening out of the society, and they were in the main accepted. The society now assumes the above title.

**The Society of Architects.**—Annual meeting, York.—The President, Mr. J. J. Lisk, of Newcastle, and the members who accompanied him, were accorded a hearty welcome at the York Church Institute, in Lendal, where the meetings have taken place. After the reception, the historic Guildhall, the fine old church of St. Martin's, Coney Street, and the Merchants' Hall, in Fossgate, around which so many interesting associations cluster, and other places were visited.—Mr. W. Hepper, President of the York Architectural Association, took the chair at the first meeting. A party visited Beverley, looking in at the Minster and St. Mary's Church. Thence they proceeded to Hull, and had the advantage of the experience of Mr. Robert Clamp, A.R.I.B.A., as guide. Various buildings and places of interest were visited, and on returning to York in the evening the gentlemen assembled in the Church Institute, and listened to an able paper by Mr. W. Hepper, on "Yorkshire Architectural Art."—Mr. Edgar Farman, one of the secretaries of the society, presided.—Mr. Hepper alluded to the suitability of the Yorkshire capital for holding the annual meeting of the society, asking, "What county exists that abounds with more works of architectural art than Yorkshire, or what city or town is there in which mediæval remains are of a more interesting character and historical interest than those found in the ancient City of York? Yorkshire is almost foremost of all counties in every branch of

mediæval art." In closing his remarks about the Minster, he called attention to the beautiful oak reredos, designed by Mr. Street, and decorated by Mr. Bodley, which adorns the altar, and to the stained glass as being unusually perfect and ancient. He referred to Beverley Minster as second to York. His references to the historical associations and the varied architectural characteristics of both these noble edifices were deeply interesting. The grand old ruins of St. Mary's Abbey at York were also referred to, and he pointed out how, early in the twelfth century, certain of the Benedictine Monks of this Abbey, disgusted with the relaxation of discipline which was displayed, embraced the rules of the Cistercian Order and founded the Abbey of Fountains, which is now in such splendid ruins. In following the history and the architectural beauties of our Yorkshire Abbeys, Mr. Hepper showed that he had closely studied the most interesting ecclesiastical records. His references were to Kirkstall, Rievaulx, Kirkham, Roche, Jervaulx, Byland, Bolton, and others. He said that Mount Grace Priory, near Northallerton, is the most complete ruin extant belonging to the Carthusian monks. Amongst the collegiate and abbey churches converted to parochial use he noticed the churches of Selby, Howden, and Nun Monkton. The parish churches of York received especial notice in their architectural features. He said that one of the most noteworthy of Yorkshire parish churches is that of Doncaster, which was burnt down during this century and entirely rebuilt by Sir Gilbert Scott. The ancient castles in the county were also passed under review, York Castle—the ancient castle itself being now called Clifford's Tower—receiving notice. He alluded to Heslington Hall as a fine example of the Elizabethan period, and to the Manor House and St. Wilfrid's College in York as prominent examples of domestic architecture. The architects also visited Leeds, and inspected the municipal buildings, the Town Hall, the Parish Church, the Coliseum, the Exchange, the Merchants' Institute, and the Corn Exchange. Next they travelled by train to Kirkstall, and inspected the Abbey ruins. On returning to York a conversazione was held in the Yorkshire Fine Art and Industrial Institution, by the York Architectural Association, about 150 ladies and gentlemen assembling. On the following day, Ripon and Fountains Abbey were visited, and Mr. Hepper took photographs of several portions of the ruins of the Abbey. The Minster was inspected, and other objects of interest were visited.

**Numismatic.**—Oct. 20.—Dr. J. Evans, President, in the chair.—Mr. H. Montagu exhibited twenty-eight varieties of gold coins of James I. not recorded in Kenyon's recent work on the *Gold Coins of England*.—Mr. Deakin exhibited a base shilling of James I., countermarked with a castle and the letter K, possibly an obsidional piece of Kilkenny, 1650-4, of which city the arms are a castle.—The Rev. G. F. Crowther exhibited a set of Newark money, viz., a half-crown and shilling of 1645, and a ninepence and sixpence of 1646.—Mr. Copp exhibited two patterns of George IV. with obverses by Pistrucci. These pieces were probably intended for half-crowns, though larger in diameter than usual.—The Rev. W. G. Searle exhibited a rare copper denarius of



Constantine the Great, struck in London shortly before he was proclaimed emperor, 25th of July, A.D. 306: *Obv.*, FL. VAL. CONSTANTINVS NOB. C.; *rev.*, VIRTVS AVGG. ET CAESS. NN.; *exergue*, P.L.N. Type, emperor on horseback spearing prostrate foe.—Prof. P. Gardner read a paper on some new coins of Bactria and India, the most remarkable of which was a decadrachm, having on the obverse a Greek horseman pursuing an elephant on whose back are two apparently Scythian warriors, and on the reverse a standing figure of Alexander the Great holding the thunderbolt of Zeus. Prof. Gardner supposed this coin to have been struck to commemorate some victory by a Greek king of Bactria over the invading hordes of the Yueh-chi in the second century B.C. This important coin, which was found two or three years ago at Khullum, in Bokhara, has been purchased by Mr. A. W. Franks, and generously presented by him to the Department of Coins in the British Museum.—Mr. A. J. Evans read a paper "On a Coin of a Second Carausius, Cæsar in Britain in the Fifth Century." The coin in question was picked out by the author from a lot of Roman and Romano-barbarous coins found at Richborough. It is of bronze with traces of white metal, and presents on the obverse a head modelled on that of a fourth century emperor, and the legend DOMINO CARAVSIO CES. The reverse shows the emperor holding a phoenix and labarum standard on a galley steered by Victory, and the legend DOMIN[O] CONXTA...NO, apparently=CONSTANTINO. The reverse design, which first appears towards the middle of the fourth century, is itself sufficient proof that the present coin does not relate to the historically known Carausius; and the author showed, by the striking resemblance existing between certain forms of letters and ligatures on the coin and similar phenomena on an early class of Romano-British inscriptions of the period that immediately succeeded the overthrow of imperial government in Britain, that the coin must belong approximately to the same time. In particular he cited some striking coincidences between the legend on the coin and that on a sepulchral monument, presumably of fifth century date, referring to a Christian Carausius, and found at Penmachno in Carnarvonshire. The Carausius of the coin and the individual on the tombstone were certainly contemporaries, and not improbably one and the same person. Further analogies were pointed out with a monument recording the erection of a *castrum* near Whitby by a Præfectus Militum of the name of Justinianus. This Justinianus Mr. Evans identified with the commander of the same name mentioned by Zosimus, who was despatched to Gaul at the head of his forces by the British usurper Constantine III. in 407; and the appearance of the name of Constantine on the reverse legend of the coin was strong evidence that this Carausius in assuming the Cæsarean title sought recognition from Constantine III., who was already tottering on his throne at Arles. The conclusion arrived at was that the usurpation of this Carausius Cæsar took place in 409, on the eve of the final separation of Britain from the Continental empire. The author showed that at any period much later than that year there was no place for a prince of imperial title in Britain. The present piece of numismatic evidence

adds a new name to the roll of Roman emperors who ruled in Britain.

**New Shakspeare.**—Oct. 21.—Dr. F. J. Furnivall in the chair.—The Chairman read a paper "On Henley-in-Arden, Stratford, and Shakspeare's Country," being an account of his recent stay near Henley-in-Arden, and visits thence to Temple Grafton, Bidford, Peabworth, Marston, Wixford, Stratford, and Kenilworth.—Mr. S. L. Lee read a paper by the Rev. H. Beeching, being "Notes on certain Criticisms of the 'Merchant of Venice,'" dealing with Gervinus's *à priori* criticisms and theories of the play, and dissenting from certain views expressed by Prof. Dowden and Mr. R. G. Moulton.

**Hellenic.**—Oct. 20.—Mr. E. M. Thompson, V.P., in the chair.—A paper was read by Mr. A. S. Murray on two vases from Cyprus. These were found in recent excavations on the site of the ancient Marion, and were both undoubtedly of Athenian origin. The older was an *alabastron*, with female figures finely drawn in black on a creamy surface. The scene was of Bacchic character, and the painting was signed by an artist Pasiades, a name hitherto unknown. The second vase was a *lecythus*, with red figures on a black ground, but with accessories of white colour and gilding. The figures represented were Œdipus, the Sphinx, Athena, Apollo, Castor, Polydeuces, and Æneas, and the subject Œdipus putting an end to the Sphinx after she had thrown herself down from her rock on the solution of her riddle. The colouring seemed to Mr. Murray to suggest an attempt on the part of the painter to reproduce the effect of a chryselephantine statue. Mr. Murray was inclined to fix the date at about 370 B.C.—An abstract was read of a paper by the Rev. E. L. Hicks on an inscription found last year by Mr. Bent in Thasos. This was a decree having reference to the revolution at Thasos described by Thucydides (viii. 64) as part of the programme of Peisander and his friends in B.C. 411. The full text, with Mr. Hicks's restoration and commentary, will appear in the next number of the *Journal of Hellenic Studies*.—Mr. Bent gave an account of his discovery of the stone. A squeeze of it was taken later by Mr. Christides, from which it has been published in the last number of the *Revue Archéologique*.—Mr. C. Whitehouse exhibited a fragment of an uncial MS. of Demosthenes from the Fayoum, and dwelt upon the importance of investigating the district from the archaeological point of view before it was injured by new irrigation works.

**Archæological Institute.**—Nov. 3.—Mr. T. H. Baylis in the chair.—Mr. H. Jones read a paper on the antiquities in Brittany visited by the Institute in the summer.—This brought about an interesting discussion, in the course of which the characteristics of megalithic remains in different countries were pointed out.—Mr. F. L. Griffith read some notes on the work of the Egypt Exploration fund in the spring of the present year. The short season of excavation (only ten weeks instead of the usual five months) was preceded by some excursions made by M. Naville, in which he discovered some valuable inscriptions. These included the name of a king, Tehuti Upeth, hitherto unknown, unless he be identical with the petty king Upeth who submitted to the Ethiopian conqueror Piankhi. At Hinbeb Semennaud, Abusir,

and Belbeis important geographical evidence was obtained. The excavations and researches at Tell el Tahudiyeh, while showing that nothing then remained of the temple of the palace which was discovered there in 1870, had to a considerable extent restored the history of the site. Remains of the twelfth, nineteenth, twentieth, and twenty-second dynasties, as well as of the Macedonian and Roman periods, had been found. The fortification dated probably from the nineteenth dynasty. In the twentieth, Rameses III. seems to have had a royal residence there. In the Roman period a flourishing colony of Jews had established themselves on the spot, and numerous tombs were found cut in the rock of the desert, the plans of which were similar to those found in Syria, while the epitaphs contained Jewish names—Eleazar, Barchias, etc. It is possible that the Jewish temple founded by Omias was built at Tell el Jehudiyeh, but there are rival sites. An interesting series of objects of the time of the twentieth dynasty was obtained from tumuli in the desert. Mr. Griffith spoke of the foundation deposit at Takh el Qaramûs, near Zagazig, and wished to insist on a point that was made clear by the results of Egyptological study in the past, namely, that the discovery of all the inscriptions that exist will never, in all probability, give either a complete picture of any one period, nor even the most meagre filling for the vast chronological blanks that remain after seventy years of copying and excavating. Mr. Griffith pointed out the importance of prompt action on account of the destruction that is going on in the sites of the ancient cities and cemeteries, and alluded to the rich rewards that would accrue to the explorer of the early remains of the kingdom of Menes. The speaker concluded his remarks by calling attention to the abundance of inscriptions in Egypt on even the most trivial objects, and showed how much explorers and investigators are facilitated by the action of the Exploration Fund.—Prebendary Scarth exhibited a selection of Roman coins lately found at East Harptree. The find consisted of 1,475 silver coins, all of the latter empire; they were contained in a leaden casket, and a silver ring was found with them.

**Philological.**—Nov. 4.—Dr. Weymouth in the chair.—Professor Skeat read “Notes on English Etymologies.” Some Anglo-Saxon glosses of the eleventh century, printed by Professor Napier in the current number of *Englische Studien*, contain the long-wanted “*Claua*, batt,” of cricket bat, and *purs* (which is not from *bourse*), “*Fiscus, purs, oððe seod.*” The needed A.-S. *pagel* for our “pail” has also been found. “*Parget*,” daub a wall, E.E. *periette*, is Lat. *periactio*; “*pargetted*” is glossed *periactavit*. Go to *pot* is the cooking “pot”: 1708, “all eatables . . . went to pot.” *Souce*, to pounce down on, swoop, is Chaucer’s *sours*, the upward swoop of a bird, L. *surgere, surgita*. “*Staniel*,” a rock-dwelling hawk with a metallic cry, is A.-S. *stangella*, stone or rock yellor. Shakespeare’s “*cozier’s* catch” is Fr. *cousere, chosier*, cobbler. “*Decoy*” is, says Stoffel, Du. *kooi*, a coye (Skinner, 1671), with the Du. article *de*, the, prefixed. The hitherto underived “*dismal*” Professor Skeat proved to be L. *dies mali*, Fr. *dis mal*, and used in Chaucer’s *Boke of the Duchesse*, l. 1205, in connection with Egypt, from its ten plagues. Another A.-S. instance of *dog* is in Birch’s *Charters*,

iii. 113, “*doggi-ðorn*,” 960 A.D.; the gen. plur. *doggena*, canum, tenth century, was alone before known. “*Dowle*,” down-feather, as opposed to the big quill-feather, is O. Fr. *douille*, soft stuff; L. *ductilem*. “*Feon*” in heraldry, a broad arrow-head, a barb, is O. Fr. *foena, foisne, L. fiscina*, an eel-spear, etc.

**Clifton Shakspeare Society.**—Oct. 1.—John Taylor, Esq., president, in the chair.—At this meeting, the first of the thirteenth session, Mr. Taylor, the outgoing president, gave an address on “The Positive Evidence that Shakspeare wrote his own Plays.”—Mr. P. A. Daniel’s “Time Analysis” was read, and also a part of Mr. Albert R. Frey’s recent paper on “The Taming of a Shrew,” and ‘The Taming of the Shrew.’—Oct. 22.—Mrs. C. I. Spencer, president, in the chair.—“The Taming of the Shrew” was the play for consideration. A paper by Miss Louisa Mary Davies was read, entitled “A Ten Minutes’ Twitter on Two Tender Topics.”



## Obituary.

### SPENCER FULLERTON BAIRD, LL.D.

We have received the following notification from the Smithsonian Institution, Washington: “On behalf of the Smithsonian Institution, it becomes my mournful duty to make known the death of the Secretary of the Institution and Director of the U.S. National Museum, Spencer Fullerton Baird, LL.D., which occurred at Woods Holl, Massachusetts, on Friday, August 19, at 3.45 o’clock, p.m.—S. P. LANGLEY, Acting Secretary.”

### THE CHEVALIER LLOYD.

The Cambrian antiquarian world has lost a distinguished member, and a large circle of friends a most kind and genial companion, in the person of the Chevalier Jacob Yonde William Lloyd, of Clochfaen, co. Montgomery, M.A., K.S.G., who died on Friday, October 14, at Ventnor, aged seventy years. He was a son of the late Jacob William Hinde, of Langham Hall, co. Essex, Esquire, Lord of the Manor, and his wife, Harriet, daughter and co-heiress of the late Reverend Thomas Yonde, of Clochfaen, co. Montgomery, and Plas Madoc, co. Denbigh. The Chevalier was educated at Wadham College, Oxford, of which society he was an M.A. As the representative, through his maternal ancestress, the heiress of Clochfaen, of the two ancient Welsh families of Lloyd of Clochfaen, and Lloyd of Plas Madoc, he, in 1868, assumed by Royal License the name and arms of the former house. He was for some time in the Papal Zouaves, and, in 1870, received from Pope Pius IX. the order of St. Gregory the Great. The Chevalier was well known as a learned Cambrian archæologist, and his work, *The History of Powys Fadog* (6 vols., large 8vo.), compiled from in many cases original sources, and at great labour and expense, will long testify to his love



for the Principality. Not only will his ready assistance be missed by his fellow-antiquarians, but his genial kindness and hospitality will be long lamented by a large circle of friends. Possessing all the courtesy of the old school, full of anecdote, and gifted with "the true spirit of the *raconteur*, he was a charming and interesting companion; but he was more than this—he was ever ready to do an act of kindness, to sympathize with those in trouble, and to aid the distressed. All these things he did without ostentation and without expectation of thanks. His many works of charity to the poor are well known in his neighbourhood. As an example of his munificence, it may be mentioned that he restored the church of Llangurig, in which parish the Clochfaen estate is situated, at a cost of £11,000. In 1885 "his tenants and friends" erected in the village of Llangurig a public monument in the form of an obelisk, "as a mark of gratitude and esteem for his unbounded liberality, extraordinary charitableness, and his restoration of the parish church at a cost of £11,000. A friend to the poor, a father to the afflicted, and a benefactor to all." In the presence of many relatives and friends, of the tenantry and others, to the number of several hundred souls, the remains of the Chevalier were interred on the Friday after his decease amongst his ancestors at Llangurig, for which place he did so great things when alive, and where for long years to come his acts will remain to tell his praise. *Dona ei, Domine, requiem aeternam tuam.*—C. J. D.



## Reviews.

*Schools, School Books, and Schoolmasters: a Contribution to the History of Educational Development in Great Britain.* By W. CAREW HAZLITT. (London, 1888 [*sic*]: Jarvis and Son.) 8vo., pp. vi, 300.



I do not agree with many of Mr. Hazlitt's opinions expressed in this volume, and we think that it was not the place for them in a book devoted to a literary, not to a polemical, subject. But we are glad to get an account of so interesting and important a subject as school literature. There is a perfect fascination in learning about the books from which our forefathers used to obtain their, in general, scanty stock of book-learning, especially as occasionally from the woodcuts in the books, as, for instance, that in the *Grammatica Initialis*, 1509, we get a glimpse into the interior of a school apparently situated in a crypt, the master being seated at a desk with a book open before him, and above it a double inkstand, and a pen. He is reading aloud to his four scholars, who sit in front of him and have no books before them. Some of Mr. Hazlitt's pages are occupied with the humorous sides of school-life; and as he tells a story well, these portions of the book come upon one with singular pleasure. Perhaps the story of Dr. Busby and Charles II. is as good as anything. Holidays, punishments, dictionaries, A B C's, foreign languages, and other subjects, are duly brought before the reader in

these pages; and though the book is not intended to be exhaustive of the subject, it cannot fail to interest. The information about schoolmasters is not very great, but we cannot understand how this subject could have been touched upon without a single word about the great Arnold. It is almost like omitting the name of Shakespeare from a book which deals with the drama. May we venture to object to the misuse of the words "archaic" and "primitive"? No system of school-teaching can properly be called archaic, certainly not that of the sixteenth century; and no inkstand and pen can be termed primitive. These adjectives have now definite scientific meanings, from which it is a pity that they should be divorced. We plead, therefore, on their behalf that Mr. Hazlitt will not tempt them away from their natural friends.

*Salopian Shreds and Patches: a Garland of Shropshire Specialities, or Miscellaneous Notes on the History, Antiquities, Folklore, etc., of the County.* Reprinted with additions from EDDOWE'S *Shrewsbury Journal*, vol. vii. (Shrewsbury, 1885.) 4to., pp. iv, 269.

We have only just received this volume, and we understand that its predecessors are all out of print. One of the first local papers to pay attention to local antiquities, this reprint of the various contributions fully testifies to the value of the material thus collected together from sources outside literature. Let no one of us neglect local antiquities, for, as is well known, therein may lurk some very important fact telling us of some otherwise obsolete national attribute. The present volume contains notes, we had almost said, upon every conceivable subject, and it certainly goes far towards making such an assertion true. One of the most interesting topics discussed is that of Sanctuaries in Shropshire; but we question whether the correspondent is correct in saying the custom was taken from the Jews. Another topic which is well considered is dialect, and the notes under this section are all the more valuable because presently there will not be much chance of collecting them. Churchyard crosses is a subject well worth attention, and that of village crosses is even more important, as our own pages show by the example of the Nottinghamshire crosses. Shropshire bibliography is an important item, and of much general interest; and family history is, of course, well represented. Altogether there are few local Notes and Queries to equal this collection from Shropshire, and none we think to surpass it. May we suggest that it would greatly enhance the value of the various papers if the authors would always sign their names in full? In all matters of archaeological research, accuracy and authority is one of the necessities: and in local contributions of knowledge everything depends upon the contributor. The editor would do well to enforce such a rule when possible.

*The Parish Registers of Kirkburton, co. York.* Edited by FRANCES ANNE COLLINS. Vol. I., 1541-1654. (Exeter, 1887: W. Pollard.) 8vo., pp. xv, 298.

This volume appears practically without notes, and with a good index of names. The particulars of the

families are to be given in the succeeding volumes. This plan commends itself to us as very useful, and in accord with the thoroughness of purpose with which the work is carried out. It is no use for us to record that parish registers are of almost inestimable value when printed, because the fact is so well known to all our readers. Some good Yorkshire names appear in the index, and one of the uses to which such indexes could be put, if we had the counties sufficiently represented, would be to see how far, during certain periods marked off by the events of history, families migrated from one place to another, or kept located within a certain spot. Many of the minor and some of the more important facts of English history could be elucidated if correct lists of county names could be supplied for the ready use of the student; and we point this out, not to the exclusion of the value to genealogy and family history which these registers possess, but because this point of view is so apt to be overlooked by those not directly interested in genealogy. Mrs. Collins seems to have done her work well, and we have tested her index in several places and found it correct. We should have preferred, however, that the names should have been indexed with the Christian names, because the labour of looking through "Roberts," "Robucke," "Morehouse," "Lockwood," "Smyth," "Taylor," and others, is great, and we may want, not the family name, but the individual.

*Essex Institute Historical Collections*, vols. xxi. and xxii., Salem, Mass. (Printed for the Essex Institute, 1884-85.)

These historical collections are mostly devoted to subjects of local interest, and consist of articles on Early Settlers, Genealogical Notes on various families, and Inscriptions on Gravestones. Attached to many of these last are short epitaphs in verse; but these are neither good enough nor bad enough to bear quotation. They are mostly doggerell, such as one is in the habit of reading in our own churchyards. Among the articles of more general interest may be mentioned one on Thoreau—the author of *Walden*—Wilson Flagg, and Mr. John Burroughs, three writers on out-of-door nature and natural scenery, and another on the life and character of Sir William Pepperell, who is stated to have been the only native of New England who was created a baronet during the connection of the American colonies with the mother country. Sir William was most anxious to perpetuate his name, and he left elaborate injunctions in his will for the purpose, but the name has now become extinct in America. These volumes are handsomely printed on good paper.

*Epitaphs Collected by Old Mortality, Jun.* Revised and enlarged edition. (London: Ranken and Co.) Sm. 8vo.

We have here a fair collection of odd epitaphs. Many of them are old acquaintances, and the doubt must arise whether some of them ever appeared upon a tombstone; but there are also several that have evidently been copied direct from the churchyards which the compiler has frequented. We will quote one inscription, because it contains a good English

chronogram, and because English chronograms are very rare. It is said to be taken from an antique sculptured shield in the front of the tower of St. Edmund's Church, Salisbury, and cannot properly be called an epitaph:

"The | Lord did | marvellously | preserve a great  
| congregation of | his people from the | fall of the  
tower in | this place upon the | sabbath day being |  
June 26 | 1653.

"PRAISE HIM O YEE CHILDREN"

It will be seen that the large capitals, MDCLIII. form the date 1653.

*Monastic London: an analytical sketch of the monks and monasteries within the metropolitan area during the centuries of 1200 to 1600.* By WALTER STANHOPE. (London: Remington and Co., 1887.) Sm. 8vo., pp. 169.

Mr. Stanhope has produced an interesting little volume, but he can scarcely be said to have done justice to the large subject he undertakes to treat. The influence on London history of the two great religious movements, led respectively by the monks and the friars, was vast, and these movements have left their mark in the configuration of the city, and in the names of its streets. The first caused the suburbs to be occupied with the monasteries, and the second filled the city itself with friaries. We may remark in passing that the author does not make the distinction between the monks and friars which is necessary to understand the subject aright. He divides his book into three parts: in the first he gives a general survey of the history of the different monastic orders; in the second he explains the habits of the monks, and the offices and officers in the monasteries; and in the third he presents a digest of the London religious houses.

As antiquaries, we cannot but regret, with Mr. Stanhope, the total destruction of the many noble buildings devoted to the service of these religious houses; but when we take the map and note how large a portion of the city was occupied by these buildings, we cannot, as citizens, fail to realize the absolute necessity for the suppression of houses which, if not themselves destroyed, must in the end have crushed out the commercial life of London.



## Correspondence.

### "VITALITY OF MUMMY WHEAT."

At present there is a discussion going on, at the Antiquarian Society of this city, as to the vitality of grains of wheat found in the case or coffin of an Egyptian mummy. It arose from Mr. W. H. Robinson, F.S.A., of Hardwick Hall, who has lately returned from visiting Egypt, presenting to the society, on September 28th, some very valuable and most interesting Egyptian curiosities, and amongst them were some



grains of corn and barley. The Rev. Dr. Bruce (the Roman antiquary), who presided, asked Mr. Robinson if he had attempted to raise any grain from the seeds, when he replied, "*Never*," and then said (in a joking manner), "Mr. Barr, of Covent Garden, had told him that a lady came to him with a pea as a great curiosity, given to her from a mummy of the British Museum, which had been found in unwrapping a mummy. Mr. Barr had planted the pea, and raised from it one of the finest and most perfect peas we had in the present century."

I find in unwrapping mummies a variety of seeds are found—viz., wheat, barley, peas, and date-stones; and, from reference to *some authors*, that they do germinate and produce fruit, and that in some parts of France the Egyptian wheat has been very prolific, while *other authors* state that it is a myth and a mere tradition.

From a letter signed M. E. Hall, Warwick Place, Newcastle, of September 19th, it is stated that Mr. Crossling, gardener to Mr. Riddell, Felton Park, planted a seed taken from the wrappings of a mummy, which was opened at the Literary and Philosophical Society, Newcastle, March, 1840, and that it did germinate and bring forth fruit. I also find that the late Mr. George Wales, Newcastle, planted some seeds (got at the same time) in a flower-pot, and they produced ears of Egyptian corn.

I am very desirous of collecting some reliable facts to lay before the Antiquarian Society, Newcastle, at their meeting next month, and I will feel obliged by any information on this most interesting subject.

In *Notes and Queries*, Mr. Martin Tupper is said to have raised wheat from the seeds at Guildford, and also Mr. Strutt, of Derby, who it is said superintended the unwrapping of the mummy, which would go to prove the genuineness of the seeds.

Some authorities question the accuracy of the seeds being got out of the wrappings of a mummy, and say the Arabs had imposed upon Egyptian travellers by giving them modern seeds; and I admit in some cases this is so.

The British Association appointed a committee to test the vitality of seeds, of which Dr. Henston, of Cambridge, was a member; and they reported in 1842 and again in 1857, and from these experiments it rather goes to show that seeds will not germinate after so long a period. At the same time it would be scientifically valuable if all the evidence, *pro* and *con*, could be collected together and placed on record in our Society's Transactions, when the subject is before us.

JOHN PHILLIPSON

(Member of the Council of the Society of Antiquaries, Newcastle, and President of the Tyneside Naturalists' Field Club).

9, Victoria Square, Newcastle-upon-Tyne,  
November 12, 1887.

#### ORIGIN OF THE NAME FRENCH.

[*Ante*, vol. xiii., pp. 97, 182; xvi., p. 231.]

With regard to the name French, referred to in your "Correspondence" page of the past few months, will you allow me to express my agreement with Mr. Henry French's view? In the Eastern counties the name is not unfamiliar; and as one who has given

some attention to the origin of personal names, I should like to say that in Norfolk several persons still bear the name. And shortly after the Norman Conquest the Normans were generally called the French. At Norwich these strangers selected one of the best quarters for their collective occupation in the southern part, which first became known as the French quarter, and afterwards "The New or French Burgh." In the eleventh and twelfth centuries the Normans were generally referred to as "the French," and hence, as I believe, came the surname French.

A. LEIGH HUNT.

Norwich, November, 1887.

#### FAMILY CHAPELS IN OUR ANCIENT PARISH CHURCHES.

I shall esteem it an obligation if any of your learned antiquaries will enlighten me on the question of the *legal title* by which many of the feudal barons and county magnates possessed family chapels in the old parish churches in England. I know of several instances where these chapels have been treated as private property from the thirteenth to the nineteenth century, and where, in some cases, they have been conveyed (probably as an "appurtenance") from one powerful family to another by purchase. The right of might could build a chapel without Ecclesiastical law or special faculty, and so it could be inherited from age to age where possession was never disputed, and I *suspect* that this has been the practice; but what I seek is something more than suspicion, and I do not know where to find that something.

CORNELIUS NICHOLSON, F.S.A.

Ventnor, October 31, 1887.

#### NOTES FROM CHESTER.

[*Ante*, p. 165. See also pp. 254-7 of the present number.]

"Notes from Chester" are misleading. It is true Chester derives some importance from its houses, and that Cestrians desire its ancient characteristic buildings to remain. This is the aim of the local architects, archaeologists, and authorities; but that which is suggested cannot always be carried into effect.

Respecting the "ancient timber house" at the Cross, your correspondent over-estimates its worth; there is not one architectural feature about it, and nothing worth preserving, and it is devoid of any "detail," except modern sash-windows, which are hideous and deserve the removal contemplated. The Town Council have very rightly ordered its removal; the traffic demands this, and your readers may rest assured the citizens are not likely to regret its removal, except in the financial light. It is intended to rebuild the frontage, set back, in a manner much more artistic than the unsightly buildings in question. Your correspondent is not familiar with the question of improving the corner, otherwise he would not have suggested the purchase of the more modern buildings on the west side of the Cross. This would be useless in easing the traffic from Bridge Street to Eastgate Street.

JOHN HEWITT.

23, Charles Street, Hoole,  
Chester, October 14, 1887.

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